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University of Mysore

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL  
DEPARTMENT

FOR THE YEAR 1930



BANGALORE :

PRINTED BY THE SUPERINTENDENT AT THE GOVERNMENT PRESS

1934



## PREFACE.

In the preface to the last volume of the Annual Report published by this department, some of the special features which I hoped to introduce into the new series were mentioned. This volume is the second of the new series. In addition to the usual notes on epigraphs, manuscripts, coins, ancient sites and monuments, detailed studies of some of the latter are published. But in the case of large monuments, like those of Halebid, the volume of the notes is so heavy that only some extracts have been printed. Full and detailed studies of these great works of art will be published in the special monographs on architecture in Mysore for which materials are now being collected.

It is regretted that it has not been possible to issue a second instalment of the report on the Chandravalli excavations along with this volume. Since the finds yielded by the excavations are very numerous, and the resources of the office limited, the study of the antiquities collected therein could not be completed.

A word of explanation is necessary about the delay in the publication of this report. Owing to the general economic depression and all-round retrenchment, the question of publishing a very short and mainly administrative report was raised and considered. But ultimately, Government were pleased to permit the continuation of the new series in its present form. This report was sent to the press as soon as a sufficient printing grant was available to the department. For the past delay, it is proposed to make up by publishing the reports, which are in arrears, in rapid succession.

I may be permitted to express my sincere thanks to the authorities of the Mysore Government Press, Bangalore, for their co-operation in bringing out these reports in an improved and attractive form and for undertaking to print them expeditiously, and to the Indian Photo Engraving Company, Calcutta, for making a large number of blocks for us. I am specially indebted to the Assistants and other members of the staff of the Archæological Office for their ungrudging help.

My thanks are also due to the scholars and journals who have expressed their opinions on the previous report in highly appreciative terms and given numerous suggestions for future work.

M. H. KRISHNA,  
*Director of Archæological  
Researches in Mysore.*



# CONTENTS

## PART I—Administrative.

	PAGE
Staff, Tours, Monuments, Epigraphy, Manuscripts	1
Publications, Excavation, Conservation	2

## PART II—Study of Monuments and Ancient Sites.

Ānekannambādi	3-4
Nārāyaṇa Temple, Interior, Images	3
Aḍagur, Lakshminārāyaṇa Temple, Images	4
Diṇḍagūr, History, Kēśava Temple, Images, etc., Mallēśvara	5
Ānekero, Janārdana Temple	5-6
Uṇḍiganāl	6-7
Chāmunḍēśvari Temple, Images	7

## Kolar District.

Ālambgiri, Tirumalanātha Temple	8
Murugamale	8-10
Venkatarāmaṇasvāmi Temple, Moslem Dargas, Ruined Town, Muktagiri Maṭha	9
Neoliths	10
Haralakōṭe, Śrīnivasapur Taluk	10
Old Town Site, Bāṇa Inscriptions	10
Āvaṇi	10-14
Inscriptions, Vālmīki Cave, Lava-Kuśa Guḍi, Kāntāramma Temple	11
Dhanushkōṭi, Hill Top, Sītā-Pārvati Temple	12
Old Site, Īśvara Temple	13
Virūpākshapura	14
Kuruḍumale	14-17
Mahā-Gaṇapati Temple	14
Colossal Gaṇēśa, Somēśvara Temple	15
Images, Site of Old Town	16
Mulbagal	17-18
Añjanēya, Viṭhala and Sōmēśvara Temples	17
Hyder Vāli Darga	18
Kolar	18-22
Viśvēśvara Temple, Āntaragaṅge	18
Viṣṇu Image, Viḥṭtipura	19

	PAGE
Kôlâramma's Temple ... ..	19-20
Sômêśvara Temple, Makbara ... ..	21
Nâga Kuṇṭe and other Buildings ... ..	22
Garulaṇahalli ... ..	22

### Chitaldrug District.

Brahmagiri ... ..	23-27
List of Monuments ... ..	23
Brahmagiri, Mahal, Foundations of Palace ... ..	24
Fortifications and Buildings, Triśaṇḍêśvara Temple, Relief Figures on Rocks ... ..	25
Êlûr-pade, Hulikuṇṭe, Trial Excavations ... ..	26
Siddâpur, Râmachandréśvara Temple ... ..	27
Jaṭiṅga Râmêśa ... ..	27-30
Jaṭiṅga Râmêśa Hill, Hire Jaṭiṅga Râmêśa ... ..	27
Temple Area, Pampâpati and Virabhadra Shrines ... ..	28
Janârdana and other Shrines ... ..	29
Sitammuna-doṇe, etc. ... ..	30
Hâneya ... ..	30-32
Akkataṅgi Temple ... ..	30
Jain Temple, Pagaḍe Sâlu Guḍḍa ... ..	31
Kannaḍa Inscription ... ..	32
Râmadurga ... ..	32-33
Fortifications ... ..	32
Cave Temple ... ..	32-33

### Hassan District.

Halebid ... ..	33-60
<i>Hoysalêśvara Temple</i> ... ..	34-49
General Description ... ..	34
History ... ..	35-36
Detailed Study ... ..	36-37
Mythological Frieze : ... ..	37-46
North-east ... ..	37-38
North-east Door, East ... ..	39
South-east Door, South-East ... ..	40
South Door, South-west ... ..	41
Main Wall, West Main Wall ... ..	42
North Additional Niche of South Shrine ... ..	43
South Additional Niche of North Shrine ... ..	45
North Additional Niche of North Shrine ... ..	46
Four Outer Doors ... ..	46-49
South Door ... ..	47
South-east, North-east and North Doorways ... ..	48

## GENERAL DESCRIPTION.

	PAGE
<i>Kēdārēśvara Temple : General Description</i> ... ..	49-50
<i>Survey of the Site of Dorasamudra</i> ... ..	50-61
<i>Pañchalingēśvara Temple</i> ... ..	50
<i>Rudrēśvara Temple and Naḍugēri Māramma</i> ... ..	51
<i>Old Fort Wall, Śūladavana and Jain Ruins</i> ... ..	52
<i>Beṇṇe Guḍḍa</i> ... ..	53
<i>Palace</i> ... ..	54
<i>Basti Temples : History</i> ... ..	55
<i>Pārśvanātha Basti ; Mukhamanṭapa</i> ... ..	55
<i>Main Temple ; Outer Walls ; Parapet</i> ... ..	56
<i>Navaraṅga, Navaraṅga Ceiling, Pārśvanātha Image</i> ... ..	57
<i>Ādinātha Temple</i> ... ..	58
<i>Śāntinātha Basti</i> ... ..	58
<i>Virakta Maṭha</i> ... ..	59
<i>Vīrabhadra Temple</i> ... ..	59
<i>Raṅganātha Temple</i> ... ..	60
<b>Arsikere—</b>	
<i>Īśvara Temple :</i> ... ..	61-67
<i>General Description, History, Foundation and Basement</i> ... ..	61
<i>Wall Decorations, Wall Images</i> ... ..	62
<i>Eavos, Parapet, Tower, Maṭṭapa, etc.</i> ... ..	64
<i>Porch, Navaraṅga</i> ... ..	65
<i>Sukhanāsi, Garbhagṛiha</i> ... ..	66
<i>Double Temple on the North</i> ... ..	67

## PART III—Numismatics.

## SOME VIJAYANAGARA COINS.

<i>Kṛishṇadēvarāya</i> ... ..	68-76
<i>Venkaṭēśa</i> ... ..	68
<i>Umāmahēśvara</i> ... ..	69
<i>Bālakṛishṇa</i> ... ..	70
<i>Durgī Varaha</i> ... ..	72
<i>Imitations, Akola Finds</i> ... ..	73
<i>Bull</i> ... ..	74
<i>Bull and Garuḍa</i> ... ..	75
<i>Garuḍa</i> ... ..	75
<i>Recumbent Bull</i> ... ..	76
<i>Achyutarāya</i> ... ..	76-78
<i>Type A : Gaṇḍabhēruṇḍa</i> ... ..	76
<i>Type B : do</i> ... ..	77
<i>Gaṇḍabhēruṇḍa, Prancing Horse</i> ... ..	78



## PART IV—Manuscripts.

	PAGE
(a) Paraḍāra-Sōdara Rāmana Kathe ... ..	79
(b) Hyder-Nāma (a Manuscript in Kannaḍa) ... ..	79-102
Date of the Manuscript ... ..	79
Historical Importance ... ..	80
Ancestry of Hyder ... ..	80-81
Fateh Ali ... ..	80
Rise of Hyder Ali ... ..	81-86
Mysore Service, Siege of Devanahalli ... ..	81
Carnatic Affairs, Trichinopoly, Tamil Polegars ... ..	82
Nayars of Calicut, Mahratta Levy ... ..	83
Hyder Indispensable ; Hyder's Opportunity ; Siege of Bangalore, 1758 ... ..	84
Half the Kingdom ; Khande Rao's Plot ... ..	85
Hyder Gains Full Power ... ..	86
The Conquests ... ..	86-89
Pollegars ... ..	86
Conquest of Bednore ; Mahratta Invasion, 1763... ..	87
Conquest of Malabar, 1765 ; Mahratta Invasion, 1767 ... ..	88
The First Mysore War ... ..	89-90
Early Reverses ; Dissentions ... ..	89
Hyder's Victories ; Treaty ... ..	90
Relation with the Mahrattas ... ..	90-95
Gurruṁ-Konda ; Mahratta Invasion, 1769 ... ..	90
Battle of Nijakal ... ..	91
Mahratta Victories ; Hyder Recovers ; Peace ... ..	92
Calicut ... ..	93
Mahratta Affairs ... ..	93
Raghoba ... ..	93
Hyder's Successes ; Bellary ; Gutti ... ..	94
Conquest of Chitradurga ... ..	95
Rise of Purniah ... ..	95
Conquest of Kadapa ... ..	96
Second Mysore War ... ..	96-100
Hyder Invades the Carnatic ... ..	96
Bailey and Munro ; Coote ; Macleaze ; Tellichery ... ..	97
Hyder's Views on English Power ... ..	98
Battle of Arni ; Hyder's Victory ... ..	98
Negotiations for Peace ... ..	99
Death of Hyder ... ..	100
Extent of Hyder's Kingdom ... ..	100
Revenue ... ..	} 101
Trade and Commerce ... ..	
Administration ... ..	
Building Activities ... ..	

	PAGE
Private Life	102
Character of Hyder	103-106
Appendices	103-106

## PART V—Inscriptions.

### Hassan District.

#### ARSIKERE TALUK.

Lithic Record in Arsikere	107
Do at Talalûr	113

#### HASSAN TALUK.

Keregalûr Plates of the Gaṅga King Mādhava II	113-124
Text	114
Transliteration	115
Translation	117
Note—Description	118
Paleography	119
Language	119
Maker of the Grant	119
Purpose of the Inscription	120
Geographical	120
History	121
Date	121
Other Particulars	124

### Kadur District.

#### CHIKMAGALUR TALUK.

Copper Plates of the Vijayanagara King Narasimha (from Ambale)	125-132
Text	125
Transliteration	126
Translation	128
Note—Description	130
Paleography	130
Language	130
Purport	130
Date	131
Geographical Details	131
History	131
Other Lithic Records at and near Ambale	132-133

**Kolar District.****BOWRINGPET TALUK.**

					PAGE
Lithic Record at Baḍamākalahalli	...	...	...	...	133

**MALUR TALUK.**

Lithic Record at Tēkal	...	...	...	...	134
Do at Kommanahalli	...	...	...	...	135
Do at Dinnūr	...	...	...	...	136
Do at Hālahalli	...	...	...	...	137

**Mysore District.****CHAMARAJNAGAR TALUK.**

Copper Plate from Haradanahalli	...	...	...	...	137
Lithic Records at Hoggoṭāra	...	...	...	...	144
Do at Kirugoṭbāra	...	...	...	...	149
Do at Śambhupura	...	...	...	...	151

**GUNDLUPET TALUK.**

Copper Plate from Gundlupēt	...	...	...	...	153
Lithic Record at Maḍehalli	...	...	...	...	155
Do at Masahalli	...	...	...	...	157
Do Records at Hangala	...	...	...	...	159
Copy of a Paper Sannad from Hangala	...	...	...	...	161
Other Lithic Records at Hangala	...	...	...	...	163
Lithic Record at Siddaiyanapura	...	...	...	...	167
Do at Kaḷḷipura	...	...	...	...	
Do at Channamallapura	...	...	...	...	
Lithic Records at Berambāḍi	...	...	...	...	169
Do Record at Puttanapura	...	...	...	...	171
Do at Kuṇagahalli	...	...	...	...	172
Do at Gōpālapura	...	...	...	...	173
Do at Dēvarahalli	...	...	...	...	176

**NANJANGUD TALUK.**

Lithic Record at Kāhalli	...	...	...	...	179
Do at Kalkunda	...	...	...	...	183
Do at Iggali	...	...	...	...	183
Do at Saṇṇamallipura	...	...	...	...	184
Sannads of Kṛishṇarāja Vaḍeyar from Suttūr	...	...	...	...	186
A Copper Plate from Suttūr	...	...	...	...	192
Lithic Record at Suttūr	...	...	...	...	195
Do Records at Tāyūr	...	...	...	...	195

## TIRUMAKUDLŪ-NARASIPUR TALUK

PAGE

Lithic Record at T.-Narsipur	...	...	...	...	...	198
Do Records at Bairāpura	...	...	...	...	...	199
Do Record at Huṇṇaṣur	...	...	...	...	...	203
Do at Kirugaṣūr	...	...	...	...	...	204

## Shimoga District.

## SAGAR TALUK.

Lithic Record at Belagunji	...	...	...	...	...	205
Do Records at Jambāni	...	...	...	...	...	207
Do at Keḷadi	...	...	...	...	...	211
Do at Nāḍakalasi	...	...	...	...	...	212
Do at Bairāpura	...	...	...	...	...	220
Do Record at Belandūr	...	...	...	...	...	} 226
Do at Kaṇṇūr	...	...	...	...	...	
Do Records at Gauja	...	...	...	...	...	228
Do Record at Tāgarti	...	...	...	...	...	230

## SHIKARPUR TALUK.

Lithic Records at Bannūr	...	...	...	...	...	231
Do record at Hale-Bannūr	...	...	...	...	...	235
Do records at Sālūr	...	...	...	...	...	244
Do at Chikkāpura	...	...	...	...	...	253
Do Record at Belagāmi	...	...	...	...	...	255

## Tumkur District.

## GUBBI TALUK.

Lithic Record on the Road to Chittānhaḷḷi from Kallūr	...	...	...	...	...	256
Lithic Record at Niṭṭūr	...	...	...	...	...	257
Copper Plate from Mūkanāyakanakōṭe	...	...	...	...	...	257
Niṭṭūr Grant of the Gaṅga King Mādhavavarma	...	...	...	...	...	259-265
Text	...	...	...	...	...	259
Transliteration	...	...	...	...	...	260
Translation	...	...	...	...	...	261
Note—Description	...	...	...	...	...	262
Peculiarities of the Letters	...	...	...	...	...	} 263
Geography	...	...	...	...	...	
Date	...	...	...	...	...	} 264
History	...	...	...	...	...	
Lithic Record to the West of Raṅganātha-dēvara-beṭṭa	...	...	...	...	...	265
Do at Chāgaṭūr	...	...	...	...	...	266
Do on the Road to Vēbaḷāpura	...	...	...	...	...	267

	MADHUGIRI TALUK.					PAGE
Lithic Record at Bellada Maḍuvu	...	...	...	...	...	268
Do at Tonasagonḍanahalli	...	...	...	...	...	268
Do at Doḍ Mālūr	...	...	...	...	...	272
Do at Kālenhalli	...	...	...	...	...	273
Do records at Guṇḍugal	...	...	...	...	...	273
Do record at Tereyūr	...	...	...	...	...	275
Do at Bidirakere	...	...	...	...	...	275
Supplement—Tamil Inscriptions	...	...	...	...	...	279
List of Inscriptions published in the Report, arranged according to Dynasties and Dates						281-295
Appendix—A. Conservation of Monuments	...	...	...	...	...	297
Do B. List of Photographs taken during the year 1929-30						300
Do C. List of Drawings prepared do do	...	...	...	...	...	304
Index	...	...	..	...	...	305

## Illustrations.

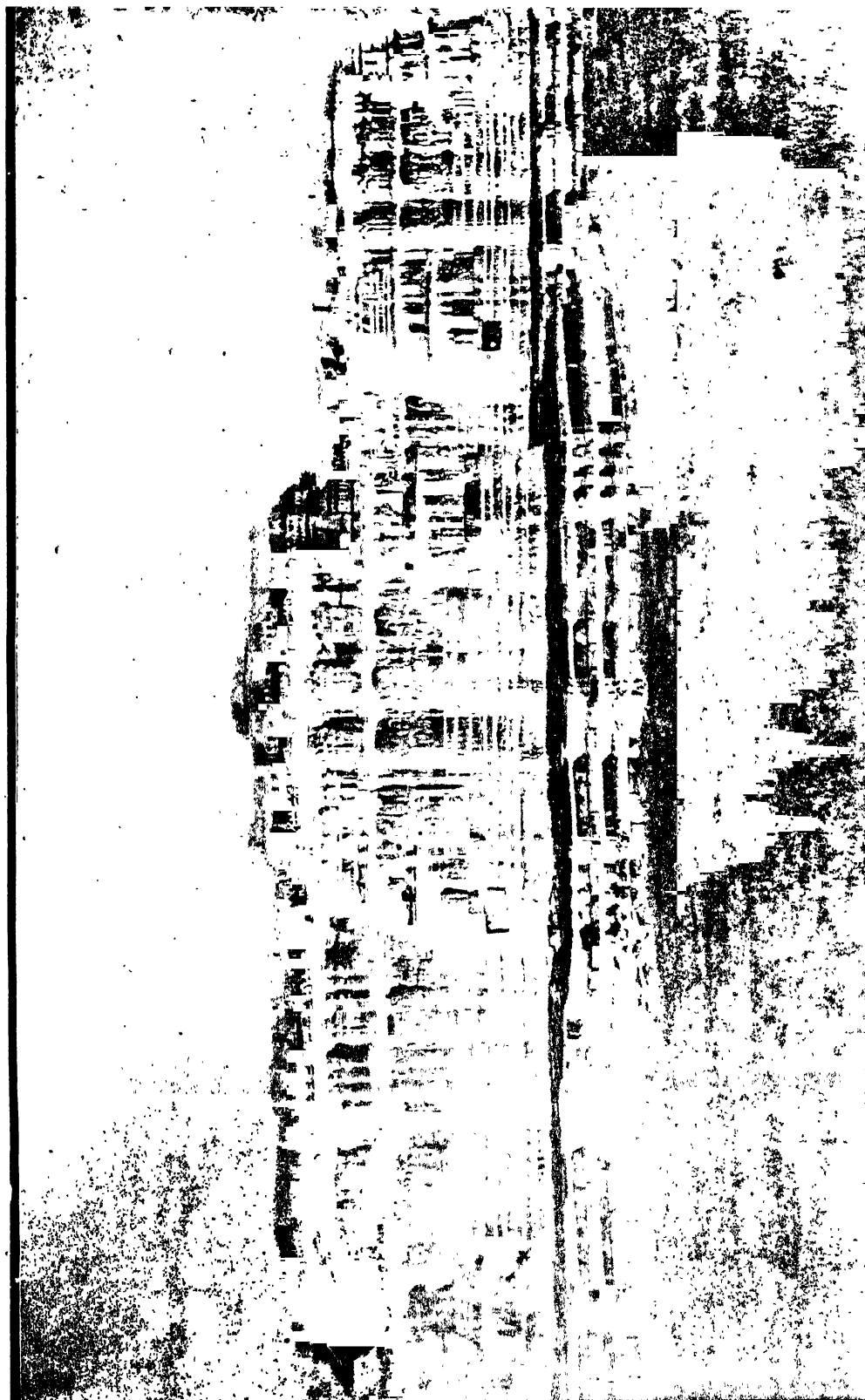
PLATE		PAGE
I.	Hoysalesvara Temple, Halebid—View from North-west	<i>Frontispiece</i>
II.	(1) Lakshminarayana Temple, Adagur—View from South-east	... facing 3
	(2) Do do South-west	... „ 3
	(3) Janardana Temple, Anekere—View from South-east	... „ 3
	(4) Narayana Temple, Anekannambadi—South View	... „ 3
III.	(1) Sarasvati, Lakshminarayana Temple, Adagur	... „ 4
	(2) Venugopala, do	... „ 4
	(3) Do Narayana Temple, Anekannambadi	... „ 4
	(4) Lady drumming, Chamundesvari Temple, Undigana	... „ 4
IV.	Plan of Narayanasvami Temple at Anekannambadi	... „ 6
V.	(1) Makbara, Kolar	... „ 23
	(2) Brahmagiri, Chitaldrug District	... „ 23
VI.	(1) Akkatangi Temple, Haneya—North-west View	... „ 30
	(2) Do Inner Doorway	... „ 30
	(3) Old Fort-Wall, Haneya	... „ 30
	(4) Trisankesvara Temple, Brahmagiri—South-west View	... „ 30
VII.	(1) Jatinga Ramosa Hill—View from Brahmagiri	... „ 32
	(2) Do Temple—Ruins and Lamp Pillar	... „ 32
	(3) Ramadurga—Fortifications	... „ 32
	(4) Do Cave Temple	... „ 32
VIII.	Sketch Map of Dorasamudra (Halebid)	... „ 34
IX.	(1) Parsvanatha Basti, Bastihalli, Halebid—Side View of Mukhamantapa	... „ 36
	(2) Virabhadra Temple, Halebid—South View	... „ 36
X.	Plan of Hoysalesvara Temple, Halebid	... „ 38
XI.	Hoysalesvara Temple, Halebid, Ground Plan (with Index to its Sculptured Walls)	... „ 40
XII.	(1) Do South-east-Doorway	... „ 42
	(2) Do View from North-east	... „ 42
XIII.	(1) Do Arjuna fights Siva	... „ 44
	(2) Do Bhima slays Dussasana	... „ 44
	(3) Do Prahlada is persecuted	... „ 44
XIV.	Plan of Isvara Temple, Arsikere	... „ 59
XV.	Isvara Temple, Arsikere—Tower from North-west	... „ 60
XVI.	Do View from North-east	... „ 62
XVII.	Do Pillars	... „ 64

PLATE				PAGE
XVIII.	Isvara Temple, Arsikere—Niche	...	... facing	66
XIX.	Do do	...	..	68
XX.	(1) Coins of Vijayanagara: Krishnaraya, Achyutaraya	...	...	78
	(2) Hyder Nama ..	...	...	78
XXI.	Keregalur Plates of Madhava II Ganga	...	...	114
XXII.	Do (contd.)	...	...	116
XXIII.	Devarahalli Stone Inscription of Prince Durvinita	...	...	176
XXIV.	Nittur Plates of Madhava Ganga	...	...	259

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HOYSALESVARA TEMPLE, HALEBIDU—VIEW FROM NORTH-WEST (p. 34).

# ARCHAEOLOGICAL SURVEY OF MYSORE



ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1930.

## PART I—ADMINISTRATIVE.

**Staff.** Dr. M. H. Krishna, M.A., D. LIT. (Lond.), continued to be part-time Director of Archæology in addition to his own duties as the Professor of History at the Maharaja's College, Mysore. There was no important change in the staff.

**Tours.** The Director toured in parts of the Kolar, Bangalore, Mysore, Chitaldrug, Shimoga and Hassan Districts in connection with the conservation and study of ancient monuments and also for collecting archæological data and for noting sites suitable for excavation. The Assistant to the Director toured in parts of the Tumkur, Shimoga and Mysore Districts and collected many interesting inscriptions. The part-time Travelling Pandit also collected a few inscriptions and some copper-plate records in the Tumkur and Hassan Districts. The Architectural Assistant surveyed several new monuments in the districts of Hassan and Kadur.

**Monuments.** The number of monuments newly surveyed during the year was about 15 including a fine star-shaped three-celled Hoysala temple at Ane-Kannambadi in the Hassan District. The ancient sites and monuments at Siddapur in the Molakalmuru Taluk, and those at Halebid in the Belur Taluk and the temples at Arsikere were studied in detail.

**Epigraphy.** The total number of inscriptions collected during the year was more than 100 and included some important stone and copper plate records of the early Western Gaṅgas. One of these throws interesting light on the relations of the Gaṅgas with the Pallava Empire; another is the useful stone inscription tracing the succession of Gaṅga rulers; and a third gives valuable information on early Gaṅga history.

**Manuscripts.** The manuscript of the *Hyder-nāma* was examined and a detailed note prepared on it, in comparison with Wilks' *History of Mysore*.

During the year, the Index to the Annual Reports of this department for the years 1906-1922 was printed and made ready for publication. The Annual Report for the year 1928-29 was prepared and sent to the press.

**Publications.**

Of the special schemes carried on by the department during the year, the work of excavating the ancient site of Chandravalli near Chitaldrug was continued, and more than a thousand interesting antiquities were collected and brought to

**Excavation.**

Mysore for study. Trial excavations, conducted near the Aśōkan inscriptions at Siddapur in the Molakalmuru Taluk, disclosed the existence on that site of four inhabited layers ranging back from the Chālukyan times through the Mauryan and prehistoric periods to the microlithic age, dating back, perhaps, to about the fourth or fifth millenium B. C. Further excavation in this field promises to be of great value. Trial diggings at Kittūr in the Heggaddevankote Taluk of the Mysore District revealed the fact that buried in the fields near the village there are ruined brick structures which are probably the remains of Kīrtipura, the capital of the ancient kingdom of Punnāḍ.

The preparation of a monograph on Chālukyan Architecture in Mysore made steady progress, many valuable drawings and ground plans being prepared and detailed descriptive notes being taken.

The University arranged to house this department in the western part of the Jubilee Hall, the eastern part being given away to the Oriental Library. The Museum was transferred to the large room in the western wing and rearranged.

During the year, Government Orders were received arranging for the co-operation of the Director of Archæology and the Consulting Architect to the Government of Mysore in the work of conserving the ancient monuments in the State. The

**Conservation.**

respective duties of the two officers were defined.

Notes were submitted separately from time to time about repairs to a number of monuments.

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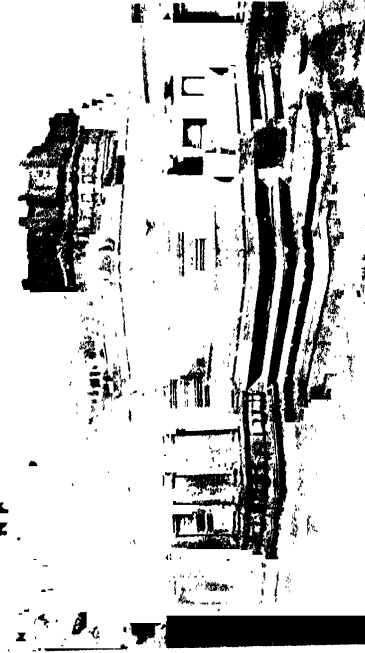
2. LAKSHMINARAYANA TEMPLE, ADAGUR—  
VIEW FROM SOUTH-WEST (p. 4).



4. NARAYANA TEMPLE, ANE-KANNAMADI—SOUTH VIEW (p. 3).



1. LAKSHMINARAYANA TEMPLE ADAGUR—  
VIEW FROM SOUTH-EAST (p. 4).



3. JANARDANA TEMPLE, ANEKERE—VIEW FROM SOUTH-EAST (p. 5).  
*Mysore Archaeological Survey.*

## PART II—STUDY OF MONUMENTS AND ANCIENT SITES.

### ÂNE KANNAMBÂDI.

This village is about 15 miles south of Holê Narasîpur Town. Tradition says

#### Narayana Temple.

that in the ages gone by an elephant roamed about in the forest nearby in search of water and found it here in a pond called *anegundi* near the village, which is still pointed out as the place where it quenched its thirst. The Sri Nârâyana temple situated in the village is a very good example of the early Hoysala style and may be roughly ascribed to the first quarter of the 12th century in the absence of more definite data to decide its date (Plate II, 4). It was reported that a copper plate grant was found in the village about 12 years ago and was taken away by one Narasimha of Galigekere. Perhaps, that would have thrown some light on the age of the temple. The temple faces east and consists of three *garbhagrihas*, one *navaraṅga*, one porch, and a *sukhandasi* between the *navaraṅga* and the main cell. (See Plan on Plate IV.) The peculiarity of this structure is that the main cell has a star-shaped plan of sixteen points as in the case of the temples at Arsîkere and Bêlûr, while the other two cells are of the usual rectangular shape. The design of the temple is simple, there being no carvings on its outer surfaces as in the temples of Bêlur and Arsîkere. A later brick gôpura, ugly and now in ruins, mars its beauty to a considerable extent.

The pillars of the *navaraṅga* are circular in shape and well carved. Those of

#### Interior.

the porch are fluted and nicely polished. The ceilings of the *navaraṅga* are of two types: the central ceiling and those at the four corners are deep with elaborate patterns, while the remaining four are flat with rosettes. The ceilings of the *garbhagrihas* and *sukhandasi* are also flat and adorned with flowers. The ceiling of the porch, however, consists of a plain slab of stone.

The main image is that of Kêśava, five feet high, standing on a Garuḍa pedestal of about two feet in height. The figure holds

#### Images.

in its four hands clockwise: padma, śaṅkha, chakra and

The northern cell enshrines a seated figure of Narasimha holding chakra, padma, gadâ and śaṅkha, with the goddess Lakshmi sitting on his left lap. The south cell contains an image of Vêṇugôpâla which is in every way similar to the image found in Belavadi, Chikmagalur Taluk (Plate III, 3). Images of Nammâlvar and

1. Throughout these notes, whenever the symbols held in the hands of an image are described, they are mentioned in a regular order, commencing with the front right hand and running clockwise.

Râmanujâchârya are kept in the sukhânâsi and those of Mahishâsuramardini and Vighnêsvara in the navaraṅga. All these images are fortunately intact and in a good state of preservation.

A new inscription stone was discovered in front of the village gate. It contains only a few lines which are quite illegible.

### ADAGÛR.

This village is about four miles to the east of Halêbîd. Its original name was Vudugûru and it was once very flourishing.

The Lakshminârâyana Temple in the village is a trikûtâchala in the Hoysala style (Plate II, 1 and 2). It consists of three *garbhagrihas*, one navaraṅga and one porch with a sukhânâsi between the navaraṅga and the main cell. The temple stands on a platform, four feet high, which follows the contour of the plan of the temple. From an inscription found in the temple (*Vide* Ep. Carn. Bêlur Suppl. 376), it can be presumed that this temple must have been erected in the 11th century A.D.

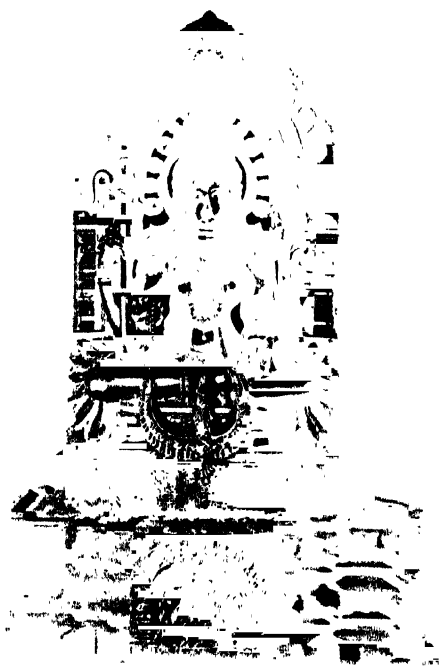
The ceilings in the temple are well carved and the stone tower over the main cell is well preserved and surmounted with a stone finial. The outer surface of the wall is not carved with images; nor are there any elaborate carvings in the interior either. The navaraṅga has polished pillars and two niches, the one on the right containing an image of Nammâlvar and that on the left a few loose Nâga stones.

In the main cell, there is a seated image of Lakshminârâyana, about five feet high, over a pedestal of about two feet. Goddess Lakshmi is sitting on his left lap. The attributes of the image are : śaṅkha, padma, gadâ and chakra. The front left hand goes round the waist of his consort.

The south cell contains an image of Vêṇugôpâla (Plate III, 2) about four feet high, standing on a pedestal, about one and half feet high. This image is a little too slender in proportion and not so much overworked with ornaments as in the case of the image at Âṇē Kannambâḍi. It cannot be asserted that it is of Hoysala workmanship.

The north cell contains a beautiful and well proportioned image of Sarasvati, (Plate III, 1) a figure of about four feet high, sitting on a swan pedestal of about one and half feet, holding rosary, aṅkuśa, pâśa and pustaka.

The surroundings of the temple are kept in a filthy condition. The stones of the basement are loose and falling down.



1. SARASVATI, LAKSHMINARAYANA TEMPLE,  
ADAGUR (p. 4).



2. VENUGOPALA, LAKSHMINARAYANA TEMPLE,  
ADAGUR (p. 4).



3. VENUGOPALA, NARAYANA TEMPLE,  
ANE-KANNAMBADI (p. 3).

*Mysore Archæological Survey.*]



4. LADY DRUMMING, CHAMUNDESVARI  
TEMPLE, UNDIGANAL (p. 7).





## DIṆḌAGŪR.

This is a village about seven miles to the north of Channarayapatna Town.

The village is also called Mallikārjunapura in the inscriptions. A copper plate grant dated 1209 A.D. mentions that Paṇḍita Daṇḍinātha, one of the ministers of Vīra

### History.

Ballāḷa Dēva, begged the king for the grant of this village and converted it into an agrahāra calling it Mallikārjunapura and apparently built also the two temples that are in the village, viz., Kēśava and Mallēśvara. An inscription dated 1232 A.D. is found inside the Kēśava temple.

The Kēśava temple is simple. It consists of a *garbhagṛiha*, a *sukanḍi*, a *navaraṅga* and a *mukhamanṭapa* and has a low stone *gōpura*. The wall surface is plain, so are also the panels above the Chajja and on the axial lines of the tower.

### Kesava Temple.

The ceilings are all well carved, the central one being domelike.

The Kēśava image, about six feet high, stands on a pedestal, one and half feet high, and holds padma, śaṅkha, chakra and gadā. The

### Images, etc.

lintel over the navaraṅga doorway has Vēṇugōpāla on it, while Gajalakshmi is carved above the garbhagṛiha doorway. The temple is in a dilapidated condition, one of the ceiling slabs having fallen showing the gap above. The outer *prākāra* has disappeared and only the front entrance gate is standing. The temple is endowed with some Inam lands which are auctioned every year, and it is stated that there is also some amount at the credit of the temple in the taluk treasury. It appears an estimate for Rs. 1,300 has been prepared by the Public Works Department for constructing a compound wall round the monument.

The Mallēśvara temple is similar in plan and elevation to the above temple.

One of the ceilings has been renewed to admit light inside.

### Mallesvara.

The ceilings in this temple are all well-carved. The temple seems to have undergone repairs some time ago. Vegeta-

tion is already growing again on the temple. An inscription on one of the back panels of the temple dated 1651 A.D. speaks of the construction of some manṭapa by one Doḍḍayya.

## ĀNEKERE.

This village is about three miles to the west of Channarayapatna. Its original name in Kannada was Ānegala-kere and it is also called

### Janardana Temple.

Kēśavapura in the inscription. In the heart of the village, there is a beautiful temple in the Hoysala style dedicated

to Channakēśava (Plate II, 3). The temple faces east and consists of a *garbhagṛiha*,

a *sukhandāsi*, a *navaraṅga* and a porch standing in the centre of a courtyard surrounded by a covered verandah. A cell is attached at the centre of each of the northern and southern verandahs, both of which are empty now. At the centre of the eastern verandah is the porch giving entrance to the courtyard.

The temple belongs to the early Hoysala style and its date goes prior to 1191 A.D. as it is mentioned in a copper plate inscription of that date found in the village. An inscription found on the right side wall of the entrance gateway seems to state that the enclosure walls of the temple having fallen, one Byrappa Nâyaka got them rebuilt in the year Śubhakṛitu. This rebuilding might have been a century or two later. The temple on the whole is well-conceived, and the workmanship simple but bold and elegant.

The entrance porch has a stone bench on either side and so also the porch attached to the temple. Figures of Gajalakshmi are carved on the lintels of the *garbhagṛiha* and the *navaraṅga*, while the *sukhandāsi* lintel is left uncarved.

The pillars in the *navaraṅga* are of the usual shape; but those in the verandah are plain and round. All the ceilings are richly carved, each one differing from the other in design and execution. The central ceiling is the most ornamental one and has a pendant carved in the shape of a huge conch hanging down several feet from the top.

The image of Kêśava, called Janârdana by the people, is about six feet high standing on a pedestal about one and half feet high. The attributes are padma, śaṅkha, chakra and gadâ. The original image having been mutilated by some enemies during troublous times, the present one was installed some time ago. Even this is broken and it is learnt that an order for another image has been placed with Mr. Śilpa Siddhânti Siddhalinga Svâmi, sculptor of Mysore.\*

The tower over the *sanctum* is also of stone and in a good state of preservation. The dedicatory slab in front of the *gôpura* is left uncarved.

The present condition of the temple is very deplorable; much of the surrounding verandah has fallen and the rest is in the course of tumbling down. All the stones are, however, lying on the spot and it may not be very costly to rebuild the verandah.

It is reported that the temple enjoys no Inam at present, all the Inam having been resumed at the time of the Inam Commission.

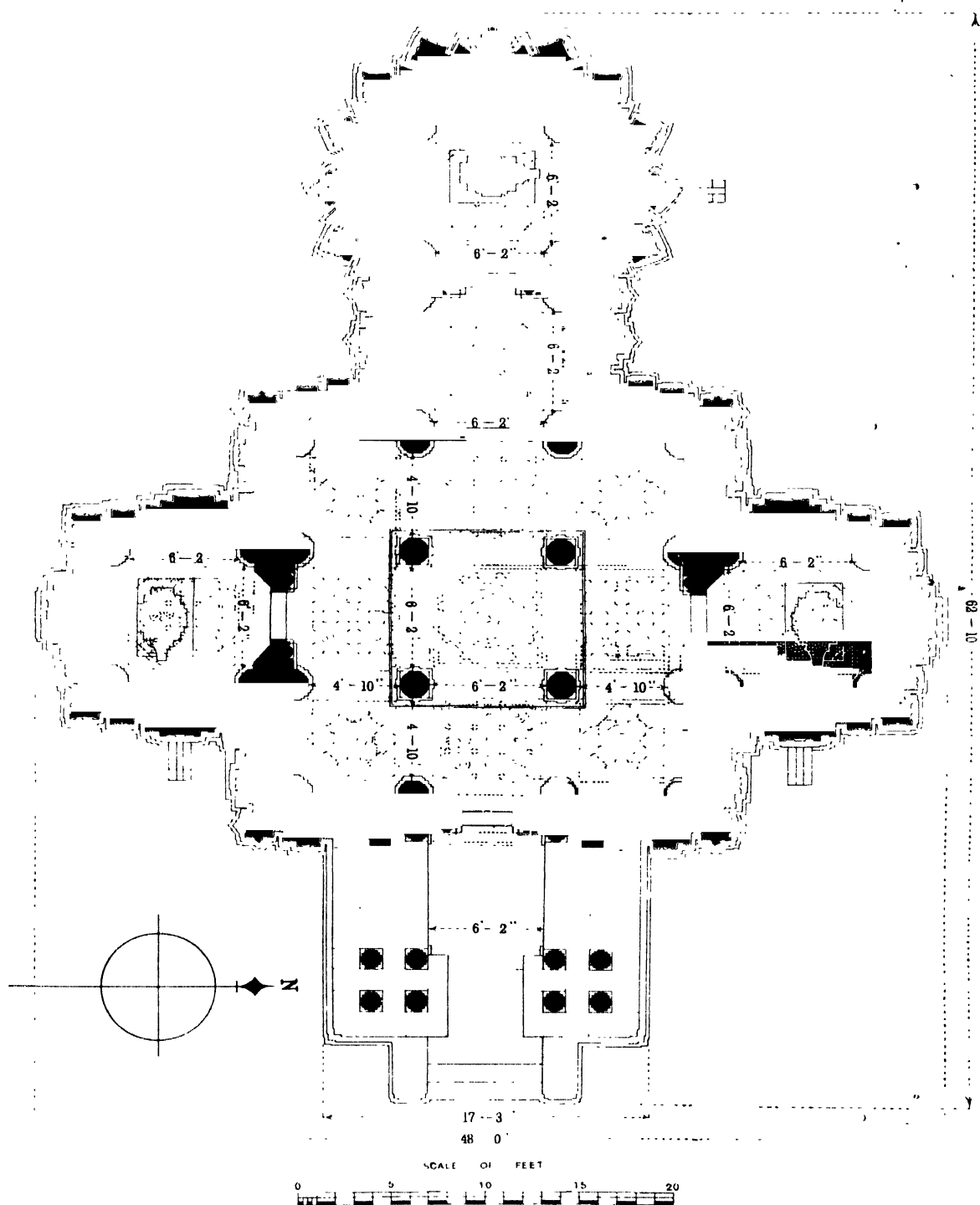
### UNDIGANÂL.

This is a village far in the interior of the Arsikere Taluk situated in the midst of hills and scrub jungle not easy to reach even by the ordinary conveyance. The name of the village is mentioned as *Undigeya Hal* in the inscriptions.

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\* It is learnt that the new image has since been installed in the temple.

# PLAN OF NARAYANASWAMI TEMPLE AT ANE-KANNAMBADI



(p. 3.)



The temple here is an unimportant structure at present, though there are traces here and there of its ancient grandeur, with evidence of subsequent influences. The temple which faces east is *trikūṭa-chala* in plan consisting of three *garbhagrihas*, one *sukhandsi*, a *navaraṅga* and a *mukhamanṭapa*. The *navaraṅga* is an enlarged hall consisting of 25 *aṅkaṇas* instead of the usual nine. The *mukhamanṭapa* is also wide and deep and has six *aṅkaṇas*.

There is an image of Śiva in the cell opposite to the entrance, an image of Kêśava in the north cell and a figure of Mahishâsuramardini or Châmunḍêśvari in the south cell. The temple is called Châmunḍêśvari temple though the main image appears to be Îsvara as stated above. The reason for this seems to be that the Châmunḍâ shrine must have been the most ancient portion of the temple and the rest of the structure must have been added later on.

An inscription stone standing to the left of the temple states that one Munijetṭi built this temple during the reign of Vishṇu Vardhana Hoysaṇa Dêva at Bankâpur. Another inscription, fixed to the right of the temple which is dated 1276 A. D. refers to some endowment to the temple and calls the deity "Nimbajâ Devi."

The four central pillars of the *navaraṅga* are well carved Hoysala pillars, while the rest are ordinary Dravidian ones with square mouldings and octagonal shafts. The ceilings are all of flat simple squares crossing one another, with a flower in the centre.

An image of Gaṇêśa, another of Bhairava, two bulls and a small Saptamâtrikâ group are kept in the *navaraṅga*. Another image of Gaṇêśa is kept in a niche.

Against the wall of the *navaraṅga* to the right of the Châmunḍêśvari shrine, a beautiful image of a madanikâ figure (bracket figure) is kept (plate III—4). This is a female figure, in a dancing posture, beating a drum. The carving is as good as in the bracket figures of Bêlûr and Halêbid.

The gôpura over the main cell is of brick and mortar and positively ugly.

To the south of the temple just behind the Châmunḍêśvari shrine, a high swing frame or *Uyyâlekambha* stands and in front of it there is a small *manṭapa* of three *aṅkaṇas* with beautifully carved stone pillars in the Hoysala style. This latter has now been converted into the living quarters of the Archaka.

In the cell behind this *manṭapa* is a female figure on a low pedestal, standing on the back of a peacock, with six hands, holding the attributes of Brahma, Vishṇu and Śiva; viz., from the left—rosary, trident, discus, conch, drum and water-pot. This is perhaps an aspect of Śakti.

Two figures of Jetṭies (wrestlers) are carved on either side of the Śakti shrine and two on the side pillars.

Two new inscriptions were found, one on a pillar in front of the Châmunḍêśvari temple, and the other on a Mâstikal standing beside it.

## KOLAR DISTRICT.

### ALAMBGIRI.

Alambgiri is a village in the Chintamani Taluk. It has an old stone gate-way leading in from the east and a temple of Tirumalanâtha Svâmi, evidently of the late Vijayanagar days.

The latter's mahâdvâra tower is about 65' high and is of brick and mortar with plenty of stucco figures, now out of repair. The doorway is about 12' high and 1½' wide. On the inner side of the doorway are two granite figures in high relief: on the right side is a dancing woman, perhaps Mōhini, standing at ease and hanging from creepers, with a monkey and parrot at the bottom; on the left is a huntress, also Mōhini perhaps, about 4' high, from whose foot a man, (may be Dakṣiṇâ-mûrti) is removing a thorn. This mahâdvâra is a later structure built to support a larger one of earlier days, which has also a Gaja-Lakshmi on the lintel. There are two finely carved tall pillars, 15' high, with interesting figures among which may be mentioned: anthropoid Gaṇḍabhêruṇḍa, dancing Kṛishṇa, Chandra, Hanuman, Śarabha, Narasimha, Hiranyakaśipu and Lakshmi Narasimha.

To the right of the doorway, on the inside, is the kalyâṇamaṇṭapa which has five pairs of ornamental pillars, 12' high, the others being plain. It appears to have been built in two instalments, the portion with the raised dais being earlier.

The garbhagṛiha, which is small, contains a stone image of Venkaṭêśa, 2½' high, accompanied by Śrî and Bhû. There are also metallic images of these deities serving as *utsavamûrtis*.

The Sukhanâsi (6' × 7') is also very plain, its doorway being about 5' × 2½'. The navaraṅga (20' × 20') is supported by ornamental square pillars of the Vijayanagar type with sculptures on each face. These pillars are only 6' high. The whole structure is of granite. The larger and later navaraṅga is about 10' high, with pillars of the Dravidian type. In front of it is a mukhamanṭapa having 15 pillars and pilasters, with the names of its builders carved on the floor.

The temple has a copper plate grant of five plates with the signature in Kannada, 'Śrî Venkaṭêśa.' On the whole, the building has no extraordinarily interesting features.

Murugamale is a hill about 600 feet high and nearly seven miles to the north of Chintamani. The old Hindu fortress on the hill, which is of the early 18th century, is now in ruins.

The small Śiva temple on a low hill adjoining the town is a post-Moslem structure of no great importance. It is built on a rock and has, around it, a high compound wall enclosing an area of about 120' × 100'. Behind the temple is a tank which is the chief source of water supply to the town.

On the hill there is a small Venkaṭaramaṇasvāmi temple belonging to the Pālegar days. The temple of Chandramaulīśa has a garbhagriha (7' × 7' and 6½' high) without any ornamentation, containing a small Liṅga (8" in height) and the utsavamūrtis of Śiva, Pārvatī and Gaṇapati. The sukhānāsi (6' × 6'), which is also very plain, contains a small Basava and an image of Chaṇḍikēśvara. Flanking the sukhānāsi are two chambers (7' × 6'), the one on the right containing Gaṇapati and that on the left, Pārvatī holding lotuses. The latter, which is about 3' high, is the best figure in the temple. The navaraṅga (25' × 25') has four plain pillars and contains a well ornamented Nāndi, about 2' high and 3' long.

On the left side of the hill, near the foot, there is a large cave called in Telugu 'Ēḍūrlagavi.' According to local tradition, the people of seven villages used to take refuge in it when hostile armies approached.

Fakir Shāh Wāli Darga is a brick structure, about 40' × 20,' with a number of small minarets. It has two chambers, the one on the east containing two tombs and having a low dome about 15' in diameter. One of the tombs is of Fakir Shāh himself and the other, of his wife. The back chamber of this darga has the tombs of Fakir Shāh's children. The Shah is said to have had a friend, Khāki Shāh Wāli, whose Darga, situated at Nimbkāinahaḷli, about 3 miles further to the east, is said to be a large and important structure with a tank, etc., built by Hyder and Tipu.

On the west side of the hill, at its foot, is a ruined town with a fortress and fortgate called 'Purāṇipēt' or 'Chalamakôte,' said by the Moslems to have been built about three hundred years ago by one Latīf Sāhib who came from Bijapur. In this ruined town there is a temple of Vēṇugôpāla, a plain structure intact and very similar to the Īśvara temple in the new town, but slightly larger. Its garbhagriha has a Vēṇugôpāla image, 2½' high, of the Pālegar days, flanked by a goddess on each side. The old town was deserted after the great famine of the cyclic years Dhātu and Īśvara.

Two furlongs away is a group of new houses forming a Mutt called Muktagiri Maṭha founded by one Siddhalingasvāmi about thirty years ago, near the perennial spring called 'Chakra tīrtha.' The latter originates in a cave and is led to a finely built little pond (6' × 6') with a 'Basavanabhāvi' leading into it. The pond appears to have been an old Hindu structure. Below it is built another larger tank now in use. A broken slab containing the Saptamātrikā figures is kept in the cave.

Near the Mutt is a new temple containing an old blackstone Liṅga, about 2' high (on a pedestal 4' high), apparently of the Chōḷa times. It was removed here from the old town at the foot of the hill.



About two furlongs further on, is the Muktēśvara temple which is a small structure. To its north on a boulder is found a Kannaḍa inscription of six lines, which belongs to the reign of Rājendra Chōla (See Ep. Carn. X, Chintamani, 153).

In the neighbouring sloping ground plenty of Pāṇḍu-guḍis are said to have existed in the past and potsherds are found strewn about even now. Up the slopes of the hill neoliths can be collected. A sample was obtained.

#### Neoliths.

### HARAḶAKÔṬE.

#### Srinivaspur Taluk.

About five miles to the east of Srinivaspur, is the ancient site of HaraḶakôṭe.

In the water courses on the way at a depth of 4' to 6' are seen plenty of potsherds sticking out of the earth. On the south side of the old town are large boulders arranged like a fort and the ground slopes northward. In the high ground, certain creeks are found through which appear bones and pottery. The pottery ware, however, is peculiar, some pieces being glazed red and black and some resembling the Chandravalli dolmen pottery. Those of the latter type are found 4 feet below the surface.

#### Old town site.

In the jungle are two Bāṇa inscriptions (Ep. Carn. X Srinivaspur 5 and 6) both more than half buried in red alluvial earth.

#### Bana Inscriptions.

To the northwest of the hill (No. 1), about a hundred yards away, there is a large slab of granite (4' × 5') on which is a relief figure of a man (4') fighting a tiger in defence of a cow which stands behind him. Above are drawn a chāmara bearer and a goddess. This is probably a viragal of Bāṇa times. Another slab found on the way has a trident mark.

Between the next two hills (Nos. 2 and 3) there is a mound, about 40 feet in diameter and 12' high, which looks very artificial on account of its smooth sides formed of laterite gravel. It looked like a Buddhist stûpa mound but its contents were not examined.

A cave, winding and long, leads into the side of hill No. 3. On the top of this hill, a modern flat stone slab is set up as a pillar. The old pillar inscription has now disappeared.

### ĀVAṆI.

Āvaṇi is a well known place of pilgrimage about 10 miles to the south of Mulbagal. Close to it is a hill connected by tradition with an episode in the life of Sitā, the heroine of the Rāmāyaṇa.

On the way to the hill at its foot stands a large rock on which are said to have been a number of inscriptions now lost by quarrying slabs.

**Inscriptions.**

Ep. Carn. X. Mulbagal 61 exists but another copied by *Rao Bahadur* Narasimhachar is reported to have been lost.

'Meṭṭu baṇḍe' is a single rock with about 200 steps cut in it. The piled rock called 'Toṭṭu guṇḍu' is associated with the story that Sītā watched from its top the battle between her sons standing on a rock half-a-mile away (Lava-Kuśara baṇḍe) and Rāma standing on a similar rock (Rāmāna baṇḍe) near Gaṇḍja guṇṭe.

To its north is a rock on which are numerous heaps of three or more stones which childless mothers erect as apologies for temple towers and after a year return with their children to offer worship. The children are named Rāma, Lava, Kuśa and Sītā. The Rāmēśvara temple in the town was probably similarly built by Dēvāmbikā (Ep. Car. X, Mulbagal 38), a Nolaṃba Queen who lost her first son Vīra-Mahēndra Nolaṃbādhirāja and desired to see her younger son Iriva Nolaṃba come to the throne.

A little higher up is a cave called 'Vālmiki-gavi' with a bas-relief of a ṛishi in padmāsana wearing 'jaṭā' and holding a rosary. There is

**Valmiki Cave.**

an inner cave pointed out as the birth chamber of Lava and Kuśa. The cave leads further downward. Near

Vālmiki is a figure of Virabhadra with Dakṣa by his side engraved on the rock. It is pointed out as Janaka.

Nearby is an old temple with five large black liṅgas, probably of the Chōḷa times. These are attributed to the five Pāṇḍavas.

A doorway leads inside a fortress with two gates piercing a rude stone wall. Inside it is a small pond pointed out as the 'Kashāya tirtha' where Sītā is said to have washed her clothes. Near it is a 'hālāḍe' (milk-feeder) engraved on the rock.

A little to the north and facing north is a large overhanging rock converted into a chamber (15' × 12' and 6' high) with a pair of green stone liṅgas, 9" high, called the 'Lava-Kuśa' liṅgas.

**Lava-Kusa Gudi.**

The temple is called 'Lava-Kuśa guḍi.' The roof rock has about twenty cavities, less than 1½' deep, which are pointed out as 'Lava-Kuśara toṭṭu' (i.e. the cradle of Lava and Kuśa), 'Sītā haṇḍi' (the cooking pot of Sītā), etc., said to have been overturned by Hanumān to prevent people from treading on them. The haṇḍe, being of granite, gives a metallic sound. On the floor are a number of inscribed names of votaries: Dēvamma, Kamalamma, etc.

To its south is the ~~Ē~~Kantaramma temple, a small structure of the Chōḷa type, with a garbhagriha (6' × 6'), a sukhanāsi (5' × 5') and a

**ĒKantaramma Temple.**

navaraṅga (14' × 12'), the last having four rounded pillars of granite, 6' high,—the work done under the Chōḷa governors of Ballāḷa III. The black liṅga (1½') in the garbhagriha is mounted on

of Sūrya and behind a Tamil inscription. There is also a large Nāṇḍi in the navaraṅga. The pillars are composite with a rearing lion in each corner. In the first navaraṅga which is of Nolamba times, the pillars are round and sixteen sided.

The sukhanāsi has a fine figure of Kāmākshī (brought from Kāṭhāri Sāḷuva's temple) with the following attributes—abhaya, padma, dāna. The garbhagriha (10' × 8') contains a large black liṅga.

In Vāsudēvarāya's navaraṅga to the north is a small cell with an image of Sītā-Pārvati, three feet high, which, being of poor workmanship, raises a doubt whether it belongs at all to the 13th century. To the right of Vāsudēva Rāya is a Nārāyaṇa image.

The Añjanēśvara and Śatraghnēśvara temples are small and plain structures, also Pāllava in form.

### VIRŪPĀKSHAPURA.

This town which was destroyed by Moslem troops under a raider locally called Wāḷis Mēḍis, contains a very large temple of the Dravidian type with three mahādvāras of which the first was a gigantic structure. This is now ruined, the second partly ruined and the third tolerably intact. The second has a great compound wall of stone running round an area measuring about 350' × 250'. The third mahādvāra has a gōpura (about 50' high) of brick work like the Vijayanagar temples. The doorway (12' × 6') is of granite with an inscription of six lines in Kāṭiṇaḍa (E. C. X Mb. 96). The threshold and stones nearby bear Tamil inscriptions. The temple itself has a copper plate inscription of Śaka 1353 corresponding to A. D. 1431.

The walls of the temple are plain. The pillars are 12' high in the mukhamanṭapa. The floor of the manṭapa is full of votary effigies and names.

The Durgā temple has a figure, about 5 feet high, of Durgā seated on a lion to front, holding khaḍga, chakra, śaṅkha and trisūla. The whole group is made up of one greenish stone.

### KURUḌUMALE.

Kuruḍumale, about 6 miles north-west of Mulbagal, was a local capital in the Hoysala times. It has several interesting antiquities.

**Maha-Gaṇapati Temple.** Of these, the Mahā-Gaṇapati temple appears to have been built in two instalments. The ruined mahādvāra and prākāra, traces of which are still visible, appear to have been of the Vijayanagar period. The mukhamanṭapa with its twenty-four tall pillars (about 12' high) is also of the Vijayanagar period. An inscription in Grantha characters (E. C. X. Mb. 180) on a greenish stone slab is kept in the manṭapa. There is a large green stone rat (2' high and 3' long) with trappings, etc., in the manṭapa (*vide* Annual report for

1914. p. 21). Formerly it was perhaps in the open and the Vijayanagar people may have constructed a maṇṭapa covering it.

The navaraṅga is a large one (25' × 25'). In it, ~~to the south~~, is a large figure of Kumâra on a peacock, about 5 feet high in all—a beautiful figure of greenish stone, which was rescued from a ruined temple situated to the south. His twelve hands are thus disposed: abhaya, pâśa, chakra, khaḍga, aṅkuśa, sûla, vajra, kôḍaṇḍa, buckler, (doubtful), gadâ and dâna.

An extra aṅkaṇa forms the sukhanaśi (10' × 8'). ~~This and the garbhagriha appear to be partly of greenish stone.~~ The doorway is flanked by two fine ornamental pillars. The garbhagriha (20' × 14' and 16' high) is a large one with two pillars in front. These pillars have 16 <sup>sided</sup> ~~solid~~ shafts between cubical mouldings with carvings on them. Near the pillar on the north are two figures, one of Vaishṇavi, recently made, and the other of Bhairava, neither of them being important.

The Mahâ-Gaṇapati image is seated on an oval seat, 1½' high, which is raised on an oblong pedestal, 2 feet high. The oval seat and the

#### Colossal Ganesa.

The image is a beautiful, well-proportioned one about 8½ feet high excluding the seat. It holds the usual tusk piece, aṅkuśa, pâśa and apûpa, to the last of which the god is helping himself with his trunk. He wears a snake girdle, his sacred thread, necklaces of 'rudrāksha' and golden 'rudrākshi'. A snake encircles him like the sacred thread. The girth of the belly is about 12 to 15 feet. Near him, on the west face of the north east pillar, is the relievo image of the builder of the temple.

The finest structure at the place is the Sômêśvara temple. It has a garbhagriha (20' × 10') and a sukhanaśi (10' × 8') with an

#### Somesvara Temple.

ornamental doorway flanked by two octagonal pilasters well carved with beaded work as in the Chennakêśava temple.

The extra aṅkaṇa is also seen here. The navaraṅga (25' × 25') is supported by four pillars with sixteen sided shafts and cubical mouldings. Each face is beautifully carved with finely finished Śaiva and Vaishṇava images and dancing figures. Near the west wall of the navaraṅga are kept a Gaṇapati and a Nagarêśvara lîṅga brought from its own temple, now ruined. Against the north wall are now kept the following in order :

- (1) Bhairava with canine teeth, moustaches and flames near head, holding trisûla, ḍamaru, sarpa and kapâla.
- (2) Dakṣiṇâ-mûrti with chinmudrâ, sarpa, jaṭa and tâlapatra. Crossing his left leg over the right he is seated on a hill treading on a 'rākshaṣa' ; a 'ṛishi' is listening.
- (3) A lîṅga.

- (4) An ālvâr with hand in chinmudrâ, jaṭâ and no 'yajñôpavita'.
- (5) Chennakêśava (brought from his ruined temple 12 years ago), about  
 (6) } five feet high, with the following attributes: abhaya, chakra, śaṅkha  
 (7) } kaṭihasta—and standing between Śrī and Bhû, 4 feet high. The image  
       is possibly Venkaṭêśa.
- (8) Small Hanumân (9").
- (9) Rāmānujâchârya (also brought from the Chennakêśava temple), 1½' high, with the daṇḍa resting on shoulder and hands folded in añjali. He is seated in padmâsana and wears the sacred thread, śikhâ, tulastimâlâ and a necklet.
- (10) A smaller Chennakêśava, similar to No. 6 (3' in height).
- (11) A female devotee, 3' high.
- (12) A Nâgarakal.
- (13) A male devotee.

Against the east wall are the following :

- (1) Nândi.
- (2) }  
 (3) } Iḷavaṇji Vâsudêva Râya and his consorts.  
 (4) }
- (5) Nândi.
- (6) } Two male devotees with sacred thread, shown as Jakaṇâchâri and  
 (7) } Dakaṇâchâri. The figures are 9" high and are cut out in relief on the wall.

Each one of the figures on the pillars is well executed. The figure of a lion killing an elephant on the south east pillar (bottom, south face) may refer to the Hoysâḷa conquest of the Gaṅgas.

The navaraṅga door is to the south and has in front a porch of 12' × 10'. Two pillars of the latter are as beautiful as those of the navaraṅga.

The vimânas of the Sômêśvara and Pârvatî temples are brick structures of the composite Dravidian type midway between the Pallava and Vijayanagar periods. They are of the Chôla form but smaller. The garbhagrihas of this period have a wooden beam inserted among the ceiling slabs to let down a chain for a water vessel (dhârâpâtra) for abhishêka.

To the north stands the Kâmâkshî temple of similar design, but plain and without ornamentation. The image is beautiful and five feet high. (Hands: abhaya, padma, padma and dâna).

North of the town are two pillars resembling a tōrana. Near them is pointed out a place where a Vaiśya woman named Śrīyamma performed 'sati.' Plenty of Vîrarâyi haṇas of the ordinary kind are said to be found nearby. On the site of the old

**Site of Old Town.**

town can be picked up coins of the Elephant type with sun and moon on top and chequered reverse. These coins may be of not merely old Mysore but also of late provincial Vijayanagar types. Vīra Ballāla III ruled all this country and issued the Virarāyi haṇas. (See Annual Report for 1929, page 27).

Near the hill and spread over several square miles are ruined walls showing the great extent of the town. Worked stones are turned up in every excavation : and among these are reported to have been found a 'Buddha' (Pārśvanātha probably) and numerous other images. The 'Buddha' is now said to be in Kolar or in the Buddha temple at the Kolar Gold Fields. The place is very promising for excavation.

In the pūjāri's house are several copper images of Gaṇapati, the most notable one of which is a small figure of a ten-handed Lakṣmī-Gaṇapati with 'Balamuri' trunk (to right), seated on mouse and with a goddess on his lap.

## MULBAGAL.

Mulbagal (correctly—Mūḍala bāḡiḷa or Eastern gate of the highland) was the seat of the Viceroys of the Vijayanagara Empire. It

**Anjaneya Temple.** has a number of old monuments. The largest building in the place is the Āṇjanēya temple. Its mahādvāra is a late Vijayanagar structure with a modern (19th century) gōpura, about 55 feet high. The compound is about 250' × 150'. The main temple is now in the form of a 'trikūṭāchala' with three vinānas of the Vijayanagar type. It has a 'garbhagṛiha' (10' × 10'), a 'sukhanāsi' (10' × 8') and a 'navaraṅga' (28' × 25') with several aṅkaṇas converted into rooms like the 'Śayanamaṇṭapa.' The floor is full of votive reliefs and names which deserve detailed examination.

The main image is a colossal bas-relief, about 10' high, and of no great sculptural importance. In the sukhanāsi are kept the 'utsava' images of the Rāma group. The temple has in all ten gods which are worshipped.

The Viṭhala temple also belongs to the Vijayanagar period. The mahādvāra, about 40' high, the gōpura and prākāra wall are all in ruins, while the navaraṅga is leaking. The main building, however, is intact. The main god, about 5' high, has two hands—abhaya and śaṅkha—and Śrī and Bhū on the sides. The 'utsava mūrti' is not Viṭhala but Janārdana and has four hands with abhaya, chakra, śaṅkha and gadā (?) On a floor slab in the mukhamāṇṭapa is a Kannaḍa inscription.

At the back of the prākāra wall, with face to west, is the Kṛṣṇānāṇḍa maṭha with a Vēṇugōpāla image.

The Sōmēśvara temple is a very plain temple of granite with a natural liṅga, about 1' high, on a low seat, 4" in height. The main temple

**Somesvara Temple.** consisting of the garbhagṛiha (8' × 8'), the sukhanāsi

(10' × 8') and the goddess' shrine appears to be of the time of Ilavañji Vāsudêva Râya as is shown by an inscription in Grantha characters on the basement of that portion of the outer wall of the suhanâsi which is now included in a strong room. The extra ankana, the navaraṅga (excluding its outer walls which are also of Vāsudêvarâya's time) and the rest of the temple are all of the Vijayanagar period. The pillars in the navaraṅga are, as in the Vijayanagar period, square and have carved figures. The image of Dêvî (Kâmâkshî) is 3½' high. In the compound lies a beautiful stone image of Kumâra with the peacock's head broken.

The darga is a Hindu temple facing east, converted into a Moslem tomb. In the navaraṅga are two tombs of Hyder Vali and Haji Maccai. The door is evidently of a temple with the usual ornamental work. The old pillars are still seen in the navaraṅga and mukhamanṭapa.

### Hyder Vali Darga.

Between the navaraṅga and the mukhamanṭapa there is a pillar of the square Vijayanagar type, which is said to be of glass but is really only of stone. The pillars have been deprived of images except the ornamental floral work and lion.

The south door is also of a temple. The old temple tank is situated on the north (200' × 150').

The mukhamanṭapa is too well carved to be a work of the Vijayanagar period. If it is the latter, the workmanship is surprisingly good. Probably it is of earlier times.

## KOLAR.

The neighbourhood of Kolar has many places of archæological interest. One of the most popular spots is the source of the Antaragange, a stream taking its rise on the Kolar hill. Nearby is the temple of Viśvēśvara, a small Dravidian structure, with its garbhagrihas facing east and opening into a two-pillared navaraṅga. The whole temple is very plain and appears to date from the Pâlegâr days. The linga (2' high) in the central garbhagriha and four others kept in the navaraṅga seem to be old ones of the Gaṅga and Chôla days rescued from the ruins of the temples in the neighbourhood. In the right garbhagriha is Gaṇêśa and in the left one, Pârvatî. A small Chanḍikêśa image is kept in the navaraṅga as also a small modern looking Nandi. The outside of the temple has a row of bas-relief figures of Śaiva images, some of which have been used for a parapet wall nearby. A new verandah has been constructed in front of the temple. Two rooms meant for Government Officers adjoin the temple on the north. The temple is not of archæological or architectural importance.

The stream itself takes its origin among the rocks to the south of the temple and is led by a drain into a small tank (3' deep) from

### Antaragange.

which another drain leads it through the mouth of a bull to the large tank (50' × 35') below. Therefrom the water flows down towards Kīlukôte. It is a point for consideration whether the dynastic name 'Gaṅga' may not have originated from 'Āntara-Gaṅge.' Above the bull from whose mouth water falls is a 'brindāvana' and on its top a vimāna of brick and mortar of the Pālegār times. In the centre of the lower tank stands a small maṇṭapa with a Gaṇapati in it. A number of votive names like Kabe-Dēvaru, etc., are carved on a rock near it.

### Vishnu Image

Before the water issues out of the bull's mouth, it is made to wash the feet of a standing image (1½' high) of Viṣṇu in the form of Veṅkaṭēśa with the following attributes: padma pointing downwards, chakra, śaṅkha and kaṭihasta.

### Vibhutipura.

Vibhūtipura is a ruined old town at the foot of the hill. In it is a very old granite temple of Nīlakanṭhēśvara. On the basement of the back of the temple, there are three Tamil inscriptions. The temple has a garbhagṛiha (10' × 8'), a sukhānāsi (7' × 6') and a navaraṅga (22' × 22') with a passage aṅkaṇa (6' × 6'). The garbhagṛiha contains a black stone līṅga (1½' high) on a pedestal (3' high). The navaraṅga has a broken Gaṇēśa image. The garbhagṛiha and the sukhānāsi doorways are somewhat ornamental. In the ceiling of the garbhagṛiha there is only a padma but in that of the sukhānāsi there is a pendent bud in the padma. The navaraṅga has four round bell-shaped pillars. On the lintel of the navaraṅga doorway there is a līṅga with a bull on each side. The doorway is flanked by dvārapālas. The mukhamāṇṭapa is modern, perhaps of the Pālegār times, and on the side of the front left central pillar is a fragmentary Tamil inscription, probably part of an inscription stone, used as a pillar. The ruined vimāna of the temple is of brick and perhaps of Vijayanagar times.

In the town of Kolar, the most popular place of worship is the temple of Kōlāramma. It has no gōpura. The mahādvāra (12' × 6')

### Kolaramma's Temple.

is finely ornamented with Gaja-Lakṣmī in green stone on the lintel. On each jamb is a female attendant, about 4' high, in high relief and creeper work with sculptured figures in the convolutions. Most of these figures are terrible in look and highly vigorous though lacking in finish, being of granite. The square pillars (2' thick) inside the mahādvāra have sculptured figures on each face—twelve on each, mostly in vigorous attitudes. The front figure to our left appears to be that of a Vijayanagar ruler or governor who perhaps got the mahādvāra constructed. The other figures are of dancers, Kālī in various forms, Kāḷīgamardana, etc. The arches of plaster work on the sides are post-Moslem. The inner doorway of the mahādvāra is also carved. On the jambs are large figures of females each of whom is having a thorn removed from her foot (Mōhīnt?). While this mahādvāra has no prākāra wall, the second one has a



prākāra with a maṇṭapa of fourteen pillars of which four belong to the sixteen-sided type bearing, like the basement, Tamil inscriptions. The inner-temples and outer walls are covered with inscriptions mostly in Grantha characters with a few in Kannaḍa.

In the garbhagriha there are the stone images (2' high) of the 'Saptamātrikās' with Dakṣiṇāmūrti to the right and Vināyaka to the left. Of these, Chāmunda faces south and is larger than the others, being 3' high in the posture of sitting and fighting. She has a simple floral 'tōraṇa' with a seat under which lies a demon. In her eight hands she holds: dagger, ḍamaru, sword, thumb and forefinger joined together in dancing pose, (doubtful), buckler, cobra, kapāla. She is dancing after killing the demon and her 'kirita' has death's head in the centre with a cobra and the moon on the sides, while flames are darting forth upward. A 'Śrīyaṅtra' has been installed before her.

In the middle aṅkāṇa stands the image of Kapāla-Bhairavi, five feet high, with her face to the wall. She is naked with a dagger in the right hand and a 'kapāla' or bowl in the left and has kaṭihasta. This deity is said to cure scorpion stings.

In the southern cell which has four pillars, are stucco colossi of the 'Saptamātrikās' and the 'utsavamūrti' of Kōlāramma. It is not known whether the former have come down to us from the Pallava days when stucco images were popular. In the northern navaraṅga are a large image (3' high) of Chaṇḍikēśvara and a small one said to be that of a Chōḷa (Raja-Raja?). The former has trisūla, ḍamaru, sarpa and kapāla, wears 'rudrākṣamālā', is naked and has Gaṅgā and death's head in 'kirita' with flames darting forth.

To the left of the original temple is an extension of the Chōḷa times. The original temple may be earlier than the Chōḷa period as seen by the stone parapet work outside. The Chōḷa figure (1' high) is really that of a Śrīvaiṣṇava with 'chakra' and śaṅkha branded on the upper arms and wearing the three-line 'vaḍagalai' caste mark on the forehead.

In the outer compound of the Kōlāramma temple, at the back, are kept three slabs of which one has a Kannaḍa inscription of ten lines and the other two are memorial stones of two persons who offered themselves to the goddess with their own hands. To the south of the inner mahādvara, there is a large slab (7' x 5') containing a battle scene. On the right (of us) is arrayed a large army of horsemen and footmen with a leader seated on an elephant and holding a javelin. A queen overlooks the battle from a maṇṭapa along with her maids. On the left is another army of footmen with a large horse from which the hero of the battle, a figure 2½' high, has dismounted and with a curved sword in one hand and an oblong shield in another is fighting the man on the elephant. The hero is a king as seen by the umbrella and the two chāmaras held near the horse. Above him

is a small figure riding on a stag and moving towards the queen. Evidently the hero is fighting for his queen who has been attacked by the enemy while travelling with her kit. It must be a viragal. The bottom ( $1\frac{1}{2}$ ') is worn out so that no inscription is now visible.

The Sômesvara temple is large in dimensions. Its kalyânamantapa, which is of green stone, has around the 'Bhuvanêśvari', the eight

**Somesvara Temple.** Dikpâlas on the beams and dancing figures above. The composite pillars are exquisitely carved. The mantapa appears to belong either to the days of the Ballâlas or to the time to which the kalyânamantapa of Nandi belongs. Vênugôpâla on the south-east pillar has four hands holding in the lower two a flute, in the upper right chakra and in the upper left śaṅkha. The vimâna of the main temple is of comparatively later times, possibly of the Vijayanagar period. The main liṅga is large and of the Chôla type. The other images in the temple are of Kumâra, Vîrabhadra and Gaṇêśa. The mukhamantapa is 15' high and Dravidian in style.

The granite mahâdvâra (14' × 8') of the Sômesvara temple is finely carved with a pendent lotus in the central ceiling. The work appears to be of the Vijayanagar period. To its north is a large tank (100' × 100') called 'gajâ guṇḍla' with fine stone steps on all sides.

Near the old reading room building is kept a granite statue (3' high) of a seated Tîrthankara in 'yôga' posture and padmâsana. A beautiful Buddha image which was formerly in the District Office compound is now reported to be worshipped in a temple in Kolar Gold Fields. (See notes on Kuruḍumale, page 17 above.)

The chief Moslem building of Kolar town is the Makbara, which contains the graves of numerous relations of Hyder Ali. The

**Makbara.** neighbourhood was a Hindu town later on converted into a Moslem graveyard. There is a 'maṭha' called 'Châyamâna maṭha' and a few mantapas. The latter have been used as graves. The posts of the Makbara, 34 nearly, are held by hereditary servants of whom some are Hindus including the clerk. Every evening 27 poor Moslems are fed according to a register. Travellers too are fed. The Makbara celebrates three 'urses' for: (1) Hyder's father, (2) first step-mother and (3) his own mother.

The persons buried in the Makbara are twelve in all (See sketch plan Plate V. 1).

1. Khoolsin Bîbi—Hyder's first wife.
2. Muhammad Bhalool—Step-brother of Hyder.
3. Nawab Fatheh Ali Khân Sâhib—Father of Hyder.
4. Sultan Shah Saidani Bîbi—First step-mother of Hyder.
5. Muhammad Ali Sâhib—Step-brother of Hyder.
6. Muhammad Vali Sâhib—do

7. Sakina Bîbi *alias* Khāja Bîbi—Grandmother of Hyder.
8. Mohammad Ali Khân Sâhib—Grandfather of Hyder.
9. Chand Bîbi—Second step-mother of Hyder.
10. Muhammad Ali Sâhib—Step-brother of Hyder.
11. Muhammad Shahbaz Ali Khân Sâhib—Own brother of Hyder.
12. Razia Begum—Own mother of Hyder.

In the compound there are two buildings: the Darga which faces north and the Mosque. Only Hyder's father has a dome in the ceiling over his tomb with a low tower above. The building is like a stone maṭṭapa only and of no architectural importance. The walls are of raw brick and one yard thick. To the north is a large tank (150' × 120'). Outside and inside the compound are numerous Moslem graves and Hindu pillars bearing bulls, etc.

Nâga-kunṭe is a large pond (200' × 100') with a partly submerged maṭṭapa in the middle and the temples of Venkaṭaramaṇa and Naṅjuṇḍēśvara to its north.

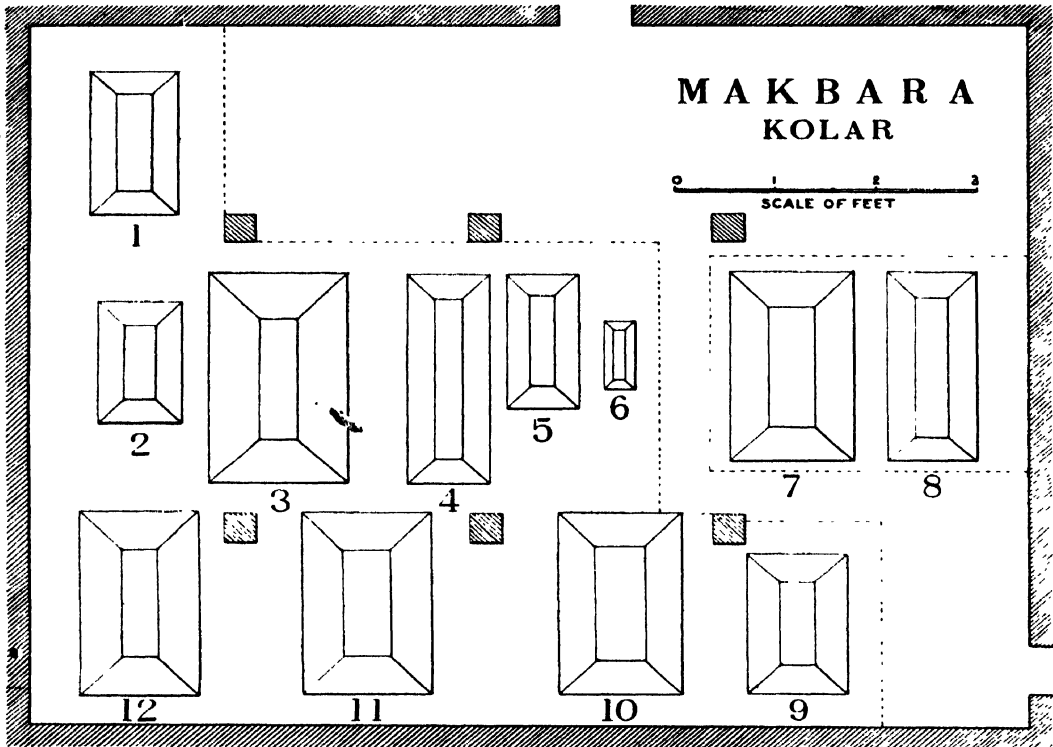
### GARUDANAHALLI.

Garudanahalli is a village two miles north of Narasāpur (a place in Malur Taluk) nine miles from Kolar. To the south of Garuḍa-

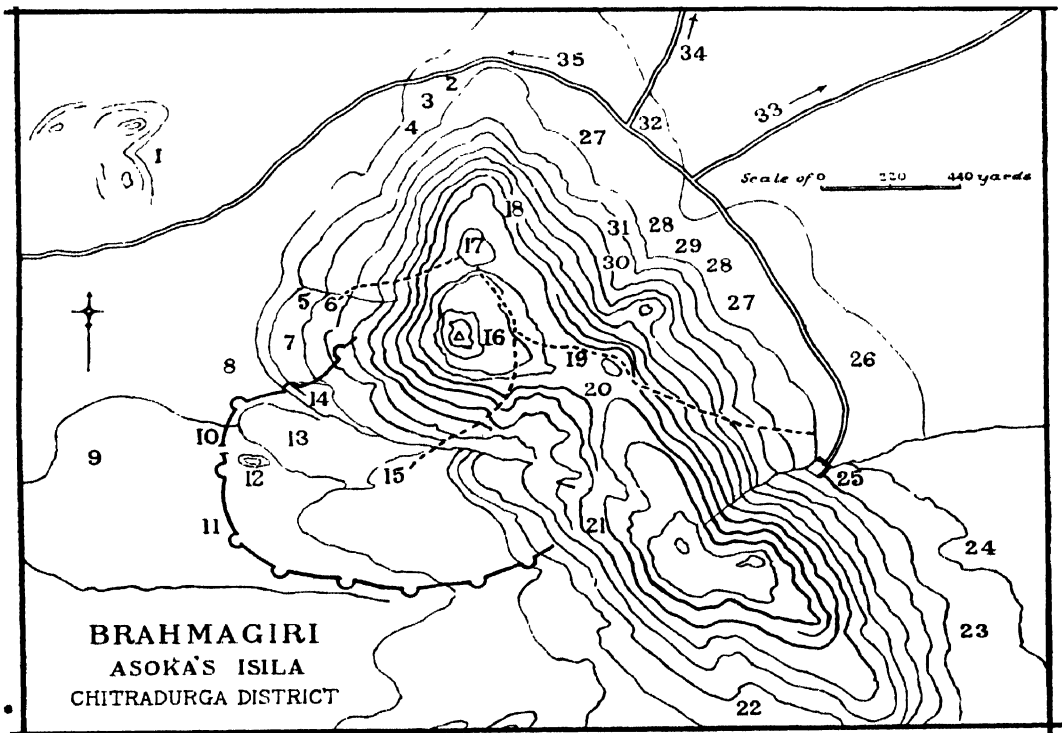
**Garudanahalli.** nahaḷli is a low range of gneiss granite hills extending to the Kolar hill range. To the north of the Kendatti hill is a wide pasture ground overgrown with bushes. Here, spread over an area of nearly half a square mile, are about a hundred cromlechs. Nearly half of them are said to have been opened mostly by Mr. Cooke of the Kolar Gold Fields in 1914. He photographed the excavations and sent the pottery to European museums.

The typical cromlechs have a ring of about thirty large rough stones all around with a head stone, a slab of eight or ten feet high, three feet wide and one foot thick. The diameter of the ring is about 20 feet and each stone is of about two or three cubic feet. In the middle of the ring, almost on a level with the ground, is a large slab (about 15' × 15' × 1½' generally). Below this slab is a chamber of slabs (8' × 5' × 5') the corners being cemented with mortar sometimes. There is a bottom slab, below which fine sand is found. The east slab has invariably an artificial hole, about 1½' in diameter, with a round slab fitting into it and covering it. Inside the chamber are found fired and wheel-turned earthen pots of various sizes and shapes (4' to 2" high). Some of these are like the ones in the Bangalore Museum, with three legs. Some are rough on the outside and thick-walled, while others, especially the black or bicoloured ones, are glazed and thin-walled. The broken pieces of a blade, perhaps of iron, and a brass (?) ring were also found. Some pots contained ashes. No coins or bracelets were discovered. The place appears to be a prehistoric necropolis and is one of great promise to the excavator.





1. (p. 21).



2. (p. 23).

**CHITALDRUG DISTRICT.****BRAHMAGIRI.**

(KEY TO PLATE V, 2.)

1. Siddapur inscription of Aśoka.
2. Brahmagiri inscription of Aśoka.
3. Cromlechs and cists.
4. Biḷe guṇḍu (Gāre guṇḍu).
5. Akkataṅgiyara guḍi.
6. Rocky pathway.
7. Mound of Durgā temple.
8. Vīragals.
9. Pēṭe area of Hāneya.
10. Vīraballāḷa's inscription.
11. Old fort wall.—Jāli kaṭṭe.
12. Paḡaḍesālu guḍḍa.
13. Mound of small temple.
14. Jain temple.
15. Pathway among rocks.
16. Mahal.
17. Water in cave.
18. Foundations of palace.
19. Lakshmi temple.
20. Hulikuṇṭe.
21. Bôrekunṭe.
22. Mounds of small stones.
23. Valley with neoliths.
24. Perennial spring (Pallakki Chilume).
25. Village Roppa.
26. Cromlechs, dolmens, and kistveans (Mauryara-mane).
27. Old town site.
28. Pits dug for bones formerly.
29. Uḍuvalagoṇḍi.
30. Underground spring and cave.
31. Mound with potsherds.
32. Brick foundations near the road.
33. Way to Hanumāpūr.
34. Way to Jatiṅga Ramēśa hill.
35. Way to Siddapur and high road.

The neighbourhood of Siddapur in the Molakalmuru Taluk is already well known to archæologists owing to the occurrence of three minor rock edicts of Aśoka (See Plate V-2). The best preserved

**Brahmagiri.**

of these records is close to Brahmagiri or the Bharmagiri hill which we first explored. There are three ways leading up this hill. The first is from Roppa, on the south-east, the second from near the Jain temple at Hāneya, and the third from near the Akkataṅgi temple on the south-west. The last is a dangerous rocky pathway leading up the hill to the Mahal, but it is the shortest.

The Mahal is the best building for many miles around. In the last century, an Ayya or Liṅgāyat recluse got it built up for his

**The Mahal.**

residence, most of the materials except stone being brought up from below. It is a two-storied building of stone, bricks and mortar with a fine front. It has a small quadrangle inside (20' × 20') from which doors open to three chambers finely plastered and with good flooring. The east chamber has an attached room with a stone safe in a wall. The upper floor has also three rooms and some glass doors and painted walls. The building commands fine views from all sides. To the south is the citadel hill with the old cementless fort wall, three of whose round bastions are visible. The latter have no cannon platforms but have musket holes and possibly belong to the 16th or 17th century. There is also an old temple of the Chālukyan type. To the east is a wide plain overlooking part of the Bellary District, while to the north is the Bellary range with the Jatinga Rāmeśa hill and the Chikka Hagari river in the foreground. To the west is also a hill range and we overlook Nāgasamudra, Gourasamudra and Siddāpur. On the south is the Molakalmuru range of hills. Half way down the hill on the east there is a tank with lotus creepers, containing good water. To the west of the Mahal is a pool of dirty water and behind it a kitchen has been built. To the north-east of the Mahal among the rocks there is a cave with a long natural trough containing cool fresh water for drinking.

The walls of the quadrangle have stucco figures among which are two couples (perhaps the donors of the building and their wives) and two Vaishṇava dvārapālas. The bulls at the corners of the building show that the building was built for a Śaiva Ayya somewhere about 1850 A.D. as seen from the hooks for the chandelier.

Crossing a ravine, we come to the fort where we have the stone foundations of an important building, perhaps a palace, built on a

**Foundations of Palace.**

terrace bounded by roughly worked stone beams. Potsherds are lying about and it can be seen that the building faced eastward. Passing through a breach in the fortwall by the side of

an Āṇjanēya temple and two pools of water, we come to the Trisankêśvara temple, a plainish 13th or 14th century structure of the Chālukyan style.

**Fortifications and Buildings.** This building is typical of a prevalent local type and has a garbhagṛiha (8' × 8'), a sukhanāsi (6' × 6') and a navaraṅga (20' × 20'). The **Trisankesvara Temple.** garbhagṛiha contains a līṅga (6') and a pedestal of black stone (10'), placed under a shallow lotus Bhuvanêśvari. The garbhagṛiha doorway has Śaiva dvārapālas on the jambs. Above these are pilasters, the northern one having rounded mouldings. The lintel has projections and drops common to the Chālukyan and Hoysala work. All the ceilings of the temple are similar. The sukhanāsi has a Nandi of the 14th century type. The sukhanāsi doorway has a Gaja-Lakshmi lintel supported by jambs with rhomboid floral ornamentation, all in granite. All round the door, except below, is a perforated screen with square holes and below a kalaśa is carved on each jamb.

Beyond the pillar on the sides are niches now containing a Gaṇêśa and a Kêśava, evidently brought here from some other temple.

The open navaraṅga has nine aṅkaṇas with sixteen pillars and shallow padma ceilings with a large circular stone usually called Chandraśila (about 6' in diameter) in the raised floor of the central square. The pillars have sixteen-sided fluted shafts with square mouldings at the bottom and in the middle, and round ones near the top. They are of granite and appear to belong to the 14th or 13th century. A stone railing, 2½' high, runs round the navaraṅga.

In the navaraṅga are now kept also a granite Gaṇêśa, a granite viragal with four panels and an illegible modern Kannada inscription on soap-stone (Ep. Car. XII Ml. 20) of Iruṅḡa's son (13th century).

The temple has above it only a pyramidical 'vimāna' with seven projecting dentil cornices and a square-bottomed 'śikhara' with no kalaśa above, (Plate V 4). The stones of the vimāna are uncarved. The navaraṅga parapet has cornices as in the Hoysala platforms.

Above the sukhanāsi is a raised top looking like a projection of the vimāna as on the Arsikere temple.

Passing through another breach in the fort we pass by a rock on which a Pālegâr on horseback is going in procession with fifteen swordsmen. A 'Bêgâr' (messenger casteman) is drumming on the opposite boulder by the side of a large stone platform, perhaps a gateway or the basement of a building, beyond which are the 'nīrinakuṇṇe' (in which there is a well with perennial water supply) and a rock. On the latter is a partly carved recent relief figure of Siddappa-dēvaru and a stone beam on which a man is stabbing himself.

**Relief Figures on Rocks.**



About a hundred feet lower down on the way to Hulikunte is a huge rock, called 'Ēlûrapade' under which is a low cave, 2 to 3 feet high, and about 200' × 50' in area. Under the rock the people of seven villages are said to have been accidentally crushed long ago.

Further down near Hulikunte are two old ruined temples the larger one of which is said to be of Bhâgya-Lakshmt. It is very similar to the Triśaṅkêśvara temple but now has neither the vinâna nor the perforated screens. Its navaranga is protected by a recently added stone wall all around. Several nâgarkals are half buried by silt in the navaranga but no images exist now. The pillars are similar to those in the Triśaṅkêśvara temple. The temple faces east and to its north is a small one-aṅkaṇa temple, with no image, called the Virabhadra temple. In front of it are three Śaiva vîragals of the usual type.

On the face of some sloping rocks we descend to Brahmagiri (or Roppa), a small village of about 100 houses of Nâyaks and Gollas. To its south on a large stray boulder called Gauri guṇḍu there is a Nâgari inscription of three lines dated śaka 1121<sup>1</sup>. Below it is an outline engraving of a hero holding high an umbrella in his left hand and a circular thing in his right.

Trial excavations of the mounds close to the Brahmagiri Rock Edict of Aśôka, have revealed the existence of at least four different inhabited layers, one below the other, belonging to various epochs of time: the topmost layer consists of the stone walls of Hâneya, a fortified Châlukyan town of c. 1100 A.D.; the second contains the ruins of the Aśôkan town of Isila of c. 250 B.C; below it, in the third layer, are the vestiges of a prehistoric Iron age town which must be many centuries older than the earliest known landmarks of South Indian History; and, lastly, the fourth and lowest layer contains the oldest remains.

These last come from a stone age settlement of the late microlithic period, yielding numerous pygmy implements of chert, chalcedony and other varieties of stones, among which can be identified a tanged crystal arrow-head, finely retouched knife-blades, scrapers and small well-ground flat celts, triangular in shape. These are associated with shell and bone beads and coarse rough darkware pottery made up of clay, freely mixed with mica. The potsherds are varied showing marks of sunburning and firing, handmaking and turning on the wheel.

That the South Indians had a knowledge of copper and iron even at this remote epoch, is known from the occurrence of a copper fishing hook and iron slag pieces. The condition of culture appears to be much earlier than that found in the excavated levels in the Indus valley and is probably akin to the pygmy flint culture of the

<sup>1</sup> Ep. Carn. XII, Molakalmuru 23.

Vindhya mountains. In European prehistory, the latest date assigned to similar cultures is some centuries earlier than 4000 B.C. A detailed illustrated note on these trial excavations will appear in a subsequent report. Further work on the site is expected to throw much light on the development of South Indian culture in the unknown past.

### SIDDÂPUR.

At the commencement of the Siddâpaur tank bund is a relief image on a rock with two long Vijayanagar inscriptions in Kannaḍa above it. Lower down there is a small temple of Râmachandrêśvara with a garbhagriha and a porch of one aṅkaṇa, both of them having a padma ceiling. The Gaja-Lakshmi lintel is supported by jambs on which kalāśas are placed. The temple is probably of the 14th century.

#### Ramachandresvara Temple.

On the north side of the rock on which the temple stands is a Nolaṃba inscription<sup>1</sup> in large old Kannaḍa characters. Further to the north there is a boulder poised upon another and on its west face is a modern Kannaḍa inscription recording a grant to Saṇṇa-Hanumanta-Rāya of the village. Further to the north, a boulder has another inscription.<sup>2</sup> Near it are carved figures of Gaṇêśa, Liṅga and Basava, and a man and his wife (donors) prostrating before Gaṇêśa.

### JATINGA RAMESA.

About two miles directly to the north of Siddâpur is situated the large hill of Jaṭiṅga Râmêśa (Plate VII-1). A comparatively fine flight of steps leads us past a Gaṇêśa temple of probably the Nolaṃba period and two unimportant small shrines to the Aśôkan inscription on the hill. The Jaṭiṅga Râmêśa temple is built beyond the latter on the western height. (Plate VII-2.)

#### Jatinga Ramesa Hill.

In the central part of the hill on the topmost peak there is a small temple of Râmêśa. We can reach it only by clambering up the rocks from the direction of Saṇṇa Jaṭiṅga Râmêśa and finally by climbing a tree and reaching the topmost rock. Hire Jatinga Ramesa. The pathway is very dangerous and difficult. On the top is a small temple, about 9' square and 6' high, made up of a woden maṇṭapa, not more than two hundred years old, and of the rudely repaired ruined walls of a well constructed structure of brick jointed by mortar. The doorway in the north wall is closed by stone chips. Inside there is a white liṅga, small in size (4" diameter) and quite round on top. The bricks used here measure 12"×9"×2½".

About 15' to the north of the temple, on the same rock, there is a circular trigonometrical survey mark inscribed and near it, a square hole evidently intended

<sup>1</sup> E. P. Carn. XII, Molakalmuru 10.

<sup>2</sup> Ibid, Ml. 11.

for receiving a lamp post. Between the temple and the absent post is a boat-like hollow caused by the stone masons and pointed out as the place where Jaṭāyu was cremated.

From the top we can get a beautiful view of the surrounding country on all sides and especially of the white building of Saṇṇa Jaṭiṅga Rāmēśvara.

About 20 feet lower down and 30 feet to the north, stand other maṇṭapas of stone facing north with no ornamentation and having walls made of large slabs placed one upon another without cement. Nearby is a cave under a large overhanging rock which has been converted into a shrine, perhaps in the Vijayanagar period, by raising up a wall of bricks ( $12'' \times 8''$  or  $9'' \times 2\frac{1}{2}''$ ) facing east, between which and the rock a covering roof is made. A doorway has also been added and on top is a gōpura. The walls and rock flooring are covered with a thick ( $2\frac{1}{2}''$ ) coating of chunām. (It is a likely place for an Aśōkan inscription.) In the shrine are now a liṅga, a broken Venkaṭēśa image ( $1\frac{3}{4}'$ ) and a Nāga stone. On the rock there is a Nolamba-Pallava inscription.

On the lower hill a fine flight of stone steps, partly of the Pālegār times and partly of the Vijayanagar period, leads to a large plain mahādvāra which is of about the time of Dēvarāya of Vijayanagar.

#### The Temple Area.

The brick top and the stucco figures are now in a ruined condition. On either side is a liṅga shrine with a bull. Immediately inside this mahādvāra is a smaller one with a shrine on each side for Gaṇapati (south) and Cnāmūḍā (north). The latter is a soap-stone standing figure. The small mahādvāra has shortish pillars with eight and sixteen-sided shafts and cubical and circular mouldings similar to those at the Hiḍimbēśvara temple in Chitaldurg and the Trisāṅkēśvara temple in Brahmagiri. The four shrines have low granite doorways with Gaja-Lakshmi lintels, floral jambs and rounded pilasters ( $4'-5'' \times 2'-3''$ ) and the bricks are  $14'' \times 9'' \times 2'75''$ . Gaṇapati and Chāmūḍā are both somewhat damaged. The latter is a finely proportioned standing image, three feet high, spearing a Rākshasa seated on a buffalo. Behind her is a small lion. Her hands hold: spear, chakra, śaṅkha and demon's hair. The images and tōraṇā are of one stone.

The lamp pillar (Plate VII-2) which tapers to a height of about 40' has a sixteen-sided shaft with fifteen quadruple double-bodied lion steps. It belongs perhaps to the Pālegār period.

The Paṇḍapati shrine has a small liṅga in a step-pyramidal vimāna and a Gaja-Lakshmi doorway of granite.

The Virabhadra shrine has a sanctum and an anti-chamber with a projection of the gōpura over the sukhanāsi. The image, 4'-6'' in height, is a well proportioned plain figure of the early Vijayanagar period, wearing 'kirtīṭa' and 'rudrākshamālā' and holding sword, arrow, bow and oblong shield, while on the back is the quiver and round the head a 'tōraṇa'. The sukhanāsi doorway has Gaja-Lakshmi. To its south

is a natural cave (25' × 20') called 'Kumāra Rāmāna Garaḍi mane' in which that hero is said to have taken gymnastic exercises.

At the end of the maṇṭapa there is a small liṅga shrine of Jambukêśvara built of bricks of various sizes (12" × 6" × 2.75". The Saptamâtrikâ shrine has a broken panel of the Seven Mothers.

The Janârdana shrine has a later Vijayanagar image, 1'—3", with four hands : abhaya, discus, lotus and gadâ.

The Châmuṇḍâ shrine has a potstone image, 1'.75", similar to the one near the doorway.

The Rishi shrine has pillars and lintel of the early Vijayanagar period.

Behind the Châmuṇḍâ shrine are two cave shrines of Chandramuḷîśvara and Mahâbalêśvara. Near the latter on a rock known as Nagarpade-Guṇḍu several Pallava inscriptions have been inscribed. Of these Ep. Carn. III, Ml. 27 gives 982 A.D. as the date of the oldest stone temple in the place.

The Arkêśvara shrine has a Gaja-Lakshmi doorway and the liṅga is two feet high. It is eight-sided at the bottom, round in the upper part and flattish at the top.

Chandrikêśvara is a small liṅga, 4' high, and has over it a pyramidal brick structure in imitation of stone śikhara similar to that of Trisankêśvara in Brahmagiri.

Tapôliṅga has also a Gaja-Lakshmi doorway and no śikhara.

The Bhairava shrine has been repaired and a large maṇṭapa added to the old structure of one aṅkaṇa. The image, which is of the early Vijayanagar period is 4' high and in high relief, holding a dagger and kapâla (both damaged). Snakes are dancing below, and one of them is swallowing a rat. The group is not very fine.

Opposite to the main temple is situated the shrine of Sûrya. It has a very plain Gaja-Lakshmi doorway of the early Vijayanagar period and contains a fine image of Sûrya with two hands. The height of the image with the pedestal is about 4½' and the material used is dark stone. The god holds a lotus in each hand and the ornamentation is not elaborate as on the Hoysala images. The tōraṇa is also of dark stone and quite plain, though arched. At its bottom is a small Chhaya with bow and arrow. On the pedestal Aruna drives the seven horses.

The main temple which, according to Ep. Carn. XI Molakalmuru inscription No. 27, was very probably built in 962 A.D. has a garbhagriha, a navaraṅga and a sukhanâsi. The garbhagriha has a natural liṅga, 8" high, on a stone pedestal. The garbhagriha doorway has a Gaja-Lakshmi on the lintel. The sukhanâsi has a very ordinary padma ceiling which is supported by pillars, perhaps of the Nolamba period. The sukhanâsi doorway has pilasters and other ornamental work, all hidden by a thick coating of chunâm. The navaraṅga which appears to have been repaired some years ago seems to have had three doors of which the north one has now been closed. The pillars are of three kinds, eight-sided with cubical mouldings,

star-shaped and round. A fine example of the last type is partly seen in the south wall. It is possible that the navaraṅga was re-built in the Vijayanagar days, part of the old materials being used. There are a broken image of Bhairava in a corner and a Nāṇḍi facing the liṅga. The central ceiling has a padma in the centre.

Sītammūṇa-dōṇa is a natural pond on the north-west. Near it are two pairs of feet said to have been those of Sītā who stayed here during Ravana's fight with Jaṭāyu on the eastern hill. Close to these feet is an elephant in a small shrine and it is said that the rock emits strange sounds when the ear is placed on it. There is a vīraḡal near the pond.

To the north of the temple a steep descent of roughly cut steps on the face of the rocks takes us to a cave with a pool called Ēkāṇṭa-Tīrtha. Here Rāma is said to have stayed when he reached the hills searching for Sītā. If great eagles like Jaṭāyu did at any prehistoric time live on the hill, this cave was one the likeliest places for their habitation.

On the eastern hill there is said to be a cavity in the rocks which is pointed out as the place where Jaṭāyu kicked Rāvana.

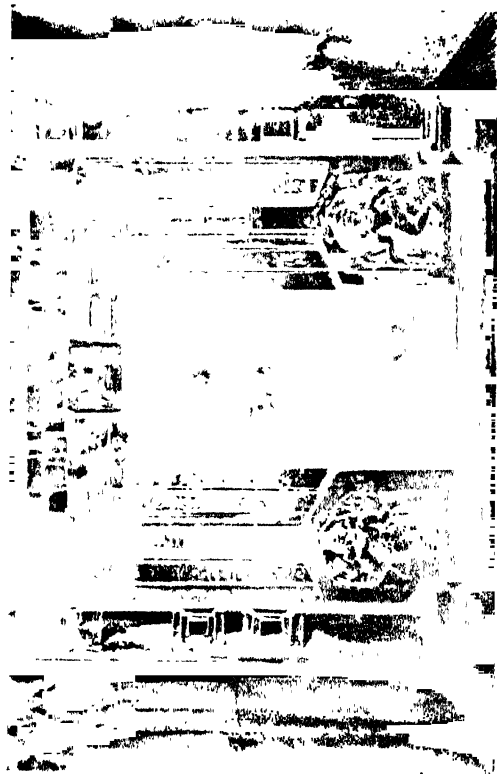
The outer faces of the temple, sukhāṇṣi and garbhagṛiha have pilasters, double and single. Below the line of pilasters is a moulded basement part of which is buried now. A ruined rampart wall surrounds the temple area.

Though there is an inscription of Aśoka on the hill, no Maurya structures are found in the neighbourhood, but potsherds of the Nolaṃba and Vijayanagar times abound all over.

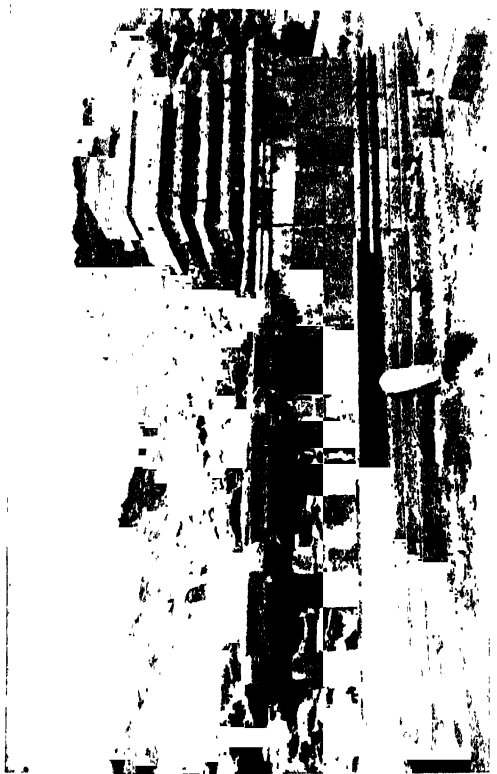
At the foot of the hill there is a Gaṇapati temple with a liṅga and a two-handed Gaṇēśa of potstone. The bricks are 12" × 8" × 2 $\frac{3}{4}$ ".

## HĀNEYA.

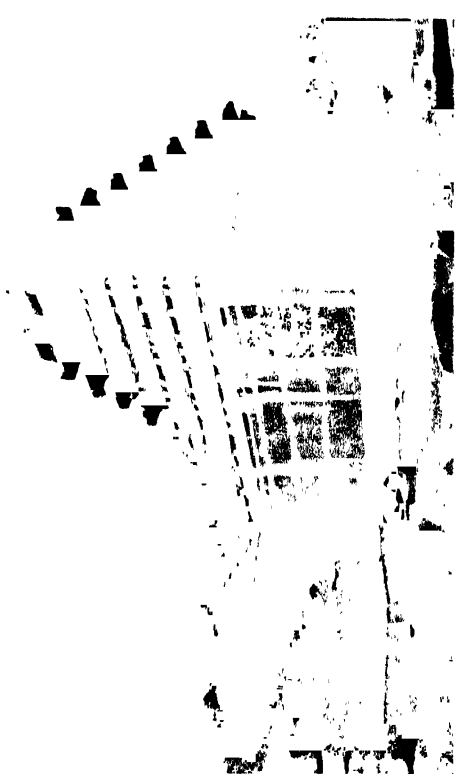
The fields to the west of the Brahmagiri hill are called 'Peṭṭa-hola' or 'town fields.' Near the hill slopes are the twin temples of two sisters called the Akkataṅgiyara guḍi. The better sculptured of the two is said to have been transferred in Pūrṇaiya's days to Chikerahaḷli, six miles away to the south-west, and made into a Rāma temple. The other is still standing. It has a garbhagṛiha, an open sukhāṇṣi, and an open pillared navaraṅga (Plate VI-1). The garbhagṛiha has no image but has a padma in the ceiling and a horizontal projection in the middle of the walls. The garbhagṛiha doorway is a fine granite specimen of Nolaṃba work (Plate VI-2). The lintel stone has Gaja-Lakshmi and two drops. The jambs have floriate creepers, sixteen-sided ornamental pilasters, rows of gryphons like man-headed and elephant-headed lions, etc., and leaf ornamentation. The dvārapālas are Śaiva. The open sukhāṇṣi has a padma ceiling. The square navaraṅga which is open on all sides, except the south, is bounded by a stone bench, three feet high, on which ornamental



2. AKKATANGI TEMPLE, HANEYA—INNER DOORWAY (p. 30).



1. AKKATANGI TEMPLE, HANEYA—NORTH-WEST VIEW (p. 30)



4. TRISANKESVARA TEMPLE, BRAHMAGIRI—SOUTH-WEST VIEW (p. 25).



3. OLD FORTWALL, HANEYA (p. 32).



granite pillars, five feet high, support the roofs. Projecting stone eaves were present formerly but they have now disappeared. The vimāna is typical and of stone with seven tiers rising pyramidically. The four chief pillars have sixteen fluted shafts and octagonal, cubical and round mouldings. The navaraṅga ceiling has a shallow granite Bhuvanēśvari with a Chandraśila below it. The neighbouring temple had a fine śikhara as seen by the turrets lying about.

Going southward we pass through fields strewn with brickbats and potsherds.

### **Jain Temple.**

There is a well with good water, near which lies a Janār-dana image of soapstone, two feet high. Further on we see the rocks from which beams and slabs were quarried.

Beyond the spur of the hill, there is a Jain temple facing south on a high terrace and having a garbhagriha, an open sukhanāsi, a navaraṅga and an open small porch. The vimāna is now covered with plaster and post-Moslem ornamentations of the 18th century. Inside it there is a Chālukyan stone vimāna of granite with seven pyramidical tiers as in the Triśaṅkēśvara temple. A projection covers the sukhanāsi, but the navaraṅga has over it a modern parapet wall. The garbhagriha has the image of a seated Tirthaṅkara with a broken head. The image is three feet high. The sukhanāsi and navaraṅga doorways have nothing remarkable except the two kalāśas, and the image of Jina on the lintel. Plaster work covers the doorway of the navaraṅga. The pillars of the latter are larger and plain ones of granite with octagonal mouldings. The granite pillars of the small porch in front of the temple have octagonal and round shafts with cubical and rounded mouldings. The stone 'jagali' or bench has rounded parapet walls. To the south of the temple, is a low mound, probably the site of a ruined temple.

To the south west of the Akkataṅgiyara-guḍi near the vīragals there is a mound,

### **Pagadesalu Gudda.**

6' high and 50' in diameter, strewn about with rough and worked stones. On its east lies a broken headless soapstone image (original 4') of seated Durgā holding 'ruṇḍamālā.'

A slab with a pair of feet lies in front. Nearby are seven vīragals of granite looking very fresh. Perhaps they were set up by Vīra-Ballāla II after the capture of Hāneya. To the south of these is a rocky hillock, 'Pagade-sālu-guḍḍa,' with a rude granite temple, consisting of a garbhagriha and a sukhanāsi, in each aṅkaṇa of which are marks on the floor said to be the 'pagade-hāsu' or dice board of the Akkataṅgis or sisters who used to mount the hill and have a game of dice. But the look of the marks gives a very different impression. The garbhagriha marks appear to show a standing human figure with head to the north. Near its right hand is a mark looking very much like the Brāhmī letter "A" The marks in the sukhanāsi are different and look like a hūga with yōnī, a crescent with a star in the middle, etc. To its east, however, are some marks resembling 'pagade-sālu' or a dice board.



To the west are the ruins of an old fortwall of rough large stones (Plate VI-3).

On the way to the Siddâpur inscription, behind Kâdu-Siddhana maṭha, near a fig-tree, is a Kannaḍa inscription of six lines with a relieve Nandi nearby. It seems to be of the Vijayanagar period.

## RÂMADURGA.

Râmadurga is situated on a low hill about 150 feet high south of Nâyakana-haṭṭi, in the Chellakere taluk and has a fort (Plate VII-3)

### Fortifications.

nearly square in shape, each of its sides being about 200 yards long. Obanâyak of Râmadurga village stated that the durga was said to have been built in the Pâlegâr days for Râmêśvara lînga. The original gate appears to have been on the east. Here a flight of about 10 steps leads to a breach where stood the old entrance. Thirty feet higher up there is an inner fortress (200' × 200'). The fortwalls (about 15' high) are built of rough uncemented stones with parapets formed of smaller stones. At the top of the hill, *i.e.*, in the centre of the upper fort, there are foundations of stones representing former buildings, perhaps forming the chief's quarters. To their west there are several rock-cut ponds 40' × 40' × 20' two of which even now contain rain water. The fortresses are provided with round bastions at the corners but there are also square bastions, one or two of them having slab made openings (2' × 2') which appear to be only outlets for water. No evidence of cannon platforms or musket holes was found. The walls are 10 feet thick. On the west between the two fort walls the rock slopes down. Here there appears to have been a shallow cave which gave the suggestion for a regular cave temple. (Plate VII-4.)

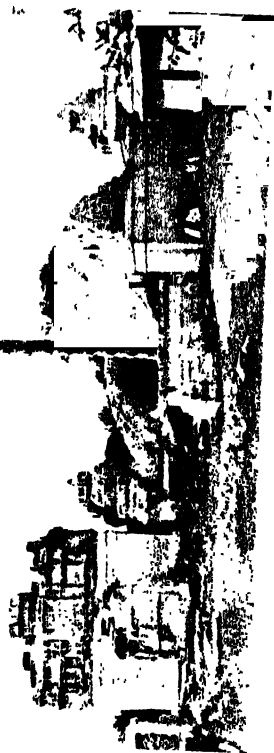
At first the face of the rock was cut by the architects until a vertical wall (25' × 12') was made. Then out of the darkish stone a

### Cave Temple.

regular hall was carved with eight pilasters and four free pillars, all of the Dravidian style, with mango fruit capitals and images carved on the lower mouldings. The pillars are 8' high and above them is a rock ceiling about 3' thick. On the pillar mouldings are Purushamṛiga, Varâhâvatâra, Narasimha, Kannaṇappa Nayanâr and lions seated on Râkshasas. The ceilings are specially interesting as they are in imitation of the Hoysala work to some extent. The front outer ceiling has a fine padma with a central pendant and hole for the bell. Above the padma are parrots. The whole group is set in a square which is itself set in another, while the panels on both of them are carved all over with four Vidyâdharas, two Gaṇḍabhêruṇḍas and a yâli-headed bird, *i.e.*, Śarabha. Among the figures on the beams are Râma and Sîtâ seated, with Lakshmaṇa standing; Śiva seated; Śiva and Pârvatî with Kumâra by their side; Mahishâsuramardini; Nandi; and stories from the Śaiva purâṇas. Many designs have been drawn



1. JATINGA RAMESA HILL—VIEW FROM BRAHMAGIRI (p. 27).



2. JATINGA RAMESA TEMPLE—RUINS AND LAMP PILLAR (p. 27).



3. RAMADURGA—FORTIFICATIONS (p. 32).



4. RAMADURGA—CAVE TEMPLE (p. 32).



in red ochre, but the work appears to have been stopped before completion. The drawings and half-worked reliefs show very strong Viśāiṣa influence of the middle of the 18th century A.D. The inner navaraṅga ceiling has a shallow Bhuvanēśvari with a large padma and pendant. The roof is supported by highly ornate projections of beams and on the large beams there are the eight Dikpālas. The navaraṅga maṇḍapa is 30' × 20'. The garbhagṛiha doorway is a well-worked piece (5' × 2½') with the jambs and lintel ornamented with rows of creepers, flowers and lions supported by niches containing dvārapālas. The central panel of the lintel is unworked. The pilasters supporting the jambs have kalāśas and double-lion faces. The sanctum, the ceiling of which is unfinished, has a blackstone liṅga on a seat (2½' high) which appears to have been brought from outside. Behind it are three arched niches, the central one having a relief liṅga engraved under a seven-hooded cobra. The group is inset in a projecting 'tōraṇa' on which are chowri bearers and dvārapālas. The Basava before the cave is fine (4') and well ornamented in imitation of Hoysala work. The temple is one of the best pieces of work of the Nāyaks like the Karivarti temple at Chitaldrug and possibly belongs to the middle of the 18th century. The temple is unique, as none other of the kind is known in the Mysore State.

## HASSAN DISTRICT.

### HALEBID.

Halebid is famous as one of the most important places of archæological interest in the Mysore State. Its temples were briefly noted by Fergusson and other writers on Indian architecture and a brief note was published by Mr. R. Narasimhachar in the Annual Report of this department for the year 1911.

A detailed study of the ancient site and its temples has now been made and it is proposed to take a large number of drawings and photographs. The materials available are so numerous and of such high quality that the publication of a separate monograph on Halebid is under contemplation.

In the following notes an attempt is made to give an idea of the archæological value of the place, though for want of space detailed studies of many aspects have had to be omitted.

A rough sketch map of the place has now been published for the use of intending visitors. (See Plate VIII.)

In studying the temples, the fact has always been kept in mind that most of these structures have histories of their own, their parts having been often constructed by different generations and sometimes by different dynasties. All available information has been used for analysing the structural parts according to age and style.

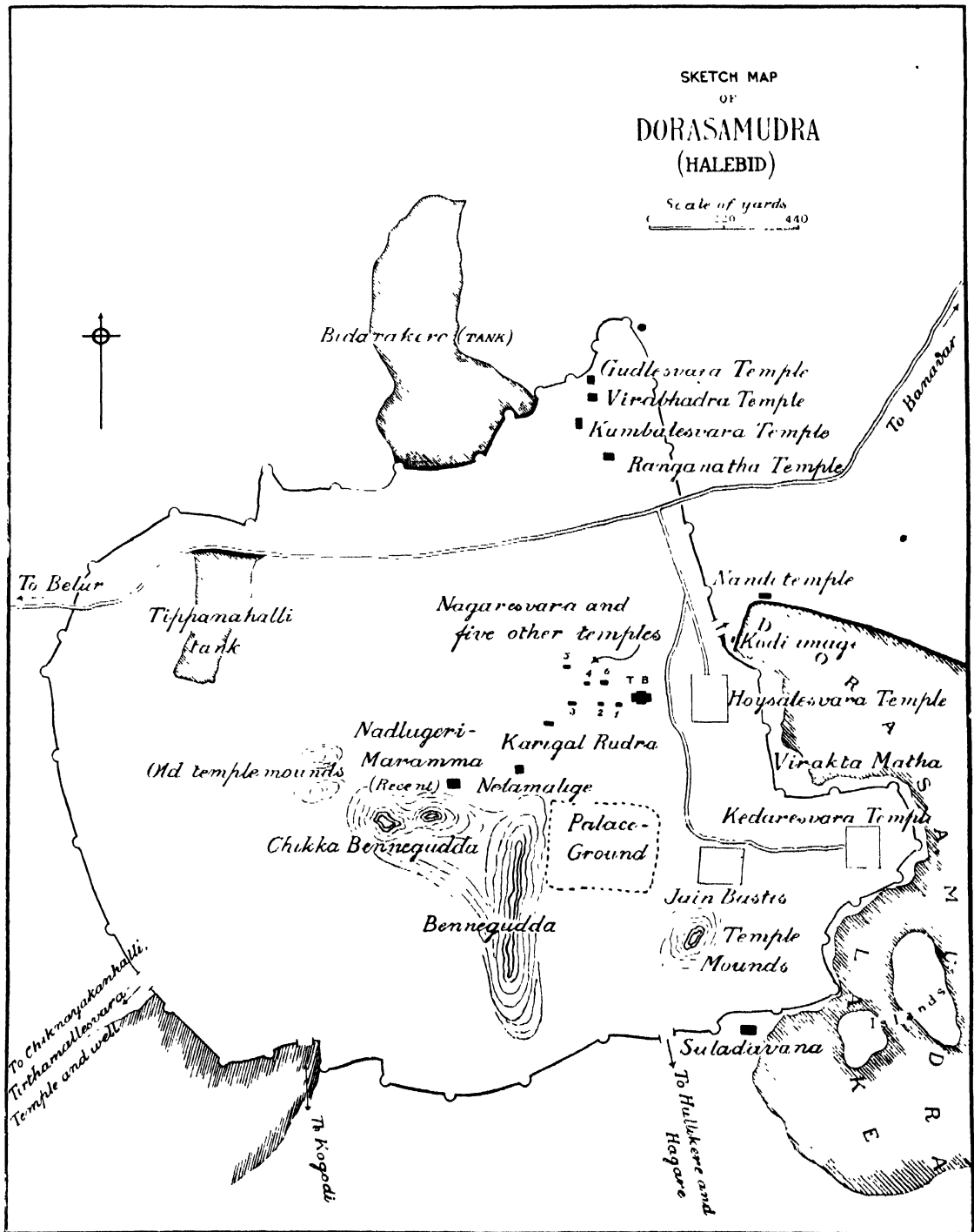
### Hoysalesvara Temple.

About 18 miles to west-south-west of Banavar Railway Station and 9 miles by road east-north-east of Belur is situated the small village of Halebid in and around which are the ruins of the great city of Dōrasamudra which was for three centuries the capital of the Hoysala Empire. The largest monument of the place, perhaps the greatest ever constructed in that ancient city, is the temple of Hoysaḷēsvara which stands intact to-day. It is a veritable museum of sculpture containing thousands of carved figures, large and small, which reveal to us the conditions of art and life in the Hoysala Empire. (Plates I and XII.)

It is a large temple built entirely of greyish soap-stone which yields softly to the chisel and gets hardened with exposure to the atmosphere. The temple is raised on a high platform which, as usual, follows, more or less faithfully, the main contour of the temple and is nearly 15' wide. The temple has two large cells containing the Hoysaḷēsvara and Śāntaḷēsvara līngas, respectively. (See plan on Plate X.) Both of them have star-shaped outer walls and appear to have had similarly shaped large towers which have now disappeared. To the south, west and north of each garbhagṛiha on the inside, are large niches corresponding to which there are on the outside tall two-storeyed towered niches. Each cell has a sukhānāsi and a large indented square shaped navaraṅga, the two navaraṅgas being connected by a corridor. The back wall of the navaraṅga is thick and heavy and has two indented square shaped projections at each corner. The corridor has a tower-like projection at the back of its centre and a slightly larger one in front. Four doorways lead from the platform into the navaraṅga—two from the east, one from the north and one from the south. Towered niches flank each flight of steps both of the platform and of the basement. Outside the building and opposite to each shrine on the east is a maṇṭapa containing a large stone bull. Behind the south bull and to the east is a shrine for the sun god, Sūrya, which faces west.

The temple is the largest existing building of the Hoysala style, but its hugeness is easily forgotten owing to the fact that it is elaborately sculptured. On its outer walls especially, almost every square foot of space and, in many places, every inch is covered with sculptures of gods, animals, men and ornamental designs. The elaborateness of their ornamentation may be compared to jewellery more than to known architectural buildings. (See frontispiece to the Annual Report for 1929.) The sculptures are also of a high class and possess beauty of ideas and art. The technical skill displayed is of a very high order and the sculptor has revelled in the field available for the exhibition of his talents.

But at the same time though the sculpture of the Hoysaḷēsvara temple is marvellous, it is never obtrusive. Though each individual figure is a work of art,



(p. 33, 50.)



sculpture is definitely used by the designer as a subordinate element embellishing the beauty of the structure's architectural design. A view from the distance, especially on the west, would bring conviction on this point. (See Plate I, frontispiece.) The temple with its intricately broken contour and harmonised sculpture and architecture must have, when its high towers stood in their position, produced the impression of majesty and beauty worthy of the greatest monument of the imperial capital.

The temple appears to have had, if not a compound wall, at least a gateway on the south. This ran between the Gaṇeśa image and the Hoysala group as can be seen from their basements.

It was usual for the Hoysala rulers to inscribe on the navaraṅga walls or on a slab set up to the south-east of a temple, an inscription

### History.

recording the erection of the structure. Since no such record has yet been found, it may be surmised that the concerned inscription has been lost. But at Ghaṭṭadahalli, about three miles east of Halebid, near the Kallêśvara temple lies a slab, about 7½' high, which is inscribed with a record mentioning the construction of a temple for Viṣṇuvardhana Hoysalêśvara and the grant of some lands for its support.<sup>1</sup> The place of construction is mentioned to be definitely Dvârasamudra and the person who built it was Kêtamalla, an officer of the king. Though the date on which the temple was constructed is not mentioned, the record states that the grant of lands was made in śaka 1043 or A.D. 1121. This definitely establishes that the Hoysalêśvara temple was constructed in or just before the year mentioned.

A close study of the structural details of the temple shows that this original structure consisted of two temples each of which was planned very much like the Kêśava temple at Belur, the dimensions also being nearly the same. Each garbhagriha was star-shaped, the back walls of the navaraṅga straight and meeting the side walls at right angles; and the navaraṅga halls with the sukhanâsis were indented square in shape. Possibly the only doorways were those which guarded the garbhagrihas. The eastern half of the building above the basement and railings was supported by pillars, between which there were no screens. The whole building was thus well illuminated by day light and the design was simple, yet beautiful.

But changes began to be made very soon after. The large brick towers perhaps caused a heavy stress on the outer walls of the garbhagriha. To counteract this side-thrust and to give a better protection to the inner niches of the garbhagriha buttresses had to be given. On the south, west and north of each garbhagriha there stood originally, in all probability, small niches which were now superseded, large two-storeyed towered niches being put up in their places. These sometimes covered

<sup>1</sup> Ep. Carn. V, Belur 147, lines 81 ff.



the original wall sculptures of the temple, though their basements were carved along with the corresponding friezes of the temple. It may be concluded that these niches were put up after the large wall images had been carved and before the friezes were completed. The projections which have also towerlike tops have led Fergusson to think (see his wood-cut restoration of the temple<sup>1</sup>) that smaller towers stood over these portions of the roof. This is unusual in Hoysala temples. The projection at the back of the corridor also appears to have been there before the large images were carved out.

There is more definite evidence that considerable changes were made in the temple a generation after it was built, since an unpublished inscription on the lintel of the southern doorway mentions that the sculptor Kālidāsi made the lintel for Kēdārōja, the master architect of Narasimha I. Another inscription on a basement cornice to the east of the Sūrya temple mentions that the Eastern doorway, that is the south doorway on the east, was made by Dēmōja. Since Narasimha came to the throne in 1141 A.D., more than 20 years after the temple was constructed, it appears that the four doorways and the series of perforated screens were all put up in Narasimha's reign, probably very soon after his accession. A similar surmise would also probably apply to the corresponding parts of the Belur temple.

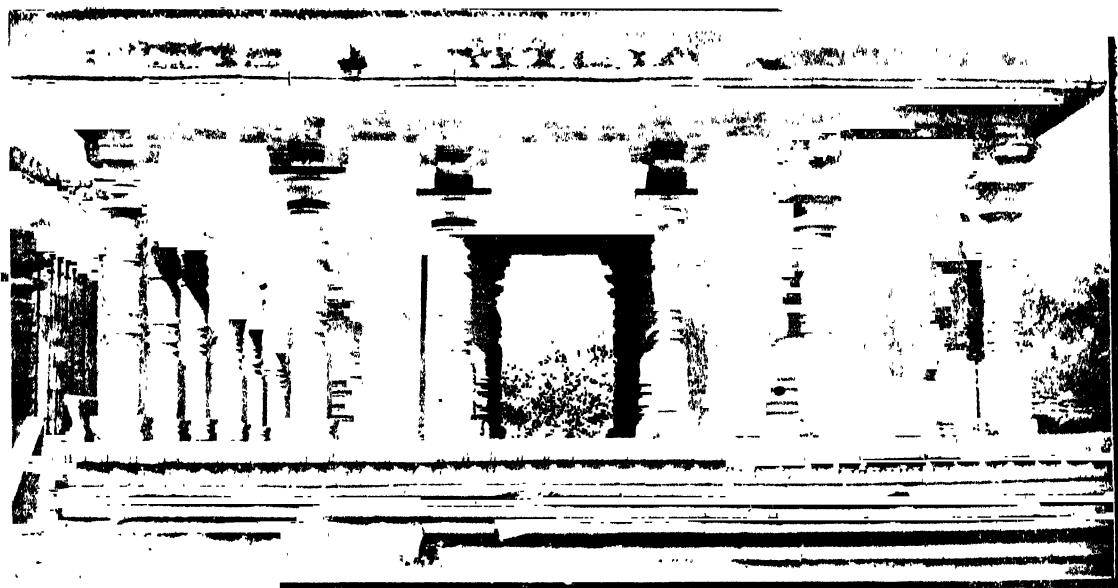
Since there is considerable difference in the design of these new doorways and the sukanāsi doorways on the one side and the garbhagriha doorways on the other, there is good reason to think that the sukanāsi doorways, too, were added in the reign of Narasimha.

About this time or later appear to have been built the central towerlike projection on the east, the Surya shrine and possibly the original bull maṇṭapas. That these latter have undergone considerable change in subsequent times is proved by the fact that stray Hoysala vīragals and other sculptures have been used for their ceilings and on the platform of the north bull maṇṭapa appear sculptured friezes which evidently belonged to some other temple.

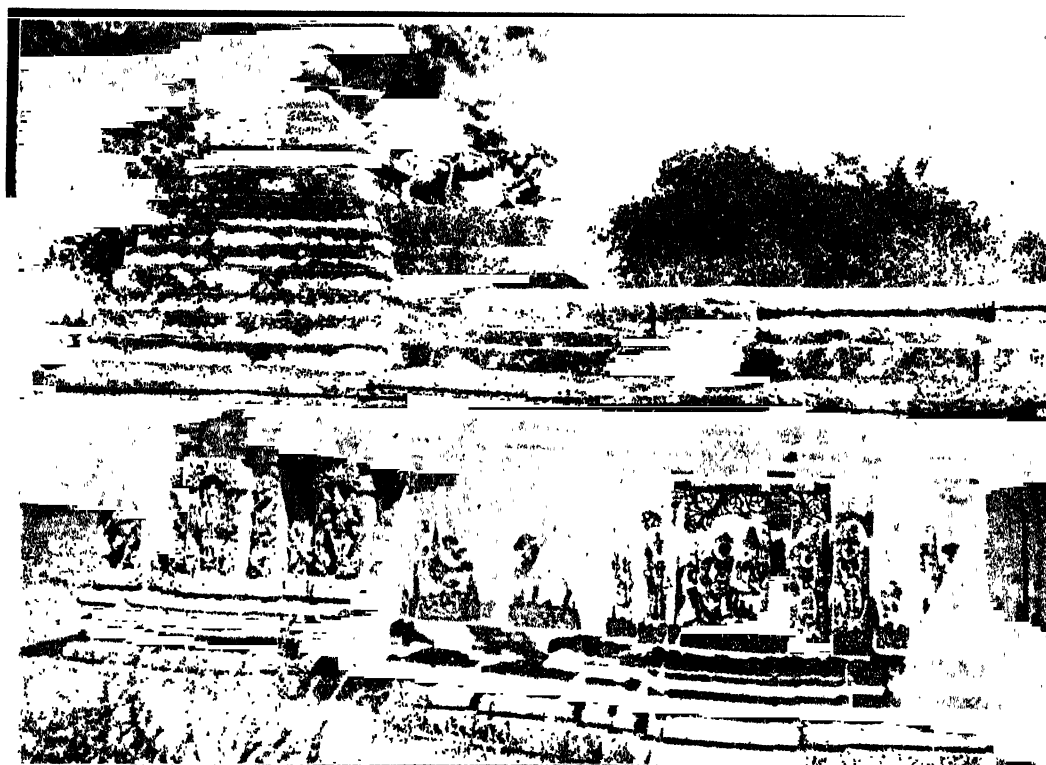
The Hoysaleśvara temple has now been studied in detail under the following heads :—

- |  |                                       |
|--|---------------------------------------|
| I. Platform and lower niches.            | XI. Basement eaves below railing.     |
| II. Elephant frieze.                     | XII. Turrets and Lions.               |
| III. Lion frieze.                        | XIII. Railing with sculptured panels. |
| IV. Creeper scroll.                      | XIV. Pierced windows.                 |
| V. Horsemen frieze.                      | XV. Central bracket images.           |
| VI. Creeper scroll.                      | XVI. East middle projection.          |
| VII. Mythological frieze.                | XVII. Additional garbhagriha niches.  |
| VIII. Makara frieze.                     | XVIII. Base of larger images.         |
| IX. Haṃsa (swan) frieze.                 | XIX. Tōraṇas over larger images.      |
| X. Small figures below tōraṇas in front. | XX. Larger images behind the temple.  |

<sup>1</sup> Fergusson : History of Indian and Eastern Architecture, Vol. I. p. 445, fig. 262.



1. PARSVANATHA BASTI, BASTIHALLI, HALEBID—SIDE VIEW OF MUKHAMANTAPA (p. 55).



2. VIRABHADRA TEMPLE, HALEBID—SOUTH VIEW (p. 59).



XXI. Upper panels of back walls.	XXX. Sukhanāsi doorways.
XXII. Eaves.	XXXI. South sukhānāsi, garbhagriha and Linga.
XXIII. Roof and towers.	XXXII. North sukhānāsi, garbhagriha and Linga.
XXIV. Platform niches.	XXXIII. South Nāndi maṇḍapa.
XXV. Four outer doors.	XXXIV. North Nāndi maṇḍapa.
XXVI. Navaraṅga.	XXXV. Surrounding structures.
XXVII. Navaraṅga niches.	
XXVIII. Pillars.	
XXIX. Ceilings.	

Since the information collected under each of these headings would form a section and the 35 sections, when put together, would form a volume, only two of the headings are dealt with here, namely, No. VII, mythological frieze and No. XXV, the outer doorways.

### VII—MYTHOLOGICAL FRIEZE.

This is the most interesting frieze in the whole temple. It is on a band about nine inches in breadth running quite round the temple except where the other garbhagriha niches have been added at the back. It contains various episodes from the Rāmāyaṇa, the Mahābhārata, the Bhāgavata, and the Śaiva and Vaiṣṇava Purāṇas, sculptured relief in a series of panels running along the frieze. But it is puzzling to note that there is not always the continuity of the story: sometimes there is, at other times there is not; and it is difficult to understand why the sculptors were allowed to mix up the stories and the episodes. Though the carvings are mostly in miniature owing to the height being not more than about nine inches, yet the work is executed with a fine imagination and artistic sense. These friezes are characteristic of the Hoysala temples and a comparative study ought to be made of them with similar friezes occurring in the Java temples belonging to the 11th century A.D. It is possible that the Hoysalas got the idea from the Javanese or, more probably, both got it from a common source. Only three scenes from this frieze are now illustrated in this report. A large number of photographs are, however, being taken for publication in a separate monograph.

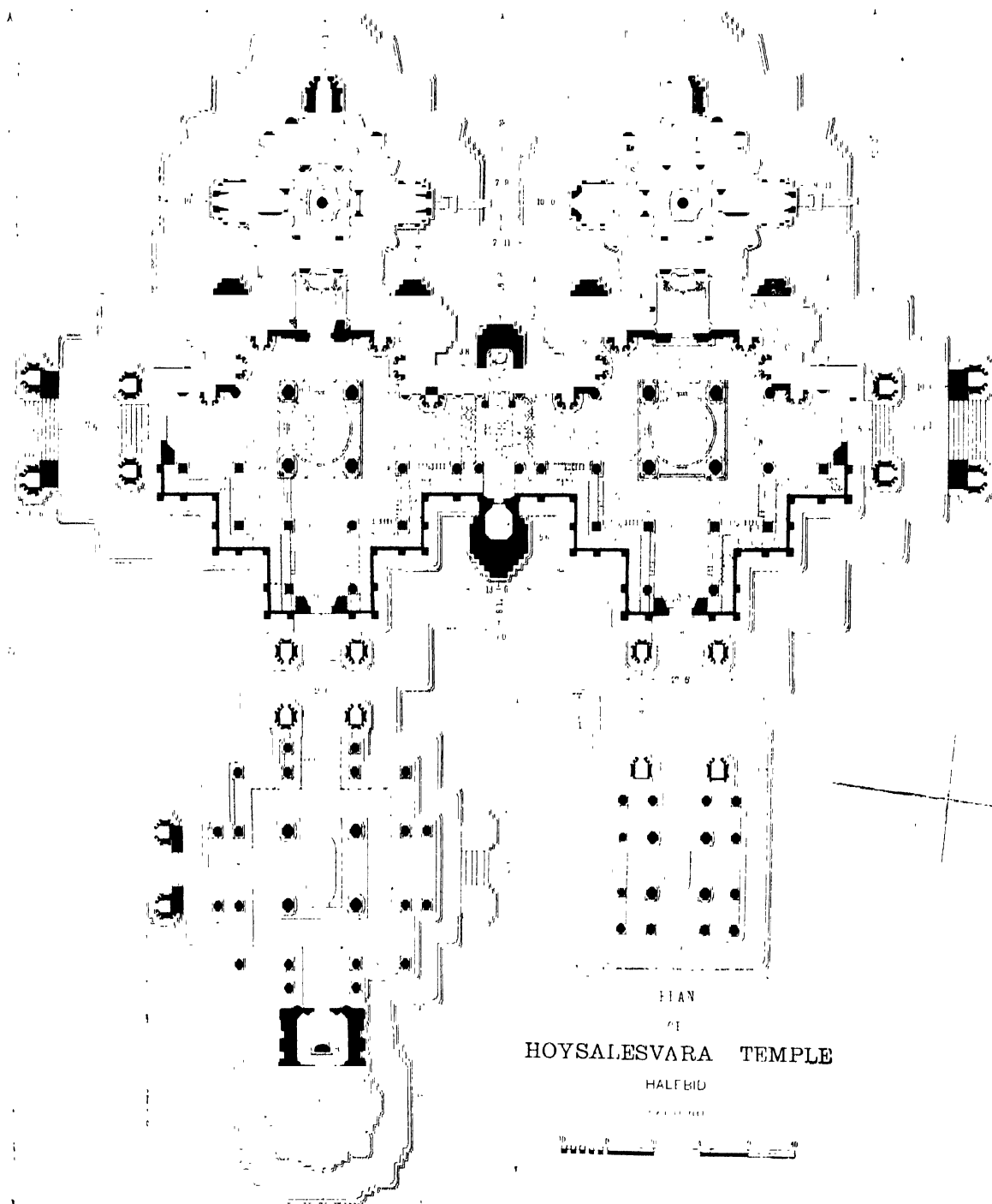
While some of the panels are independent of the others, sometimes several of them have to be grouped to form one subject. To facilitate reference, the exterior of the temple has been divided into 76 sections and the number of each section is indicated in **brackets** (See Plate XI). Where the episode runs over a number of panels the length of the frieze is mentioned roughly in feet. The series, as described here, commences just to the east of the north doorway and runs clockwise around the temple.

#### *North-east.*

1. (a) Five feet long—The durbar of some officer without umbrella. He has only two hands. Perhaps Kētamayya, the builder of the temple, sits in

durbar with officers seated and attendants standing. On one side is a man dancing with accompaniments consisting of a singer with cymbals, two flute players and two drummers.

1. (b) Bhairava with attendants and goblin musicians.
2. (a) Bhairavî with attendants.
2. (b) (Six ft.) Kshirasâgara-mathana,—the gods (to the left) and the demons (to the right) churn the milky ocean with the Maṇḍara mountain as the rod and the long-bodied cobra, Vāsuki, as the rope. Viṣṇu as the tortoise supports the Maṇḍara and a demon who is too near the poisonous mouth of the snake has fallen down. The piece is well executed but most of the figures have lost their heads. This story is found again on another panel around the smaller Nāṇḍi shrine.
- 2 and 3. Nine feet long—Four groups consisting of dancers and musicians with accompaniments. Two men and two women dance; their dress is interesting. The dancing men wear on each leg five or seven sets of anklets, perhaps hollow. The instruments used are cymbals, flutes and two varieties of drums.
3. Śukrāchārya faces a pot of toddy (*surd*) near which are a cobra and an ant-hill below three toddy palms called popularly kaḍamba-vṛiksha. A parrot drinks from the pot and another ṛishi is taking the drink as an offering to Bhairava and Bhairavî who stand behind with attendants. The story of how Śukra consumed Kacha when drunk and forbade the use of intoxicants is well-known in the purāṇic story of Kacha and Dēvayāni.
3. Lady seated under canopy with attendants and body-guards, perhaps Lakshmi.
4. Nine feet long—Durbar of Umāmahēśvara—Umāmahēśvara (Śiva with Umā on the left thigh) is seated in state with Nāṇḍi, Gaṇēśa, mouse, attendants, haṇsa and three-faced Brahṇa to his right and Kumāra on peacock, attendants, dancers and musicians, Garuḍa and Viṣṇu to the left. To the right of Brahṇa are the eight Dikpālas or guardians of the directions arriving on their vehicles with their consorts and attendants—Indra on the elephant, Agni on the ram, Yama on the buffalo, Niruti on the demon, Varuṇa on the makara, Vāyu on the antelope, Kubēra on the horse and Īśāna on the bull.
5. Nine feet long—The story of Bali.
  - (a) Bali, the demon emperor (his fangs are seen) sits in durbar with ministers, attendants and soldiers.
  - (b) Vāmana, the dwarf Brāhṇin student begs for a gift.





- (c) The gift is made with pouring of water while Śukrāchārya, Bali's preceptor, protests.
- (d) Śukra walks out, but is appeased by Garuḍa.
- (e) Vāmana as Trivikrama with four hands measures the three worlds in three paces, while the assembly stand with joined hands.
- 6. (a) Five feet long—Indra in the Pushpaka vimāna (palanquin) with female carriers and attendants and male body-guards.
- 6. (b) Virabhadra with fangs and a third eye, in durbar.
- 6. (c) Śiva seated in state.
- (d) Durbar of some deity with a lady and drummers dancing to the right and ministers and attendants to the left; (Unfinished; identification doubtful).

#### NORTH-EAST DOOR.

#### *East.*

- 7. (a) Male and female dancers with accompaniments.
- (b) Bhairava with dancers and attendants.
- 8. (a) Bhairavī.
- (b) Five feet—A lady and Śiva dancing with accompaniments.
- 8. (c) **9, 10 and 11**—Umāmahēśvara in durbar. Near corner of 9 and 10 with Nāndi to his left, Śaṇinukha, Viṣṇu, Yakshas and goblins dancing (one dwarf is drumming on his belly) with attendants and musicians, Bhairava and Bhairavī and the last 6 of the 8 Dikpālakas. To his right are Gaṇēśa, Brahma, ladies, dancers, musicians and accompaniments, Bhairava, dancers, Umāmahēśvara again, and Śaiva door-keepers. To further right—horsemen, Indra on the elephant and soldiers are proceeding to Kailāsa.
- (b) Dancers and musicians.
- 12. (a) Men dancing with accompaniments.
- (b) Bhairava and Bhairavī with goblin musicians and attendants.
- 13, 14, 15, 16 and 17**—Bhāgavata : The story of Kṛishṇa beginning from **17** and running on to **13**. The figures are described in order from left to right.
- 18. (a) Vāsudēva in prison with the guardsman asleep while standing.
- 17. (a) Vāsudēva carries baby Kṛishṇa who is protected by Ādisēsha across the Yamunā and hands him over to Gopidēvī with whom is Balarāma.
- (b) Kṛishṇa slays Pūtānī, Bakāsura and Śakāṭāsura, destroys the twin-trees, loots butter and milk pails, plays on his flute, with the cowherds and cowherdesses singing (mouth opened) and even cobras dancing.
- 16. He is worshipped and lifts up the Gōvardhana hill, while he appears to his friends in the divine form as Srī Kṛishṇa with the four arms holding



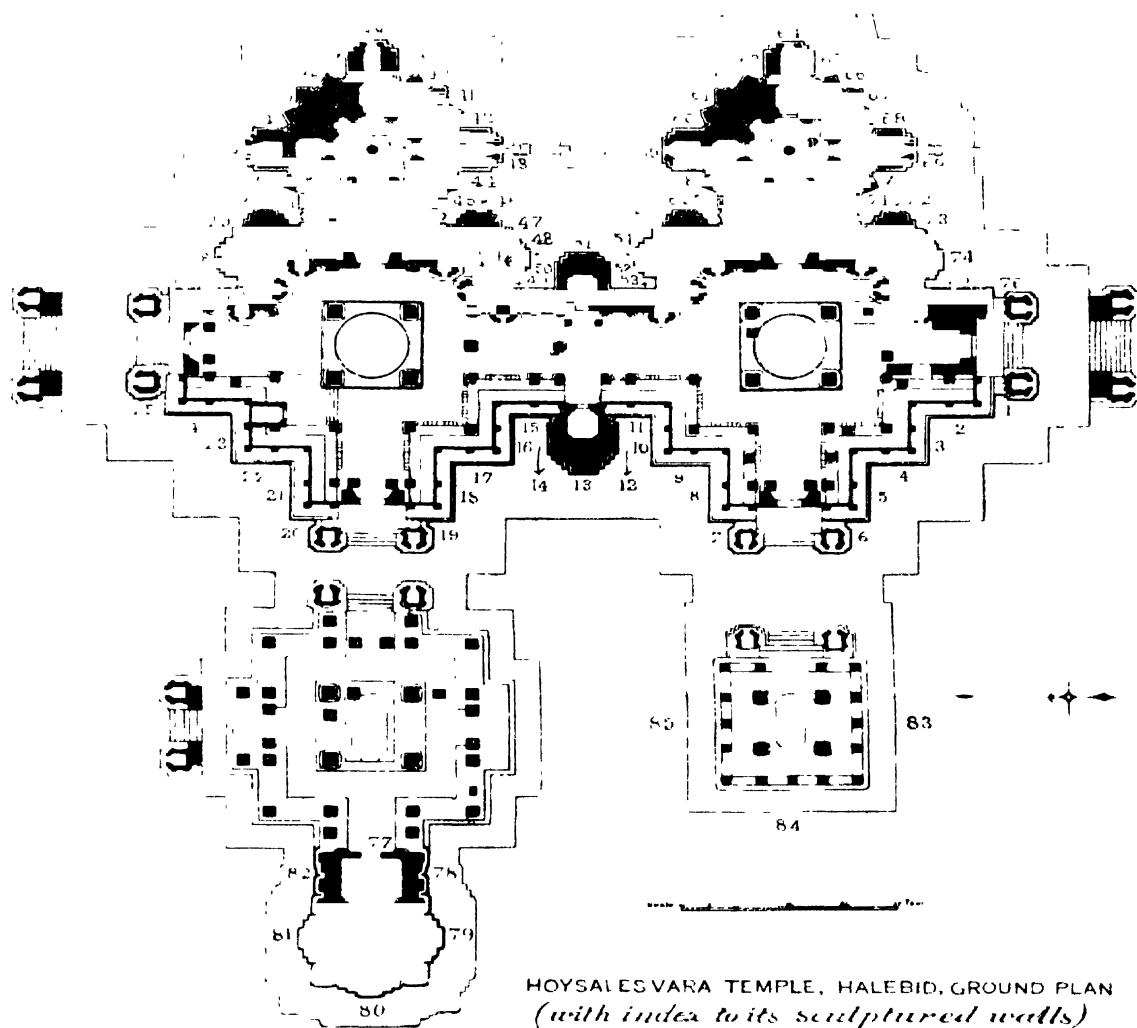
padma, śaṅkha, chakra and gadā. Indra begs pardon. Kṛishṇa slays a demon and Dhēnukāsura.

15. He is taken in a chariot with Balarāma across the Yamunā by Akrūra; and he is met near Madhura by the dwarf hunchbacked woman whom he cures. He breaks a bow at a festival, slays Kamsa's elephant and with Balarāma's help overcomes Mushtika and Chāṇūra in a hand to hand fight. This last scene is shown with a circle around it as in modern caricatures, perhaps to indicate that the combatants were revolving round each other.
14. (a) Dancers and musicians celebrating Kṛishṇa's victory.  
(b) Kṛishṇa as Pradyumna holding gadā, chakra, padma and śaṅkha and, supported by Indra on his elephant, fights Narakāsura and his demons and slays them; the victory is celebrated with dance and music.
13. (a) Unworked.  
13. (b) Pârijâta-harāṇa: Kṛishṇa and Satyabhāmā carried by Garuḍa, fight Indra and Īśāna (*i.e.*, all the Dikpālas) and win the Pârijâta tree and flowers. The accoutrements of the elephant are interesting. Indra sits on the elephant's neck while behind him is a platform (with dhvaja) from which two bowmen are shooting.
13. (c) Dancers with accompaniments.
18. (b) Broken or partly worked only.  
(c) Two kings at dice: Yudhishthira and Śakuni.  
(d) Partly worked: a battle.
19. (a) From the right—a battle. Kan. letter म, perhaps the initial of Māba or Mābala, the sculptor.  
(b) Kichaka molests Draupadī who appeals to Bhīma. The latter dresses himself like a lady and meets Kichaka.  
(c) Dancers.

#### SOUTH-EAST DOOR.

##### *South-east.*

Here the Mahābhārata war commences and runs on to face 28 across the south door but only vigorous battle scenes (of a length of about 5 or 6 feet) from the Bhīshma parva to the Śalya parva appear to be shown. Other scenes are shown here and there at the back of the temple. Even in these four parvas, there are mostly carved chariots, each with a hero archer shooting arrows from it the horses being driven by a charioteer. He has soldiers fighting around him while between the chariots in the middle of the group is usually one soldier slaying another. The chariots consist of wooden platforms on four wheels, with or without spokes, and have the hero's banner and emblem on a pillar behind him. Since most of these



HOYSALESVARA TEMPLE, HALEBID, GROUND PLAN  
(with index to its sculptured walls)



dhvajas are damaged and there is little variation in the faces of the combatants or in the events, it is not possible to identify definitely single episodes. The parvas, however, can be differentiated.

**22, 21, 20.** From right to left—Bhīshma parva.

**22. (a)** Duryōdhana's durbar—the aged Bhīshma (bearded) is anointed as generalissimo of the Kauravas.

**22 and 21.** Bhīshma and Arjuna meet in combat on several occasions (actually eight groups).

**20.** Dancers celebrate Arjuna's victory.

**24 and 23.** Drōṇa parva—Drōṇa (with beard) and Arjuna fight (five groups).  
Some panels are unworked.

**25. (a)** Dancers celebrate Arjuna's victory over Drōṇa.

(b) Viṣṇu standing (partly worked).

#### SOUTH DOOR.

##### *South-west.*

**27 and 26.** Karna with his Pakṣidhvaja and Arjuna with his Kapidhvaja meet thrice and fight—Each group is like the other and there is nothing to show where the battle started or where it ended. Arjuna's chariot has springs. The work is generally fine.

**27. (b)** Śalya and Arjuna fight and behind Śalya is the Kaurava army marching forth—here and in one or two other places Arjuna has no 'yajñōpavīta', making the identity doubtful.

**28. (a)** Dancers celebrate the victory of the Pāṇḍavas. The Mahābhārata story stops here.

**28. (b)** The myth of Mōhinī: Mōhinī at toilet, Mōhinī's naked dance with Bhaṣmāsura admiring, Mōhinī with flute, Mōhinī and parrot with Dakṣiṇāmūrti and monkey, Mōhinī dancing (two postures, with hand over head).

**28. (c)** Umāmahēśvara in durbar with Bhairava and goblins and dancers.

**29. (a)** Tāṇḍavēśvara with Bhairava, Viṣṇu and attendants.

**29. (b)** Arjuna proceeds to the forest, meets the sages (sculptor Balāṇa), sees their ladies (who wear leaves) pound wild rice, and performs penance on the Indrakīla hill in the company of other sages, standing on one leg. A boar dashes towards him and Arjuna fights Śiva who is dressed as a hunter and is followed by Pārvatī as a huntress. (Plate XIII, 1.)

**30.** Aranya-parva: Saindhava episode. A bearded figure appears on the scene and is probably Saindhava. Saindhava abducts Draupadī whom he tries to slay but is prevented by another man, perhaps Bhīma. Bhīma and Draupadī embrace each other. Chitrāsēna and his

Gandharvas march forth to the battle. The scene reminds us of the Bacchanalians marching in Gandhara art. (See V. A. Smith, *History of Fine Art in India and Ceylon*, P. 123).

31. (a) Arjuna sallies forth and Chitrasêna surrenders and stands on his chariot with folded hands.
31. (b) 7 feet—Bhagadatta on his elephant attacks Bhîma while Kṛishṇa in his divine four-handed form protects Arjuna from the tusk of the divine boar. Bhîma fights the elephant and slays it.
- 32, 33 and 34. These belong to the south additional niche of the south shrine which cuts off the continuity of the original frieze.
32. Tāṇḍavêśvara dancing with Gaṇêśa, musicians and attendants. In a corner is a half worked Trivikrama.
33. Similar to No. 32. Tāṇḍavêśvara, Gaṇêśa, Mōhinî, Bhairava, goblins, etc.
34. Viṣṇu as Vâmana in sukhâsana (śaṅkha, chakra, gadâ and padma) with consorts, Garuḍa and attendants.

Main wall :

35. (a) Dancers and musicians.
- (b) Śiva and Pârvatî in Girijâkalyâṇa (marriage of Pârvatî).  
Himâlaya gives away in marriage by *dhârâ* his daughter to Śiva. Umâmahêśvara in durbar with Viṣṇu to the left and Brahma with consorts to the right. To further right, lady dances with musicians.
- (c) Tāṇḍavêśvara.
36. (a) Shanmukha, who has six faces and the Mayûra-dhvaja, is followed by the eight Dikpâlakas and fights the demon Târakâsura or Sura Padmâsura, whose chariot is drawn by lions. An elephant tramples on a man.  
Kan. letter ཐ (= ཐུལ་ཤེས་ ?).
36. (b) Tāṇḍavêśvara with group of attendants.
36. (c) Pârijâta-haraṇa—same as before.
36. (d) Three-faced Brahma on the swan.
- West additional niche of south shrine:
37. (a) Śiva, Gaṇêśa, Kumâra and others dancing.
- (b) Yôgânarasimha.
38. Umâmahêśvara, dvârapâlas, Mahishâsuramardint, Bhairava and musicians.
39. Bhairava with dancing attendants, Mōhinî, etc. Mōhinî dances with an upper cloth over her head while next to her is a lady pouring water (or wine?) into the mouth of a seated child (or dancer?).

West.—

Main wall :—

40. (a) Anantaśayana—Padmanâbha, with the dêvas in reverential attitude.
- (b) Prahlâda episode (from the Bhâgavata). Hiraṇyakaṣipu in durbar.

HOYSALESVARA TEMPLE, HALEBID.



1. SOUTH-EAST DOORWAY (p. 48).



2. VIEW FROM NORTH-EAST (p. 34).



(c) Prahlâda and executioners.

(d) Prahlâda among cobras.

(e) Prahlâda between the elephants. (Plate No. XIII-3.)

41. (a) Mrityudêvî (skeleton body) with 16 hands springs out of fire and slays the demons.

(b) Prahlâda meets his father.

(c) Left to right—Narasimha appears in a pillar, battles with Hiranya-kaṣipu and slays him as Ugra-Narasimha, while Prahlâda stands with joined hands.

(d) Mōhini (Bhairavi) and Bhairava.

(e) Rāmāyana: Battle between Rāma and Rāvaṇa. Between them Hanumân fights the demons whom he seizes in the coils of his tail. Rāma's chariot is drawn by horses, while Rāvaṇa's is drawn by donkeys whose long ears are unmistakable. Sculptor: Tānagundûra Haridâsi.

North additional niche of south shrine :—

42. Indra seated with attendants and elephant below.

43. Brahma, Sarasvatî, dancers, etc.

44. Dancers and musicians and Dharanîvarâha.

45. (a) Ten feet long—Mahâbhârata—Battle between Karṇa and Arjuna; the sculptures are in very good condition and the dhvajās can be well identified. Bhîma slays Duśśāsana whose intestines he draws out while Draupadî dresses her hair with them. (Plate XIII-2.)

(b) Karṇa and Arjuna in battle.

(c) Umāmahêśvara with Gaṇapati, etc., and dancers.

(d) Man and woman kissing.

46. (a) Mōhinî dancing, admiring ear-ring in mirror, etc.

(b) A battle. Sculptor—Rêvôja.

(c) Mōhinî and Dakṣiṇāmûrti; Gandharva and Kinnarî kissing.

(d) A hero in a vimâna.

(e) Fight between elephant riders and foresters.

(f) The story of a human sacrifice among hunters: Husband and wife.

(g) Father and mother take a child to Kālî and slay it as an offering.

47. (a) Distribution of human flesh and blood.

(b) Kālî worshippers; the parents have their child restored to them.

(c) Rāmāyana—Kishkindhâ Kāṇḍa—Rāma receives Sugriva and Hanumân.

(d) Sapta-tâḷa-chhêdana and the death of Vali.

(e) Mōhinî in various poses.

48. (a) Mōhinî, musicians and admirers.

(b) Lover soliciting and winning lady.



(c) Dancers and musicians.

49. Battle between a human hero, possibly (Arjuna), and the gods, among whom are Sūrya and five of the Dikpālakas; perhaps refers to the Khāṇḍava-dahana episode. The Gods are shown above the clouds, while wavy lines represent either the sea or the fire which consumed the Khāṇḍava forest.

50. (a) The gods, resting in their clouds, give boons to Arjuna.

(b) Victory is celebrated by musicians and dancers.

51. (a) Umāmahēśvara seated in state with dancers and musicians.

(b) Viṣṇu, Śiva and Brahma standing with attendants. Kannada inscription, sculptor—*ಲಕ್ಕಪ್ಪ*—Lakkappa of Belur.

(c) Durgā and Brahma standing.

52. (a) Śārada seated, enjoying dance.

(b) Śiva standing with 12 ladies in attendance.

(c) Manmatha and Rati with attendants, a deer-headed being (Vasānta?) holding makaradhvaja.

53 and 54. (a) Eight feet long—Indrakila story—Arjuna takes leave of Kuntī, his brothers and Draupadī, passes by the ṛishi ladies pounding rice, visits the ṛishis who worship liṅga under canopy, performs penance on one leg on the Indrakila mountain, while the gods dance with joy. Śiva and Arjuna both hit a wild boar together, and fight each other, Arjuna floors Śiva, but Pārvatī interferes. Umā and Mahēśa grant the boon of Pāśupatāstra to Arjuna. Sculptor—*ಕೆತನ*, Kētaṇa.

(b) Dancers celebrate the event with accompaniments.

(c) Śiva is enamoured of Mōhini.

(d) Pārvatī is seated in state.

55. Rāmāyaṇa—

(a) Rāma and Sītā see the golden deer from their hut.

(b) Rāma and Lakshmaṇa receive Hanumān and Sugrīva and their monkey hosts who bring presents.

(c) Rāma shoots through the seven palms and slays Vāli.

(d) Rāma proclaims Sugrīva as king of the monkeys.

(e) Rāma gives Hanumān his signet ring for Sītā.

56. (a) Dancers with accompaniments.

(b) Rāma, Lakshmaṇa and Sītā; the canopy over their heads is missing.

(c) Mōhini, Bhaṣmāsura, Dakṣiṇāmūrti, musicians and attendants.

(d) Dancing party and Mōhini.

57. (a) Bhairava with attendants and dancers.

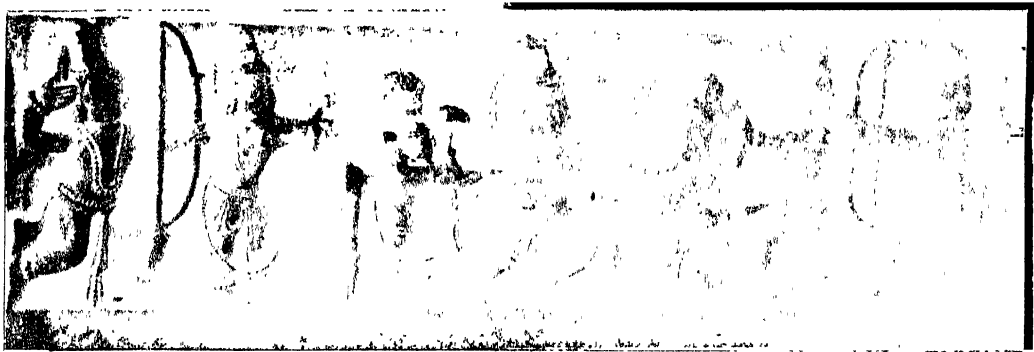
(b) Anaṅtaśayana.

(c) Bali seated under canopy with Śukra walking out.

HOYSALESVARA TEMPLE, HALERID



1. ARJUNA FIGHTS SIVA (p. 41).



2. BHIMA SLAYS DUSSASANA (p. 43).



3. PRAHLADA IS PERSECUTED (p. 43).



South additional niche of north shrine.

58. The twelve forms of Viṣṇu, standing, with intervening turrets.
59. Śiva and Gaṇapati dancing with accompaniments.
60. The 12 Ādityas standing with a shooting Chhāyā and Chāmara bearer on either side.
61. (a) Viṣṇu seated in state with entourage.  
(b) Dhṛitarāshṭra and Bhīṣma in durbar before the great war.  
(c) Battle between Bhīṣma and Arjuna; four-handed Kṛiṣṇa is the latter's charioteer.
62. (a) Battle between Bhīṣma and Arjuna.  
(b) Half-worked and not clear.  
(c) Battle between Drōṇa and Arjuna.

West additional niche of north shrine.

63. (a) Śiva and Mōhini dancing.  
(b) Ugra-Narasimha seated in state.  
(c) Śiva dancing with Gaṇēśa, etc.
64. Tāṇḍavēśvara, musicians, etc.
65. Main wall: The seven holy mothers with Durgā and Virābhadrā to right.
66. Mahābhārata continued—This interruption of the Mahābhārata story creates a suspicion that the large niches are additional.  
(a) Abhimanyu attacks the chakra-vyūha which is defended by Kalaśadhvajā Drōṇa. Abhimanyu enters the *vyūha* in the right place, storms its centre and is shot by all the Kaurava heroes together and is killed. The picture shows his body riddled with arrows and he is still fighting. Around him lie the slain Kaurava battalions. Outside, Bhīma is fighting to rescue his nephew.  
(b) Kṛiṣṇa tells Arjuna of his son's death when the two are bathing in the Vaiśampāyana lake, while a two-wheeled chariot waits by.  
(c) Bhīma slays Duśśāsana with whose intestines Draupadī adorns her hair. Inscription below :—ದುಸ್ಸತ ವಧ and in Nāgarī ಅಂಶ್ರೀ ಮಹೇಶ್ವರ ಶ್ಲೋಕಂ.  
(d) Drōṇa and others rush to Duśśāsana's rescue in two-wheeled chariots.
67. (a) Bhīma fights Bhagadatta's elephant while Arjuna shoots from behind Bhīma; Kṛiṣṇa with four hands saves Arjuna from the divine boar's tusk which is hurled at him.  
(b) Bhīma slays the elephant.  
(c) War with elephant battalion; men and elephants lie about in a heap.  
(d) Arjuna fights the Sama-saptakas whose hands are pinned to their faces with arrows. Behind Arjuna is a man blowing a horn and this instrument is often popularly called a telescope. The existence of telescopes,

however, is proved elsewhere in many sculptures. Sculptor: Haripa.  
 Kan-inscription : ಚ (ಬ ?) ಚದುಗಿರಿಯ ಹರಿಪನಾ ಬೇಲೂರ ಅಗದಲೂ ಇದಂ.

North additional niche of north shrine :

- 68. Śiva and entourage dancing.
- 69. Varied forms of Viṣṇu standing ; some spaces blank.
- 70. (a) Rudras standing—There are only eight figures out of the proper 11.  
 Three are unworked on the main wall.
- 71. (a) Mōhinī dancing; in the middle a woman is pouring water or wine into another's mouth.  
 (b) Monkey molests Mōhinī. More dancers.
- 72. Bhairavī group—Sculptor, Māba. Dakṣiṇāmūrti is seated and has a coat and a cap with button pattern on it.  
 (b) Ladies in three panels. One of them is a mother with a child on her hip.  
 (c) Umāmahēśvara holding full court with dancers to the left and Gaṇēśa, Kumāra, Viṣṇu and Brahma to the right. Sculptors :  
 ಮಬ, ಮಾಬಿನ ಮಾಬ, ಕಂಬಜನ ಮಸ  
 ಐ ಮಾಡಿ (ದ).
- (d) Ladies : more poses.
- 73. (a) Tāṇḍava-Sarasvatī.  
 (b) Tāṇḍavēśvara with dancing Gaṇēśa.  
 (c) Ugra-Narasimha.  
 (d) Viṣṇu standing—three forms.
- 74. (a) Gaṇāsura-mardana and dancing Gaṇēśa.  
 (b) Pārvatī, with mangoose at her foot, holds court in Kailāsa.  
 (c) Dancers; Kumāra and Lakṣmīnārāyaṇa.  
 (d) Dancers and Mōhinī as Kāpālikā.
- 75. (a) Dōhaḷa—a fair lady kicking the Aśoka tree and plucking its fruit (?).  
 (b) Dancers with accompaniments ; Śiva in the corner.
- 76. Śiva, (two-handed) and Pārvatī in durbar with dancers and musicians ; the Gaṇas wearing kullāvi caps and coats to the right, ṛishis bringing fruit, Viṣṇu and Gaṇēśa to the left. This Viṣṇu holds śaṅkha, goad, padma and gadā.

## XXV. FOUR OUTER DOORS.

There are four doorways of almost similar design. They may be numbered thus; (1) North, (2) North-east, (3) South-east, (4) South. The excellence of their work is in the reverse order so that it would be convenient to describe them in that order.

(4) South door:—When the original temple was built, the navaraṅgas were open pavilions with no doorways. In the days of Narasimha I, they were enclosed and the four entrances were provided with doorways as seen from an inscription on the lintel of the south doorway.<sup>1</sup>

This doorway is supported on each side by a dvārapāla, about six feet high, with the third eye and fangs and wearing all possible ornaments, the latter being worked in the most elaborate fashion to the minutest detail. They wear jaṭāmakuṭa, stand in tribhaṅga and have four hands each. The one to the right of the doorway holds a ḍamaruga and cobra in the back hands while the front ones held originally the trisūla and gadā, which are now broken. The one on the left holds a blazing fire and ḍamaruga. His front hands also are broken. Their damaged faces have been recently trimmed, so that they now appear ugly and flat. They are carved on stones separate from the slabs which serve as jambs, unlike as in the sukhanāsi doorway at Belur. A technical point to be noted is the use of the small drill especially, for separating the small beads, tens of thousands of which go to form the ornaments of each dvārapāla. The lintel is a large heavy slab about 12 feet long, three feet high and one and half feet thick, on which is elaborately carved a design with Tāṇḍavāśvara in the centre. The god dances on the body of Andhakāśura and has his eight hands in the usual poses. He has a jaṭāmakuṭa and a third eye and is fully ornamented. His figure is fine and the face wears a benign smile. Andhakāśura looks up at the lord; so also Nāndi, the bull, and the crowd of musicians who accompany the lord with drums and cymbals. Above the god's head is a five-hooded snake with a towering canopy. To the right and left of the group are panels formed by tower-crested pilasters between which, to the right, stands Brabma and, to the left, Viṣṇu. Above the god is a latā-tōraṇa surrounded by a serpentine makara-tōraṇa in the convolutions of both of which are swans, musicians and flowers. On each side is a makara with a warrior in its mouth, Varuṇa and consort on its back and soldiers in virāsana near its feet; behind it are more soldiers. At each end, there is a lion with a cobra in its mouth, the one on the right fighting an elephant, the one on the left fighting the hero Saḷa. Above the makara-tōraṇa and partly hidden by it are friezes of seated Saptamātrikās, Gandharva musicians and the eight Dikpālas. At each end, on the top, above the lions is the figure of a soldier, perhaps Virabhadra, with fangs, jaṭāmakuṭa, oblong shield and sword. (No third eye is seen.)

The sculptor was Kālidāsi as already stated. His work as a whole is an elaborately carved piece unequalled for its elegance and beauty. All these slabs composing the doorway, whether sculptured or not, are of soft potstone, easily

<sup>1</sup> The inscription is unpublished and reads thus:

<sup>1</sup> ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಪ್ರತಾಪ ಹೊಯ್ಸಳ ನಾರಸಿಂಹದೇವನ ರುವಾರಿ ಕೇದಾರೊಂಜಂಗೆ ಮಲಪರಗಂಢ

<sup>2</sup> ಭೇರುಂಡ ರೂವಾರಿಗಿರಿವಜ್ರದಂಡ ರೂವಾರಿ ಕಾಳಿದಾಸಿ ಗೆಯ್ವಮಕರ ತೋರಣ | ಮಂಗಳಂ ಶ್ರೀ

yielding to the chisel. This is one of the finest doorways of the temple, and through it the Hoysala king used to visit the lînga every morning, coming from his palace which was a furlong away to the south-west. At the back of the lintel stone inside the doorway an attempt has been made to carve another panel of Tâṇḍavêśvara. But it appears to have been abandoned at an early stage.

(3) South-east Doorway. (Plate XII-1). This is perhaps the best of the outer doorways. In design, quality and execution, it is very similar to the south doorway and is the work of Dêmoja.<sup>1</sup> Only the chief differences will be noted here. The ten hands of Tâṇḍavêśvara are intact, except one, and they are thus disposed : rosary, lamba-hasta, sword, trident, arrow, svarga-hasta, drum, bow, buckler and bowl. Inside the latâ-tôraṇa is a pushpa-tôraṇa with an inner frieze containing fourteen small figures in the flying posture. They consist of musicians with varied instruments. Above the makara-tôraṇa there are only two friezes : the lower one containing the eight Dikpâlas and the upper one consisting of 14 figures standing in samabhaṅga. These are in order, to the right : Narasimha, Sarasvatî, Brahma, Gaṇêśa, Pârvatî, (doubtful), Śiva ; to the left : Śiva, Pârvatî, Bhairava, Indrâṇi, Kêśava, Sûryanârâyaṇa, Pârvatî. Above the latâ-tôraṇa at each upper corner is a small figure under an arch ; of these the one on the left holds padma and gadâ and must be a form of Viṣṇu. On the back of this lintel also is a half carved Tâṇḍavêśvara group as on doorway No. 4.

(2) North-east Doorway.—This also, on the whole, resembles the other two with these differences : The figures have shortish limbs and are less finely carved. The musicians around Śiva's head are larger than those on the other doorways and look crowded. Behind the makara-tôraṇa and above the clouds are only two friezes of the Gandharvas, holding garlands, and the Dikpâlakas. Behind the tail of the makaras there are no lions, since the sculptures end there. The main figure, especially, does not appear to have been finished and polished. The two dvârapâlas who originally stood against the jambs are missing, leaving the bare slabs open to view.

(1) North doorway.—This doorway very closely resembles doorway No. 2, and is even less elaborate. The figure of dancing Śiva is inferior to the other three, the right leg being too far lifted. Near the god there are only two drummers and no other musicians. The tôraṇas are poorer in execution while above them over the clouds is only one row of figures consisting of the eight Dikpâlakas. The lions and soldiers at the top ends are absent. This is perhaps the poorest of the four lintels. The original dvârapâlas of this doorway are lost and the two now standing against the jambs have been brought recently from elsewhere and placed

<sup>1</sup> The Kannada inscription on a basement cornice, behind the Surya shrine, reads :

ಪೂರ್ವದ ಬಾಗಿಲುಪಾಡು ದೇವೋಜ ಗೇದ

here. They are also mispaired. Doorways 2 and 1 have no design on the inner faces of the lintel and appear to be the work of the same sculptor.

### Kedaresvara Temple.

The Kêdârêśvara temple has been studied under the following heads:—

I. History.	XV. Pierced windows.
II. General description.	XVI. Large wall images.
III. Platform.	XVII. Upper wall panels.
IV. Elephant frieze.	XVIII. Eaves.
V. Horsemen frieze.	XIX. Roof and tower.
VI. Creeper scroll.	XX. Navaraṅga.
VII. Lions frieze.	XXI. Pillars.
VIII. Creeper scroll.	XXII. Ceilings.
IX. Mythological frieze.	XXIII. Niches.
X. Makaras.	XXIV. South Cell.
XI. Swans.	XXV. North Cell.
XII. Yakshas.	XXVI. West Sukhanâsi.
XIII. Turrets and lions.	XXVII. West Garbagriha and Lînga.
XIV. Front railing.	

In this Report only some points from the note under II are published.

### II—GENERAL DESCRIPTION.

If we make allowances for the mistakes made by the renovators of the last generation, the Kêdârêśvara temple is a homogeneous structure, most typical of Hoysala architecture. It has no accretional buildings and additional structures to mar its design. In this respect, it is valuable, like the Kêśava temple at Sômanâthapûr, for the purity of its type unlike the Belur or even the Hoysalêśvara temples which have accretional later buildings.

Though it had three shrines, its general plan was that of a typical single-celled Hoysala temple with a star-shaped garbhagriha, an open sukhanâsi and an indented square shaped navaraṅga. The latter was open on the east, where there is a slight extension to accommodate the platform and doorway añkaṇa. The west extension of the navaraṅga was provided with a doorway which converted it into a sukhanâsi, while similar doorways for the south and north extensions converted them into smaller cells, though the building was really planned like a single-celled structure.

Its size is about equal to the Kappechennigarâya temple in Belur but it differs from that temple in having its outside walls covered elaborately with sculptures of a quality not in any way inferior to those of the Belur and Hoysalêśvara temples.



The ceilings are many of them dome-shaped, interestingly designed and tastefully carved. In nearly all respects the Kêdârêśvara temple can be studied as a typical structure of the Hoysala style. Fergusson considered it the finest building of the style. There is an interesting point to be noted in the plan of the temple. It does not appear to face directly east, nor is it inclined  $18^{\circ}$  north of east as the Belur and Hoysalêśvara temples are. Its centre line appears to be about  $15^{\circ}$  south of east. Why this difference has arisen is difficult to explain. Could it be that the old architects were not quite sure of the correct east to west line?

## HALEBID—SURVEY OF THE SITE OF DORASAMUDRA.

See the map on Plate VIII.

In the old Hoysala fort, there is the eastern gateway leading from the Hoysalêśvara temple by a winding road through the fort wall on to the tank bund. On the outside, the gate is defended by two buttresses having walls of huge rough stones. It is a wonder how these heavy masses of stone were moved and placed in position.

About a hundred yards to the west of the traveller's bungalow, there is a group of five ruined temples (Number 16) with the Nagarêśvara **Panchalingesvara Temple.** in the centre and the four others arranged in 'T' form: two directly to its east, one to its north and one to its south. They are mostly structures of darkish stone of the typical Hoysala type with beautifully worked turrets, Bhuvanêśvari domes, large wall images and running friezes of swans, makaras, mythology and elephants visible here and there among the mounds. The central one which is of very darkish hard stone appears to have been a large structure of very great beauty. Its fallen ceiling dome pieces, wall friezes and beautiful large wall images bear testimony to its artistic greatness. The wall images are much larger than those of the Kêdârêśvara temple, though smaller than those of the Hoysalêśvara temple. Several fine pieces like Kṛishṇa, Garuḍa, Indra on his elephant, two monkeys fighting for a fruit, etc., are lying about. They are sculptures of much beauty, not inferior to those of the other temples at Halebid. The doorway of the garbhagriha which is said to have been standing a generation ago is stated to have been removed to the Kêdârêśvara temple. On the pedestal of the wall images is a running creeper-scroll, about nine inches wide. This characteristic helps us to identify many wall images now in the Kêdârêśvara temple as having been brought from the ruins of the Nagarêśvara temple.

To the north of the central temple is the fifth mound on which the Ramâyaṇa frieze (the Saptatâla story), two friezes of makaras and haṁsas and a row of elephants and a large liṅga pedestal are seen. The basement of the garbhagriha of the south temple can also be seen. It is observed that between the outer wall which

is composed of large square slabs placed one above the other and the inner wall is a core of large bricks showing the nature of the filling in of some of the old temples. These temples are built on the top of the slope to the north of the Benṇe-guḍḍa which commands a good view towards the east, north and west. The area will fully repay excavation as sculptures of great value are sure to be found. The existence of the five temples together, with the central one of Nagarêśvara, suggests that the area was almost in the centre of the busiest quarter of the old city. The main road must have run by the temples from west to east, *i.e.*, from the Belur gate to the Hoysalêśvara temple. A furlong to the south is the palace area.

About a hundred yards to the west of the Nagarêśvara temple, beyond a stone ridge, there is the Kari-kal Rudrêśvara temple, a small trikûṭāchala of the early Hoysala type in which are installed two līṅgas and a black stone image of Virabhadra. The plan, though plain, the round pillars of the navaraṅga, the domed ceilings and the ornate doorways with Gajalakshmi lintel, the vimānas of the stepped pyramid type, the porch outside the navaraṅga and its pierced windows and the use of soap and pot stone, and finally, the Hoysala crest in front of the tower of this Rudrêśvara shrine declare it as a minor Hoysala building of the early period. The temple faces due south and has a mahādvāra of the old, though simple type, outside which might have run the old road from west to east.

Directly to the west of the Rudrêśvara temple by a hundred yards on the north slope of the Benṇe-guḍḍa, there is a large mound of earth on which lies the inscription stone, Belur 342. About 15 yards to the south-west is a pit in the ground in which at a depth of about six feet from the surface can be seen a small typically rounded pillar of pot stone. This is pointed out as a Nelamāḷige or underground cellar. It is perhaps worthwhile excavating the area.

About a hundred yards further west, on a lower level, there is a soap-stone figure of Durgâ seated in sukhâsana holding, as usual, the trident, drum, kapāla and head. She wears a ruṇḍamālâ and has a beheaded man under her foot, and goblins to the right and the left, and a trunkless head under her seat. It is no doubt a Hoysala image. One of its right hands is broken and its face is much damaged. It is said to have been in the centre of the inhabited quarter of Dôrasamudra, called Naḍugêri, and might have had for itself in the past a temple which has disappeared. The goddess is now called Mâramma. About 20 yards to her south-west is a vacant pîṭha lying in the fields.

About a hundred yards to the west of the Chikka Benṇe-guḍḍa the ground has a sudden fall and traces of an old fort wall of smallish stones are seen here. This must have been another fort wall, which protected the central and most important portions of the town.

About three furlongs directly to the west of the Benne-guḍḍa we meet with a strong line of fortifications consisting of a large fort wall with

#### Old Fort Wall.

a deep moat (total depth about 50 feet at present) protected on the outside by a small wall with another moat. It is strange

that a natural high ground faces the wall on the west and thus makes it assailable from that quarter. The inner face of the wall is earthen while the outer face has a revetment of large rough hewn stones placed one upon another so as to form a vertical face. The wall has small bastions projecting forward at almost every hundred yards, but is otherwise in almost a straight line here. A little to the south-west we come to a gateway, the winding road passing between two high walls, the main wall being projected westward and turned to the north to give this wind. This is probably the old Belur gate. The fortification must have been a formidable one in the old days. At present no traces of a door-frame or doors are to be seen; possibly they were of wood work and have disappeared. About two furlongs to the south-east of this gate there is another gate which leads on to the bund of the Kaṭṭesômanahalli tank. It is now completely covered with *lantana* and the tank has made a breach into the fortwall. The gate-way is now shown in the map as the road to Kogôḍ village, a place which cannot be identified by the present natives of Halebid.

We pass on eastward with several gates to our right and temple mounds to our left. On the south-east, there is also a gate now overgrown

#### Suladavana.

thickly with *lantana*. Just outside it there stands a small recent shrine built out of the materials (like pilasters with

sculptured figures) collected from the ruins of a neighbouring Hoysala temple. The temple has a late Vijayanagar period image of a Dêvî with two hands holding padma and kalaśa and seated in sukhâsana with the figure of a man in outline on the pedestal. On each side of her stands a hero with a sword in one hand, the other hand being placed on his belly. These are identified popularly as Lakkanna and Viraṇṇa, sons of the sister of Ballâla III, who are said to have been unjustly executed. But the figures appear to date from many centuries later. A number of Hoysala pillars, images etc., are lying around as also two viragals and two sacrificial stones with the Dêvî's sandals in the centre and beheaded bodies and heads and a man cutting off his own head, sculptured on the panels. The neighbourhood is called Śuladavana and appears to have been connected with the necropolis of the great city.

About a hundred yards to the south of the existing Jain bastis there are several small and large mounds formed by the ruins of

#### Jain ruins.

ancient Jain temples. There are several inscriptions but the most interesting object is a colossal Jain image, broken

into several pieces and lying on the ground. Its original height must have been more than 15 feet. Its feet are each about 30 inches long, while the head from chin to crown measures 20 inches.

The chief natural landmark of the old Dôrasamudra site is the Benne-gudda, a hill roughly about 250 feet high and two furlongs long, lying north to south, with a broad high earthen ridge tapering towards the west and ending in the Chikka Benne-gudda. A pathway leads by an easy climb from the Nagarêśvara shrine past the Rudrêśvara temple up the main hill. On the hill near its northern end is a platform about 30 feet square, called Pirāṅgi Batêri. This was probably used as an observation point by the Hoysalas and as a common battery in the Pālegār period. It commands a good view of the surrounding country. To the west, beyond the Chikka Benne-gudda the old line of fortifications which is cut across by the new Belur road is visible. To the north-west at a distance of more than two miles there is Narasimhapura with a temple of Yôgânarasimha, a Hoysala structure with a main building and a pillared pavilion. The tower, however, is a brick structure built many centuries later. Beyond Narasimhapura is the Ghaṭṭahalli-gudda stretching towards the Belur road. To the north beyond the Rudrêśvara temple and the Pañchalingêśvara mound are the new village of Halebid and the Bidarakere tank between which is the old fortification line. Away to the north, at a distance of about five miles, Belavâdi with its temple and tank is visible. As a background to Belavâdi is the Kalaśapurada gudda, a low range, beyond which are to be seen the high peaks of Bâbâbuḍangiri.

To the north-east of the hill the Hoysalêśvara temple presents a beautiful view. This is perhaps the finest view that could be taken of the temple whose indented outlines must have presented a grand and beautiful appearance when the towers were intact. Beyond it are the tank and its fields and the jungle towards Chatchathalli with the hill Oṇṭe-maraḍi rising a little more to the east. Beyond Oṇṭe-maraḍi hill is the Arasikere range with the Mâlêkal Tirupati Peak.

Directly to the east there is first the moat with the fort wall of the palace enclosing a large field of ploughed land now known as the Aramane-hola where the old palace of the Hoysalas is said to have stood; portions of it are still called Tankasâle hola (mint) to the north, Hajârada guṇḍlu (front court) to the east, Lâyada salige (stables) to the south, and Ânêguṇḍi (elephant stall) towards the low ground. The main palace must have stood on the terraced fields to the west, facing east. This fort has a gateway in the middle of its eastern wall which looks on directly towards the Kêdârêśvara temple. At the west centre, where the old palace must have stood, large stones still lie about in the fields and are clearly visible from the hill. Beyond the palace, is Bastihalli with its Jain temples, and further on at the end of the peninsula there is the fort wall, beyond which is situated the broad lake, Dôrasamudra, which gave its name to the old city. Further away the sun rises on the top of the Arasikere range. To the south-east extends a gulf of the tank at the mouth of which is an island. On the latter the pleasure palace of Ballâjarâya is

said to have stood. More directly to the south-east is the Śūladavana and across the gulf is visible Hulikere which has a beautiful stone-built Hoysala pond. Further away are Rāsiguḍḍa and Sige-guḍḍa with their wild game. A little more to the south is Bhairavana guḍḍa on which a temple of Bhairava is situated. It faces south, has a stepped pyramid tower and wears an ancient look. To its west on the top of that hill can be seen a stone inscription set up upright. Directly to the south of the Benṇe-guḍḍa beyond the fortwall and ploughed fields is the Pushpagiri hill with its two temples of Mallikārjunēśvara and Rudrēśvara.<sup>1</sup>

To the north-west there is a fortwall with the Kaṭṭe Sōmanahaḷḷi tank beyond which is seen Tirthamallēśvara with its famous well hidden by gardens. Kētalapura and its heights intercept the view of Belur, which is to west south-west. The seven large trees appearing silhouetted against the sky in this direction are perhaps about a mile and a half to the north-east of Belur.

The top of Benṇe-guḍḍa rises to the south and is only about 80 yards long. The southern end, where the peak is, has also an old platform, the stone revetment of which is seen here and there. The only building existing is a small temple of about the 17th century in which a few pillars and beams of the Hoysala period brought up from below have been used. The building is about five and half feet square and seven feet high and has a single room only. In this chamber, which has no door, stands an Āñjanēya or Hanumân relievo, about five feet high, dating from about the 17th century. The shrine faces east and has nothing remarkable about it. On the face of the rock which forms the east side of the platform is an old four-line Nāgari inscription of Ballāḷa by the side of a natural cave recording arrangements for the supply of water to Belur from the Yagachi.

To the south of the peak there is again a high cultivated ridge, at the south end of which some rocks mark the end of the hill.

About forty years ago, it is said that some unknown person excavated a pit in

an unknown part of the old palace area and that brick structures were found about six feet below the ground. From west to east it has three terraces

of which the westernmost was perhaps the palace. Diagonal trenches in the north-east corner of the western terrace and south-east corner of the middle terrace would be fruitful in disclosing the old walls of the palace. The whole area is a government land cultivated by tenants, except the north-east field which is a gift to the Raṅganātha temple.

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<sup>1</sup> Rev. H. Heras of Bombay has tried to indentify this neighbourhood with the Tripavata of the Kādambas. There are many more hills than three and it is difficult to accept his conclusion.

## THE BASTI TEMPLES.

About two furlongs to the south of the Hoysalēśvara temple and directly to the west of the Kêdârēśvara and east of the palace are three Jain bastis, all of which are Hoysala buildings having their own points of interest.

When Vishṇuvardhana Hoysala was celebrating his victory at Bankapura in Dharwar District in the year 1133 A. D. news was brought to him of the birth of his son. Since, at that time, the Pârśvanâtha Basti was consecrated, he gave the deity the name of Vijaya Pârśvanâtha. Boppa-dêva erected the temple and set up the god as a memorial of his father Gaṅga Râja, a famous minister and general of Vishṇuvardhana.<sup>1</sup>

The eastern temple of Śāntinâtha was constructed about the year 1196 A. D. in the time of Ballâḷa II<sup>2</sup> but its mukhamanṭapa is a granite structure definitely of the Vijayanagar period.

The middle temple of Âdinâtha is a purely Hoysala building, though very small.

### PÂRŚVANÂTHA BASTI.

This temple had originally a garbhagriha, an open sukhanâsi (later on provided with a doorway) and a square navaraṅga. In front of the last and not structurally connected with it, is the mukhamanṭapa. A small insignificant mahâdvâra leads into the compound in which is first seen a star-shaped balipīṭha (lotus-plan, with about 32 petals).

The mukhamanṭapa (Plate IX—I) is a square structure, 17½ feet high, with the ceiling supported by 32 rounded lathe-turned pillars beautifully ornamented. All round runs a stone bench, outside which is a slanting railed parapet with sculptures on the panels. Two large potstone elephants support the entrance of the mukhamanṭapa.<sup>3</sup>

Sculptured figures are now found on the railing which now exists only to the south of the mukhamanṭapa, the rest being lost. The eastern panels show a king in durbar with dancers and drummers. A servant goes to the queen, salutes her and she dresses herself and is brought by force (like Draupadī) by the king's guards to the court. The other panels show two ladies conversing with a man holding a sword, a lady with a parrot, and a husband and his wife conversing. These are evidently in the wrong place.

<sup>1</sup> Ep. Carn. Vol. V. Bl. 124.

<sup>2</sup> *Ibid.* Bl. 129.

<sup>3</sup> The ugly structure behind them should be immediately removed.

The western slab also shows a king in durbar enjoying a dance, a soldier and his lady with a parrot, and a lady at toilet. These appear to be fragments referring to the early lives of the Tīrthaṅkaras.

The central square of the mukhamanṭapa is supported by four thick and eight thin pillars, which are all finely ornamented with beaded work. The central ceiling has a flat slab in the middle supported on three octagons and a square. On the frieze of the central slab are in addition rows of elephants, horses and footmen, and dancers. On the north, there are two Jain scenes: (1) a king and a queen seated; (2) five persons meeting together and all of them standing in water half merged. (Not identified.) Another panel shows a Jaina seated with hands raised, a kingly personage, (perhaps an Arhant), and a herd of deer looking on. (Story to be identified.) In the centre, however, is a divine personage described locally as Bhuvanēndra Yaksha. He is probably Pārśvanātha as a Prince. His left hand is raised and the right hand damaged. He has a seven-hooded cobra over his head and a princely person sits in sukhāsana at each of his feet, while the gods and Yakshas fly about near his head. This group is identical with the one in the navaraṅga where it is better preserved.

The outer wall of the Pārśvanātha Basti is plain with only plain, narrow pilasters, except at the base and the parapets. The base is ornamented with a row of makara faces interrupted, here and there, by a lion or a sculptured group. Among the latter, particularly near the garbhagriha, are the following:—

(East)

Face 3. A bearded shpinx fighting Saḷa.

Face 4. Saḷa and lion, dancer and drummer, elephants fighting and makaras swallowing gryphons, and elephant-faced lions,

" 6. Dancing Mōhinī, Dakṣiṇāmūrti and another sage—a divine lady (Durgā?) dancing, makaras swallowing Yakshas, elephants fighting lions, two pairs of wrestlers, etc.

On the outside the parapet is mostly destroyed, the stones being now stored in the compound of the Kēdārēśvara temple. It is however standing around the garbhagriha where clockwise the following and other figures can be identified:

**Parapet.**

Yakshas; seated Jinas (four on each face), fine figures very similar to each other except the central one which is seated on a lion pedestal; squatting goddesses among which may be seen Śārādā, Durgā, and Padmāvatī (rosary, goad, pāśa, phala, etc.). The south and west faces are similar to the east face; but one of the goddesses is seated with chakras in both the back hands and padma and phala in the two front hands. It is possibly Chakrēśvarā.

The navaraṅga doorway is a large one, about 12 feet high, with a Jina figure on a simhāsana on the lintel. The navaraṅga hall has six small and two large wall niches which are very similar to those in the Hoysalēśvara temple. Each of them, originally, had images of the Tirthaṅkaras.<sup>1</sup> There are now 24 pedestals, but the images are all missing. What they were can be guessed from the vehicles carved on the respective pedestals. The main interest in the navaraṅga is in its pillars and the central ceiling. The latter is borne by four thick and eight thin pillars of hard soapstone, rounded, lathe-turned and so finely polished that visitors can see their own reflections. These are perhaps the best known Hoysala pillars of this kind. Each pillar has its usual cubical, wheel, disc, bell, pot and umbrella-shaped mouldings and squarish capitals.

The central ceiling is a beautiful structure with three octagons and a square and flat top slab. Though the lower surfaces have only lion faces and the general plan is similar to that of the mukhamantapa, yet it is very much finer and more elaborate. On the vertical faces over the lower octagon are the eight Dikpālas, each with dancers and musicians in front and soldiers behind. In the next higher octagon and the one above it and also on the inner faces of the slabs of the squares there are the 24 Jain Tirthaṅkaras, each seated in the characteristic yōgāsana with a Yaksha to the right and the corresponding goddess to the left, and with worshippers on each side. The top slab is designed and carved identically with the one in the mukhamantapa but is, in fact, more worthy of detailed study. The central deity holds a bow in the left hand and a śaṅkha in the right hand. In the south-east corner of the navaraṅga, there is a large image of a Yaksha with fat belly and dangling curved lips. His build is like that of a Gaṇēśa with a human head. His right hand holds a lotus and the left the mātanga-phala. He appears to be Dharanīdhara-yaksha.

The sukhanāsi is entered between two large pillars and has an image in the south-west corner of a Jain goddess holding flower buds in the right hand and fruit in the left. She is probably Kūshmāṇḍinī. A large plain doorway with a Jain image on the lintel leads between diverging walls and two plain round pillars to the garbhagṛiha. Here stands a colossal image, about 14 feet high, of the last Tirthaṅkara, Pārśvanātha, with a seven-hooded cobra over his head. The absolutely naked body of the deity is perfect according to the Indian ideal of a Yōgi. The hair is short and curly and beautiful in its ringlets. The face has a benign

<sup>1</sup>. Kan, inscription on 2 pilasters :

(1) ಅರಿಕೆಯ (2) ಸಿರಿವಸ್ತು.



sympathetic smile. The neck has three folds. The shoulders are broad, the waist small and the limbs well proportioned, rounded and tapering. On the right side of the god there is a male deity standing with a three-hooded cobra above his head. On the left is a goddess similarly standing with a similar cobra. Of her four hands one is broken (broken, goad, pāśa and phala). Both the gods wear the sacred thread, kirīṭas, makara-kunḍalas and other ornaments. The makaratôraṇa with serpentine arch has the eight Dikpālas to the right and left with drummers and musicians in other convolutions. Behind the god is the serpentine body of the seven-hooded cobra supporting the image. The garbhagṛiha ceiling has a simple large padma.<sup>1</sup>

The middle temple of Ādinātha is a small one with a garbhagṛiha, an open sukhanāsi and a porch. The porch is typically Hoysala with its elephants, two round pillars, ornamented potstone ceiling and a stone bench. The railings are missing. The navaraṅga doorway which has the usual ornamental bands and pilasters has Jain figures on the lintel with a lion on the pedestal. The navaraṅga has four square pillars with sixteen-sided fluted shafts. There are two canopies against the south wall, both of which have rounded Hoysala pillars and sikharas of the Hoysala type. Under the east canopy on a base having a crescent moon is a beautiful Hoysala image of Śārādā with rosary, goad, pāśa and pustaka. It has a smiling face and is not correctly Padmāvatī. The image under the west canopy has disappeared. In its place is now kept on a padmapīṭha a round panel containing the footprints of some Tirthaṅkara. The prints are of natural size, incuse and very natural looking.

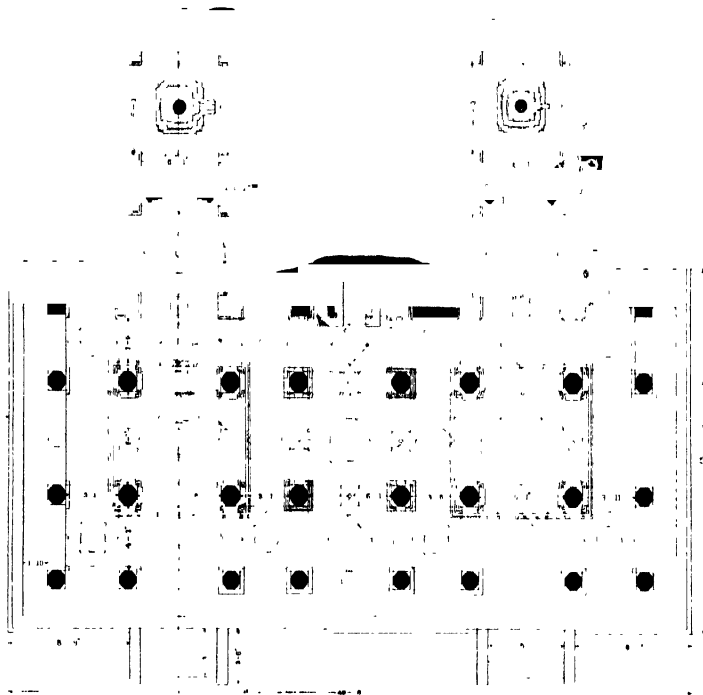
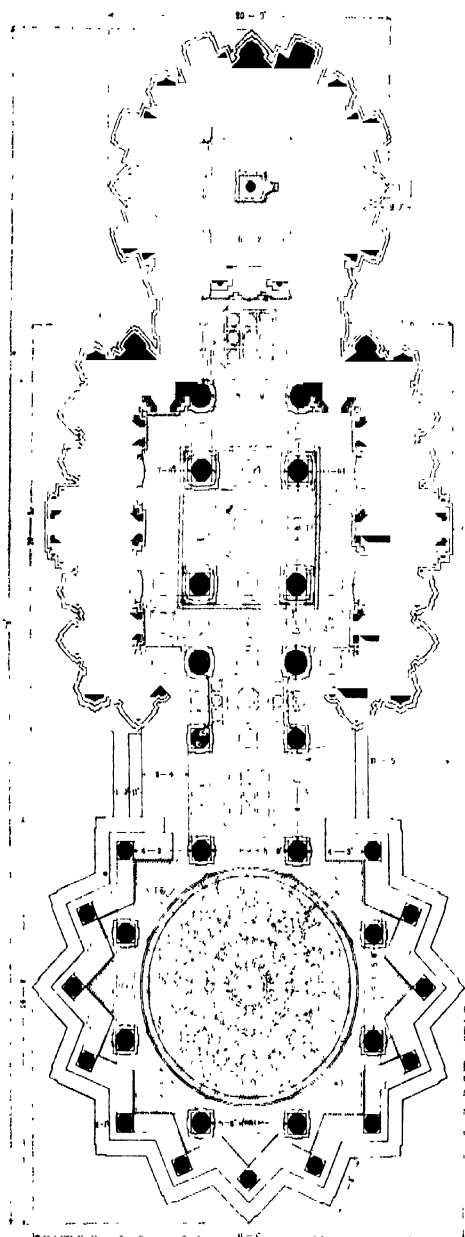
The garbhagṛiha doorway has a plain but well designed lintel of pure black stone (rarely used) with an inscription upon it. The garbhagṛiha has a fine pedestal with a lion seated in front and other lions in the panels. Against the back wall there is a fine double tōraṇa with the eight Dikpālas in its convolutions. On each side of the pedestal is placed a beautiful small potstone elephant brought in from elsewhere and kept here. On the pedestal itself is engraved an inscription. The original image of Ādinātha which was seated here is now kept in the Śāntinātha Basti, since it is mutilated. A small standing image is now worshipped in its place. The temple was built in the days of Viṣṇuvardhana (Belur inscription 335).

### ŚĀNTINĀTHA BASTI.

This is a plain structure equal in size to the Pārśvanātha Basti, but it has instead of the mukhamanṭapa a very large porch of the Vijayanagar period constructed out of roughly shaped old materials.

<sup>1</sup> An inscription (E. C. V. Bl. 127) on the outer wall of this Basti states that within 15 cubits to the north-east of the temple lies in the ground an image of the god Śāntinātha, 6 cubits high. The image, however, has not yet been discovered.





SCALE 1" = 3' 0"

PLAN OF  
ISVARA TEMPLE  
ARSIKERE.

(p. 61.)

The navaraṅga pillars are similar to those in the Pârśvanâtha Basti but are not ornamented, several portions being unworked. The ceiling consists of six plain octagons placed over one another cornerwise with a square flat slab on top.

The open sukhânâsi entrance has two plain round pillars and here is seated the image of Âdinâtha with its head broken.

The garbhagṛiha is a plain structure with two flights of steps leading up to the back of the god; it has a plain octagonal ceiling placed cornerwise. The tōraṇa is of stone and is comparatively plain and coated with lime. The image which is about 14 feet high is similar to that of Pârśvanâtha. On either side of it are the usual male and female gods.

On the pedestal of the image is an inscription (Belur 334). In the navaraṅga against the east wall are two turrets with inscriptions consisting epitaphs of Jain images.

In front of the temple there is a large pillar, about 20 feet high, with a rounded shaft and a Yaksha in a shrine on the top.

To the north-east of Bastihalī can be seen the remnants of an ornate Śaiva temple

#### Virakta Matha.

of the Hoysala period of which only the open sukhânâsi and garbhagṛiha are standing. The old sukhânâsi doorway has disappeared. The garbhagṛiha has three inner niches and in the ceiling on the octagon are the eight Dikpâlas. The sukhânâsi ceiling has Andhakâsuramardana with the eight Dikpâlas. In front of the temple appears the basement of the old navaraṅga and to its north-east there is an old draw-well with its square sides finely revetted with dressed slabs. Behind the temple can be seen the remains of an outer niche with its Rāmâyana frieze, a row of large images, etc., which show comparatively inferior workmanship.

On the bund of the Dōrasamudra tank and in its waste weir are the wreckages of old images. To the south of the bund stands a large Nāndi, narrow and long, of, probably, the fourteenth century workmanship. It must have belonged to a temple which faced eastward. Its two Śaiva dvârapâlas are still standing half buried in the earth.

At the north-east end of Halebid, close by the fort walls, stand two temples one of which is that of Virabhadra. (Plate IX—2.) Its

#### Virabhadra Temple.

outer navaraṅga is a structure of the Vijayanagar period, but the inner navaraṅga, sukhânâsi and garbhagṛiha are of the Hoysala period. Around the latter portion run narrow elephant and floral friezes, above which on the walls are large images, each about 30" high. They are of the usual type and consist of Lakshmînârâyana, Nāndi-Vâhana, Kâlī, dancing Sarasvatī, Mōhini, Mahishâsuramardini, Brahma, Tāṇḍavêśvara, Narasimha, Varâha, Vêṇugôpâla and Umâmahêśvara with attendants, etc. The tower is of the stepped pyramid kind with a Saḷa group on the projection in front.

The outer navaraṅga appears to be a complete navaraṅga of some other small temple transferred bodily with its round pillars and Tāṇḍavêśvara ceiling.

The inner navaraṅga is a very low one with only five feet between the floor and the beams. It has two side niches. In the north one, stands a female image with sword, arrow, bow and shield. It has an inscription on the pedestal. In the south niche is a seated image of a Viraśaiva svâmi in the yôgamudrâ with male and female yôgis seated on the sides; Bhṛīṅgi is dancing. Tāṇḍavêśvara is on top with Nāṇḍi below, Virabhadra to the right and two-handed goddesses, four-handed and bull-headed Nāṇḍisôma to the left. It has an inscription on the top edge in late Hoysala characters.<sup>1</sup>

The main image of the temple is a standing Virabhadra, about six feet high, of late Hoysala workmanship, with sword, trident, drum and shield. It wears moustaches twirled up. The tôraṇa, which is of the same stone as the image, is a mixed one with pushpa tôraṇa and mallâra tôraṇa. In place of the sinhalalâṭa is found a kirtimukha with a skull. It is doubtful if this is the original image of the temple at all. The Nāṇḍi in the outer navaraṅga is of the late Vijayanagar period.

The Kunblêśvara temple is another ruined shrine rebuilt with Hoysala wall and pillar pieces collected from ruins. Of the original temple there are only the remains of the inner walls of the sukhāṇṣi and garbhagriha.

Parallel to the Virabhadra temple stands the temple of 'Gûḍlêśvara' whose front portion is also of recent construction with old material. The western part is a plain structure of the Hoysala type whose vimâna has been lost.

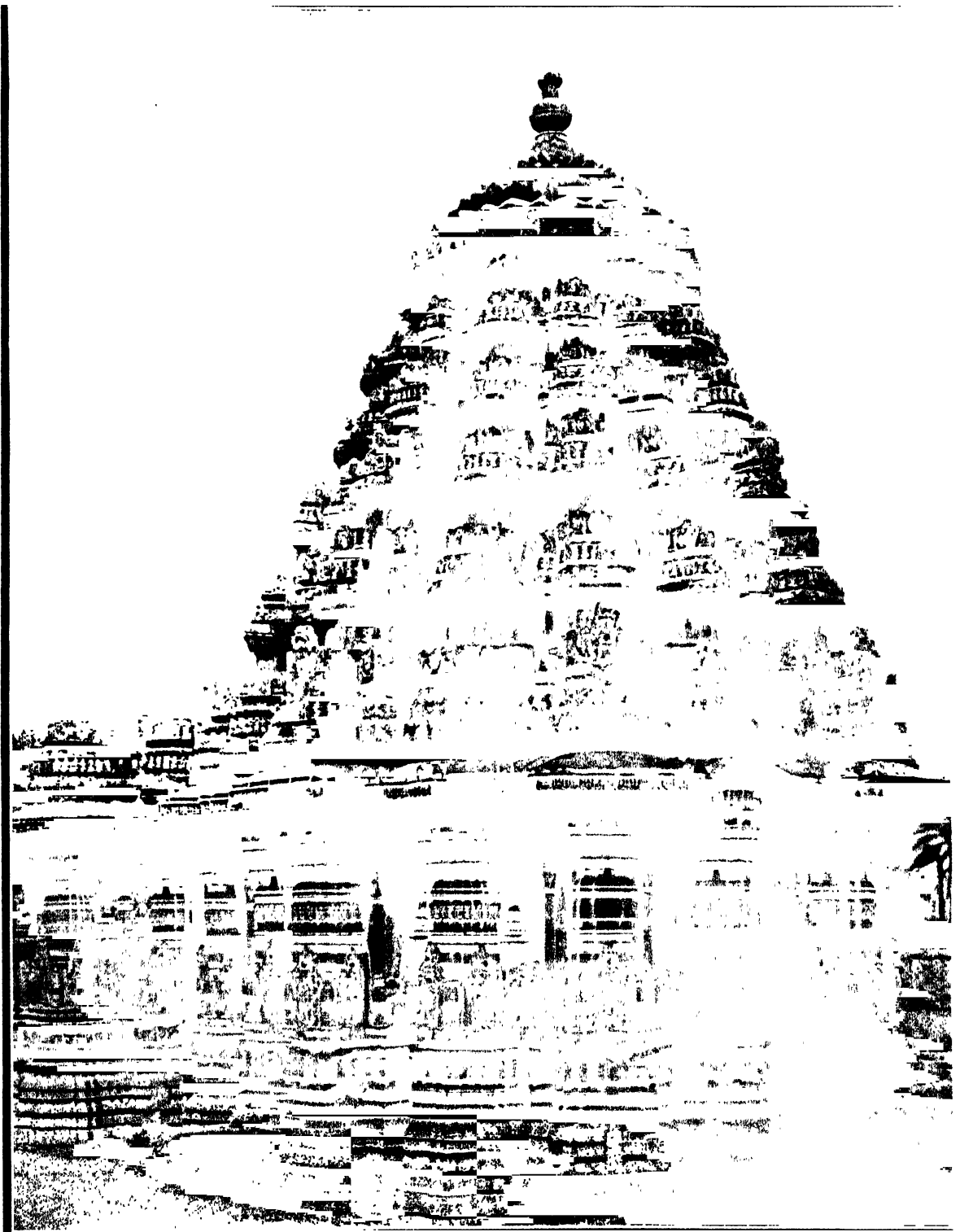
### RAṅGANĀTHA TEMPLE.

This is also a temple of the Hoysala period with a stepped pyramid tower. Its garbhagriha and open sukhāṇṣi and low-roofed inner navaraṅga with its Gajalakshmi lintel are old pieces; but the navaraṅga doorway which has Śaiva dvârapâlas and the outer navaraṅga with its central ceiling, Tāṇḍavêśvara and the Dikpâlas definitely belong to some Śaiva temple. The whole temple must have been a Śiva temple in which Raṅganātha or Anantapadmanābha was installed after widening the garbhagriha doorway.

The image, however, is of the Hoysala period with its kuṭṭita tôraṇa and daśâvatâras on the latter's edge. The god is reclining on Ananta with Śrī massaging

<sup>1</sup> It reads thus : (it was difficult to read, since it was only partly visible).

- (1) ಶ್ರೀ ಗುರುಲಿಂಗ ಅದಿಲಿಂಗದೇವರ ಕಾರುಂಜಿವ ನಿಸ್ತರವಾಗಿ ಈ ಹಸ್ತಕಲಗಣಗಳು ಸಹಿತ ಮುಕ್ತವಾಗಿ ಇಹ ವಿರೇಶ್ವರ
- (2) ಲಿಂಗದ ಕಾರುಂಜಿವ ನಿಸ್ತರವಾಗಿ ಇಸ್ವರಿದಯ ಅಂದ್ವು ದೇವರಮಗ ವಿರಂಜನು
- (3) ನರಿಸಿದಾ ಚು.



ISVARA TEMPLE, ARSIKERE—TOWER FROM NORTH-WEST (p. 64).



his feet and Bhû seated near his head and a chāmara-bearing lady behind the god.

The original name of the temple was Bôchêśvara or Bobbêśvara (Belur 325, 326).

The mahâdvâra has been reconstructed out of the stones of some ruined temple and has rows of elephants, horsemen, scrolled mythological frieze and large images including Brahma, Vishnu, Gaṇêśa and Tâṇḍavêśvara who grace the porch.

## ARSIKERE.

### ÎŚVARA TEMPLE.

The Îśvara temple at Arsikere, is a structure of exquisite beauty, though comparatively small in dimensions (see plate XVI). It is almost entirely made of soap-stone and possesses the typical characteristics of Hoysala architecture. It has a small garbhagriha, an open sukhanâsi, an open navaraṅga, a porch and a unique mukhamanṭapa (see plan : plate XIV). The garbhagriha and the mukhamanṭapa are both star-shaped, while the navaraṅga is squarish in plan. The entrances are to the north and south of the porch which opens into the mukhamanṭapa on the east and the navaraṅga on the west.

Arsikere, named perhaps after the tank which was constructed in the name of a Châlukya princess<sup>1</sup>, was already a well known place in the days of Tribhuvanamalla Vikramâditya VI Châlukya. An inscription of his time on a conduit of the tank and subsequent inscriptions on other conduits by various Hoysala rulers show that the town and its tank were well known long before 1220 A.D. About that date in the reign of Narasimha II, son of Ballâla II, the temple was constructed and consecrated probably by the Ballâla II. There are very few subsequent references to the temple. The much plainer double temple on the north which is situated close to the navaraṅga of the Îśvara temple obstructs to some extent the north view of the latter. The Îśvara temple is now in the occupation of the Lingâyats who have subscribed a large fund and propose to improve the condition of the temple.

There is no indication at present of a platform existing below the level of the temple. The structure appears to be raised on a floating foundation of flat slabs placed upon a hardened bed of sand.

### Foundation and Basement.

On this foundation rises a basement, about 3' high, having several cornices, the lowest one being bell-shaped. The others which are separated by deep horizontal

<sup>1</sup> Ep. Carn. V. Ak. 87.



lines of shadows are ornamented with variedly shaped geometrical mouldings whose carving work has not been finished.

The outer wall which avoids monotony by being cut up by numerous vertical incuse angles has, on each of its outer angles, a fine star-shaped or 'pond-shaped' pilaster. The tops of such pilasters expand into finely shaped capitals bearing parts of a frieze of Yakshas with one of swans and turrets above. Between these pilasters are smaller ones bearing elegantly shaped turrets of varied design standing often under tōraṇas or arches of different shapes.

### Wall Decorations.

Against the larger pilasters and between the smaller turreted ones are numerous finely carved images of the gods and their followers. The chief images are as follows, commencing from the south of the navaraṅga entrance:—

### Wall Images.

- 1, 2, 3, 4. Lakshmi and Vishṇu with a lady attendant on each side.
5. God standing—broken.
6. Three-headed goddess (Brāhmī) standing, holding pāśa—the other three hands broken.
- 7, 8. Goddess (Māhēśvari) standing, and lady attendant—symbols broken.
- 9, 10. Kaumārī with three visible heads holding rosary, goad, śakti, and phala. Lady attendant to the right.
- 11, 12. Vaishṇavi (padma, śaṅkha, chakra and phala) with a lady attendant to the right.
- 13, 14. Vārāhī standing (gadhā, chakra, śaṅkha and phala). Attendant to the right.
- 15, 16. South niche, now empty. A lady attendant on either side.
- 17, 18. Indrāṇī (vajra, goad, pāśa and phala). Attendant to the left.
- 19, 20. Chāmūṇḍā (sword, trident, pāśa and bowl). Attendant to the right.
- 21, 22. Pārvati—standing (rosary, goad, śakti, phala). Attendant to the left.
- 23, 24. Śiva—standing (rosary, trident, drum, phala). Attendant to the right.
25. Lakshmi.
26. Kēśava—arms broken. Inscription in Kannada: ಕೇಶವ.
- 27, 28, 29, 30. Nārāyaṇa—standing with Lakshmi to the right and a Garuḍa on each flank. Inscription in Kannada: ನರಾಯಣ.
- 31, 32, 33. Mādhava standing with a lady on each side. Inscription: ಮಾಧವ.
- 34, 35. Gōvinda with a lady to the right. Inscription: ಗೋವಿಂದ.
- 36, 37, 38, 39, 40. Vishṇu with a lady and a Garuḍa on each side. Inscription: ವಿಷ್ಣು.



ISVARA TEMPLE, ARSIKERE—VIEW FROM NORTH-EAST (p. 61).



- 41, 42. Madhusūdana with a lady to the left. Inscription: ಮಧುಸೂದನ.
- 43, 44. Trivikrama with a lady attendant to the right. Inscription: ತ್ರಿವಿಕ್ರಮ.
- 45, 46, 47, 48, 49. Vāmana (one of 24 forms) with a consort and a Garuḍa on each side. Inscription: ವಾಮನ.
- 50, 51. Śrīdhara with Lakshmi to the left. Inscription: ಶ್ರೀಧರ.
- 52, 53. Hṛishīkeśa with Lakshmi to the right. Inscription: ಹರಿಶ್ಚೇಸ.
- 54, 55, 56, 57, 58. Padmanābha with a consort and Garuḍa on each side. Name not inscribed.
- 59, 60. Dāmōdara with a lady attendant to the left. Inscription: ದಾಮೋದರ.
- 61, 62. Saṅkarshaṇa with a lady attendant to the right. Inscription: ಶಂಕರಪುಷ್ಪ.
- 63, 64, 65, 66, 67. Vāsudēva with a consort and a Garuḍa on each side. No inscription.
- 68, 69. Pradyumna with a lady to the left. Inscription: ಪ್ರದ್ಯುಮ್ನ.
- 70, 71. Aniruddha with a consort to the right. Inscription: ಅನಿರುದ್ಧ.
- 72, 73, 74, 75, 76. Purushōttama with a consort and a Garuḍa on each side. Inscription: ಪುರುಷೋತ್ತಮ.
- 77, 78. Adhōkshaja with a lady to the left. Inscription: ಅಧೋಕ್ಷಜ.
- 79, 80. Narasiṁha with a lady to the right. Inscription: ನಾರಸಿಂಹ.
- 81, 82, 83, 84, 85. Achyuta with a consort and a Garuḍa on each side. Inscription: ಅಚ್ಯುತ.
- 86, 87. Janārdana with a lady to the left. Inscription: ಜನಾರ್ದನ.
- 88, 89, 90. Upēndra with a lady attendant on each side. Inscription: ಉಪೇಂದ್ರ.
- 91, 92, 93. Hari with a consort and a Garuḍa to the left. Inscription: ಹರಿ.
- 94, 95. Kṛishṇa with a Garuḍa to the left. Inscription: ಕೃಷ್ಣ.
- 96, 97, 98. Pārvatī and Śiva with a devotee in the middle.
- 99, 100. God standing with consort to the right.
- 101, 102. Sarasvatī standing (rosary, broken, sugarcane (?), pustaka) with a lady attendant.
- 103, 104. God standing (goat and pāśa) with an attendant to the right.
- 105, 106. North niche with a male attendant on each side.
- 107, 108. Goddess standing (abhaya, goat (?), pāśa, phala) with a lady attendant to the left.
- 109, 110. Goddess (aṅkuśa, pāśa, two arms broken). Male attendant to the right.
- 111, 112. Goddess standing in 'tribhaṅga' with a male attendant to the left.
113. God standing (broken, goat, pāśa (?), phala).
- 114, 115. Śiva standing holding trident and cobra. Other two hands broken. Male devotee to the right.
- 116, 117. Śiva standing. Trident visible. Other symbols broken. Devotee to the right.
118. Kēśava.

**119, 120.** Lakshmi standing (abhaya, śaṅkha, śaṅkha, padma). Lady attendant to the right.

The row of eaves which projects about a foot from the main building is finely made with the imitation of rafters on the under surface and beaded hangings on the edge.

**Eaves.**

Above the eaves is the parapet formed of a series of turrets bearing a cornice of makara faces and a row of kīrtimukhas on the śikhara.

**Parapet.**

The tower (Plate XV) which is on the whole shaped like a sixteen-pointed star has each alternate point flat with an intervening angular projection; that is, a flat projection flanked on one side like a right-angled projection and on the other by a star-shaped one. Thus considerable variety of detail is introduced. The tower is composed of five tiers of turrets rising one above the other, the figure sculptures being comparatively less prominent. A star-shaped śikhara with a stone kalāśa surmounts the top. The eastern projection of the tower has now an ugly stucco bull in place of the original Śaṣa group, while its front panel has the usual Tāṇḍavêśvara group.

**Tower.**

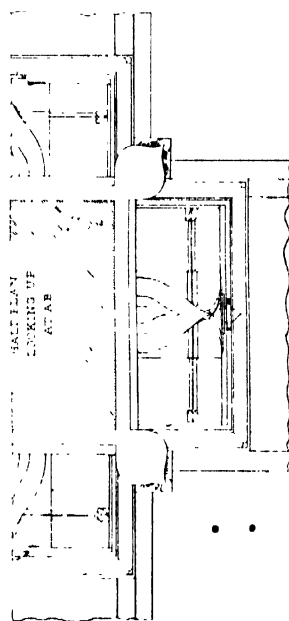
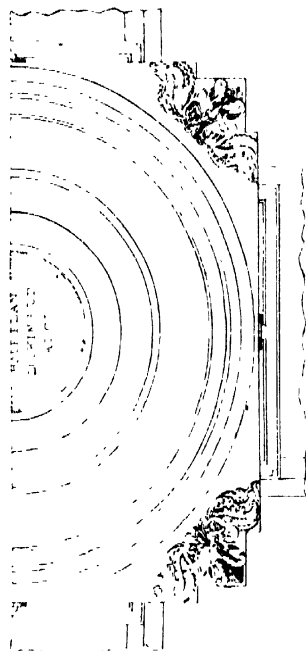
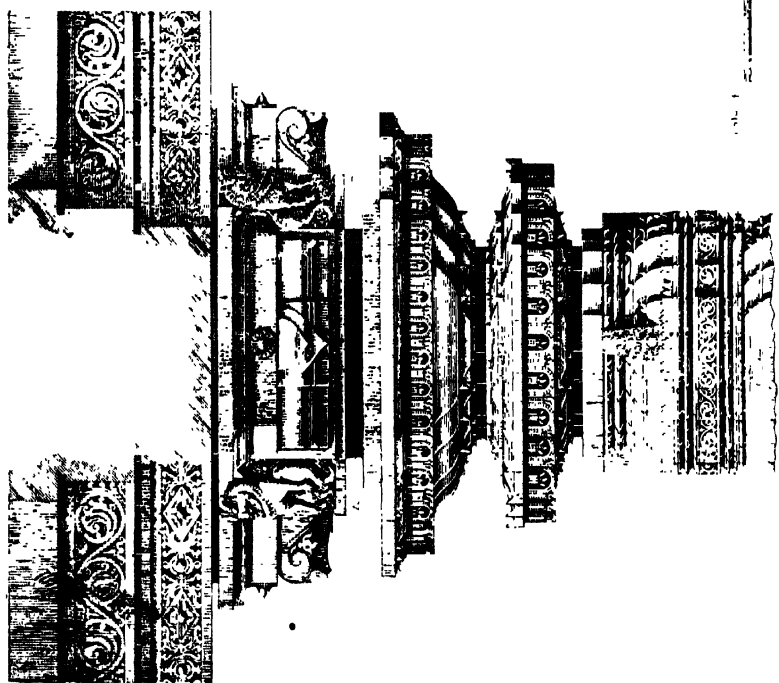
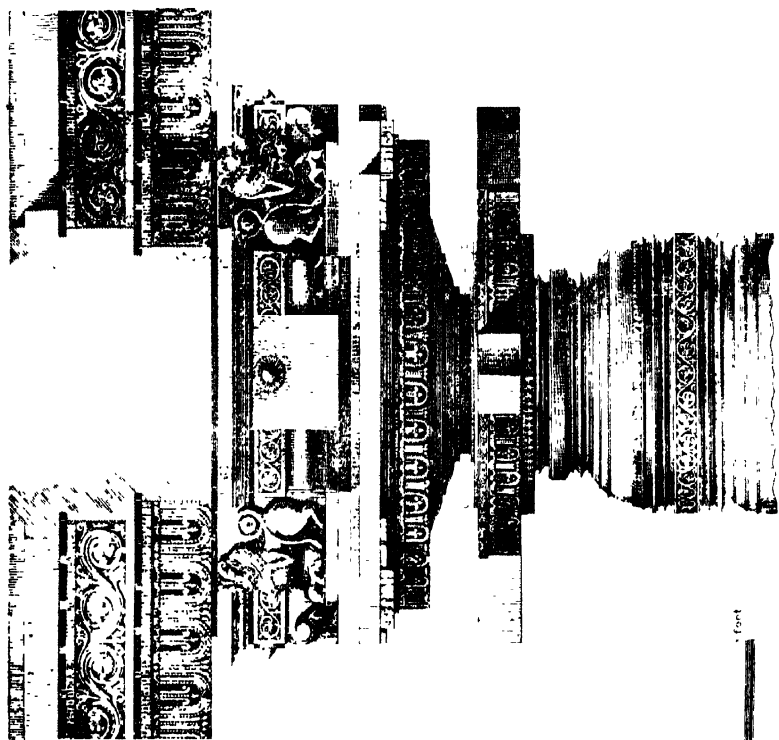
**Mantapa.**

(a) *Basement*.—The basement of the mantapa is similar to that of the main temple and is characterised by its comparative plainness and projecting broad-based bottom. Near the top of the basement is a row of Yakshas seated under turreted canopies. The slanting railing above the turrets is plain except at the north-western corner.

(b) *Eaves and Roof*.—The eaves of the mantapa which are less ornate than those of the main temple and are wider appear originally to have had a stone parapet wall above them. This is now substituted by a row of rough masonry turrets, above which rises the beautiful dome. The latter has a large vaulted lower part with the central dome rising higher up above it. The outline is very pleasing.

(c) *Inner View*.—The mantapa is planned like a sixteen-pointed star and is a large structure with a diameter of about 25'. In the centre is a large low circular stone platform around which is an octagonal low terrace with a bell-shaped pillar at each corner. Behind these is a stone bench, star-shaped, with a row of 24 fine elephants forming pairs and facing each other. The trunks of most of these have now been broken, but their elegantly shaped heads, bodies and limbs are admirable. Behind the stone bench is the slanting railing.

(d) *Pillars*.—The outer row of 13 pillars is made up of lathe-turned pieces with cylindrical shafts and wheel-shaped neck mouldings. But the eight inner pillars which are of the bell-shaped round Hoysala type are finely ornamented with beaded hangings and scroll designs.



ISVARA TEMPLE, ARSIKERE—PILLARS (p. 65).



(e) *Beams*.—The beams above the inner set of pillars form an octagon, on the inner face of each side of which are carved seven interesting images making in all 56 images. Some of the central figures are Naṇḁśvara, Kubēra, Īśāna, Narasimha. On either side of these figures on each beam are three standing images among which can be recognised the varied forms of Vishṇu, Śiva and Dēvi.

Above the beams is a gallery of lions with a turreted niche between each pair of them. Only one of these, *viz.*, that on the north, has a figure of seated Durgā with sword and bowl in her hands.

(f) *Dome*.—Above the row of turrets rises the dome. Each outer angle of the dome is formed by one slab whose inner surface is scooped out into a large obtuse angle with rafters and pendants, while the outer surface is smooth and rounded. The upper portion of the dome is formed by quite another set of slabs, while from their midst is a large heavy stone lotus pendant which hangs down and is more than 3½' long. The effect produced is more like that of a metallic dome than anything of stone and the design which consists of three concentric octagons connected by ribs is comparatively plain.

Between the maṇṭapa and the navaraṅga entrance is a small porch supported  
**Porch.** on four ornate bell-shaped pillars.

The ceiling of the porch has two sculptured friezes, the lower one containing the eight Dikpālakas and their consorts seated in state with their symbols, their attendants standing to the left. The upper one has groups of dancers and musicians. The flat ceiling has Tāṇḁavēśvara in the centre surrounded by nine musicians.

The navaraṅga which is now provided with a doorway was originally open  
 unlike in most other temples. It is a small hall about  
**Navaranga.** 20' × 20' with 9 squares. Its walls on the three sides  
 contain a fine towered niche for each aṅkaṇa. These  
 niches originally contained images which have all disappeared. (See Plates XVIII  
 and XIX).

(a) *Pillars*.—The outer pillars of the navaraṅga are indented-square shaped and the four inner ones are of the polished bell-shaped kind. On low bases ornamented with Yakshas rise the lower cubical mouldings which contain under toraṇas interesting images of Vishṇu, Śiva and Śakti. The shafts are ornamented with floral and creeper scrolls and beaded work, while the capitals are supported by lions at the corners (Plate XVII).

(b) *Ceilings*.—1. The central ceiling rises on four beams which contain standing images of gods in this order—West: the Eleven Rudras; East: the twelve Ādityas; North and South: the twenty-four forms of Vishṇu.



The gallery has eight niches with seated Yakshas and the dome is a miniature of the maṇṭapa dome. The other domes commencing from the east clockwise are thus designed :

- |                        |                              |
|------------------------|------------------------------|
| 2. Concentric circles. | 6. Concentric squares.       |
| 3. Concentric squares. | 7. Three concentric squares. |
| 4. Concentric circles. | 8. Concentric squares.       |
| 5. Concentric circles. |                              |

In the navaraṅga is now kept a relieve image of Mahishāsuramardini, perhaps of the 14th century, and in the navaraṅga and the sukhanaśi are two Nandis of Vijayanagar workmanship.

The sukhanaśi which is open on the east has an interesting ceiling with two  
**Sukhanasi.** friezes of sculptures :

1. Lower frieze: East and North-East: an old Ṛishi, perhaps Dūrvāsa or Vyāsa explaining to a Royal family, perhaps the Pāṇḍavas, a text read from a book placed on a book-stand; while Kṛishṇa pays them a visit.

- |                      |      |   |
|----------------------|------|---|
| South and South-West | .... | Lady dancing with musicians.  |
| West                 | .... | Drōṇa teaching the Pāṇḍavas (?)   |
| North-West           | .... | Pāṇḍavas and Kauravas at dice.  |
| North                | .... | Bhīma pulling out Duśśāsana's intestines<br>with which Draupadī dresses her hair. |
| North-East           | .... | An anthropoid leader of a herd of deer fights<br>a man and then performs hōma.    |

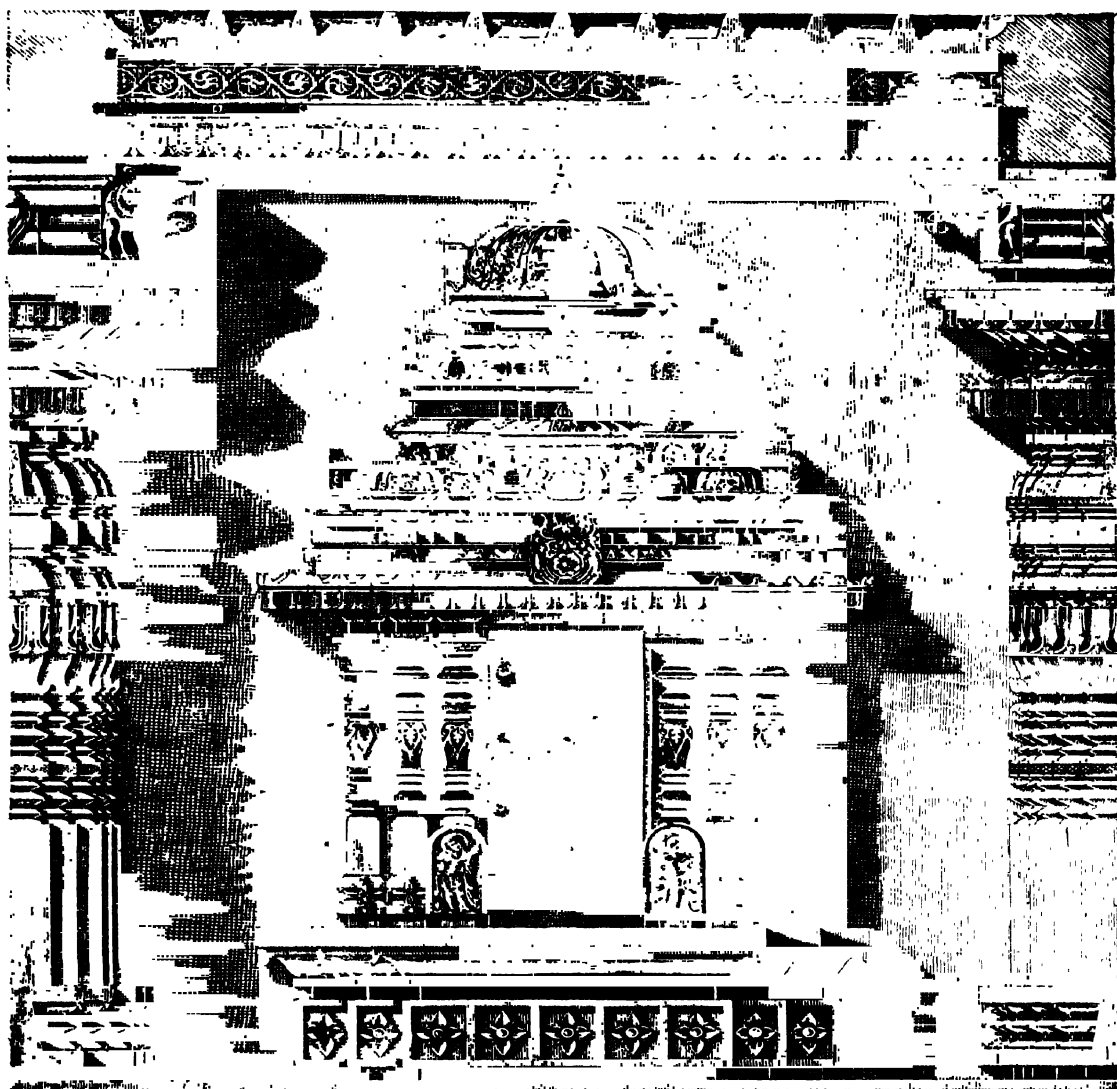
- |                      |      |   |
|----------------------|------|---|
| 2. The second frieze | .... | East: Śamudramathana or churning of the<br>milky ocean with the gods drinking nectar. |
| "                    |      | South: Śiva dancing.  |
| "                    |      | West: Śiva standing with following.   |
| "                    |      | North: God seated holding vajrāyudha and<br>phala.                                    |

The flat ceiling above has Tāṇḍaveśvara in the middle surrounded by the eight Dikpālakas.

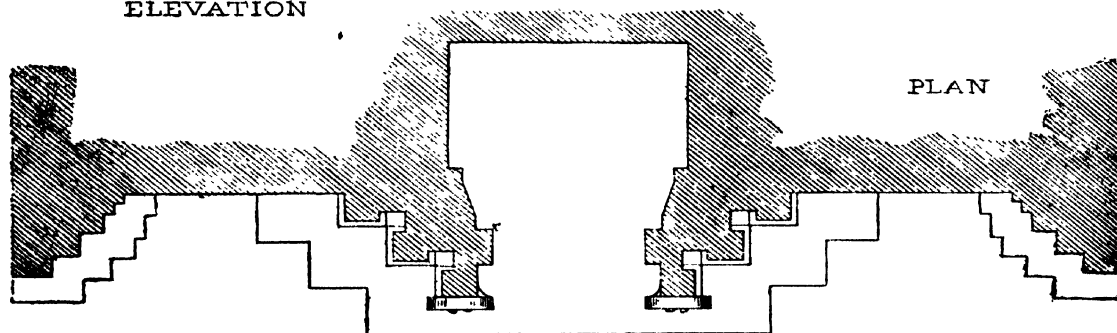
The garbhagriha doorway is beautifully carved. Each jamb has a dvārapāla below, with vertical bands of flowers, creeper scrolls,  
**Garbhagriha.** intervening pilasters and lions—all deeply carved. The

lintel has a Gajalakshmi with a damaged head. Above the cornice stands Śiva with Gaṇeśa and Brahma to his right and Shaṇmukha and Viṣṇu to his left.

The garbhagriha ceiling has a low dome well sculptured with a frieze of Dikpālas and another of musicians, while on top Śiva dances surrounded by Vidyādhara musicians.



ELEVATION



PLAN



ISVARA TEMPLE, ARSIKERE—NICHE (p. 65).



The *liṅga* is a comparatively small one, being about 2' high from the ground.

The double-temple on the north appears to have been constructed about the year śaka 1141 (1219 A. D.). This building has two

**The Double-Temple  
on the North.**

garbhagṛihas whose *sukhanāsis* open into a large *maṇḍapa*.

The latter is really made up of two *raṅga maṇḍapas* each of 9 *aṅkanas*, between which is a covered space forming the whole into one large pavilion. At the west end of the corridor is a small niche which has now no image. The whole structure is plain except for the two garbhagṛiha doorways which are moderately ornamented and bear on each jamb a *dvārapāla* with a female *chamara* bearer on the outer side and a *Manmatha* (?) holding a sugar-cane staff on the inner side. The back wall of the building is much damaged.

— — — — —

## PART III—NUMISMATICS.

SOME VIJAYANAGAR COINS.<sup>1</sup>

(PLATE XX—1).

*KṚISHṆADÊVARÂYA, 1509-1530.*Type A :—**Venkatesa.**Ai (gold.) .75 inch ; wt. 117 grains ; Venkaṭeśa Medal.<sup>2</sup>

Obverse:—God Venkaṭeśa standing to front wearing tall kirita and the usual upper and lower cloth and ornaments. He has four arms and holds in the right back hand the discus and in the left back hand a conch. The right front hand is in the dāna-mudrā or attitude of bestowal (of salvation or other boons) and the left front hand rests on his hip and points to his feet (popularly explained as the refuge for devotees). Above the image is an ornamental tōrana or arch with a lion face at the keystone supported by two makaras or aquatic animals. The arch is borne by two ornamented star-shaped pillars, the lower parts of which are covered by plants. Below is a lotus supporting the ground on which the god stands.

Reverse—In double lined circle three line Nāgari legend with intervening rules :

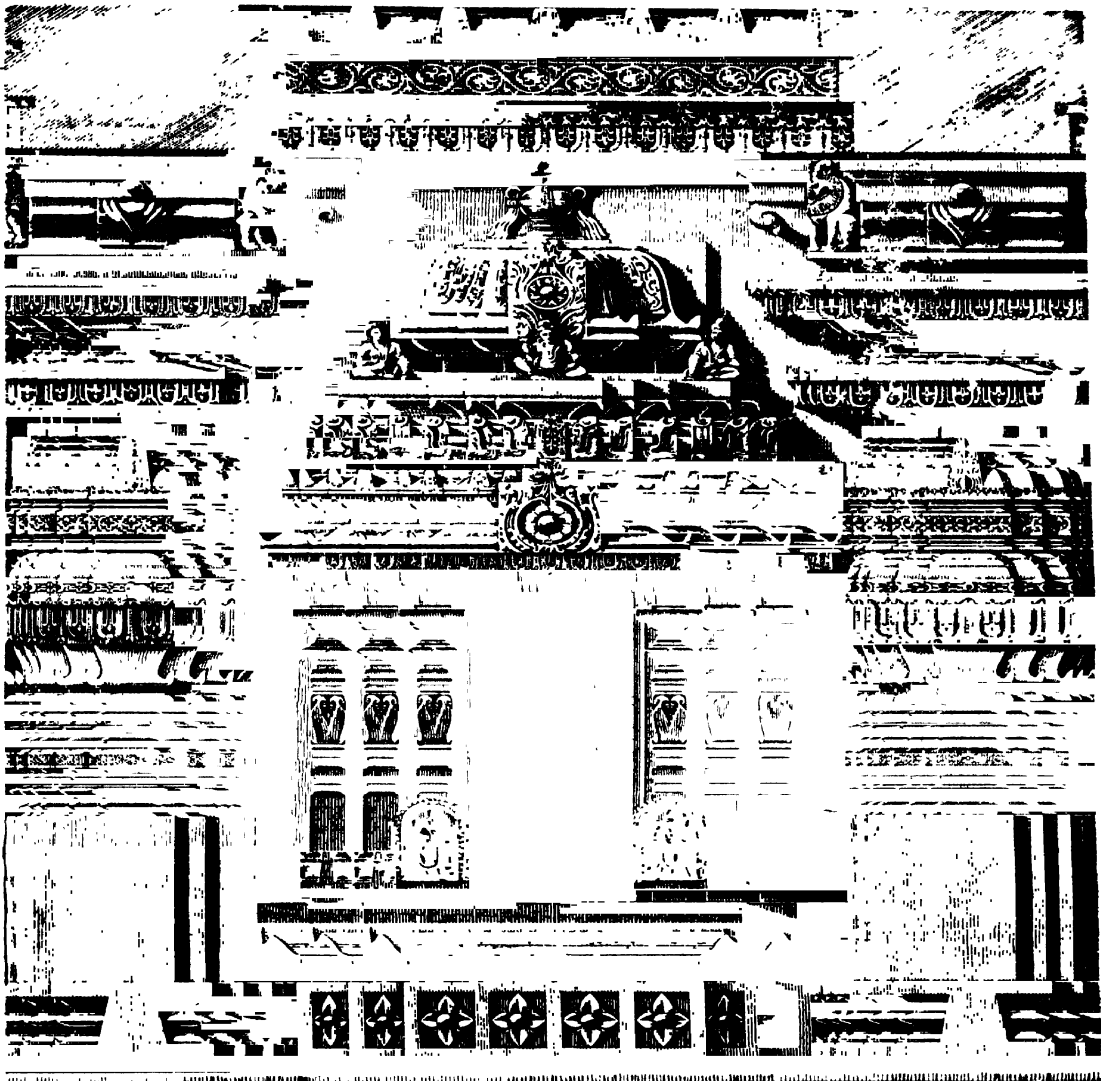
Srī  
Kṛ shṇa Rā  
ya

This specimen is very probably one of the thirty thousand coins in which God Venkaṭeśa of Tirupati is said to have been bathed by Kṛishṇarāya on the latter's victorious return from his conquest of Koṇḍavīdu and Orissa about 1516 A.D.<sup>3</sup> It is doubtful whether it is an ordinary coin at all as it weighs about two and a quarter varāhas. It may more probably be a commemorative medal meant to be two and a half pagodas, minted for the occasion and distributed among Brahmans and charities. The later Venkaṭeśvara type of Venkaṭapati Rāya and others appears to have had this as a model. The coin is finely made and shows that the

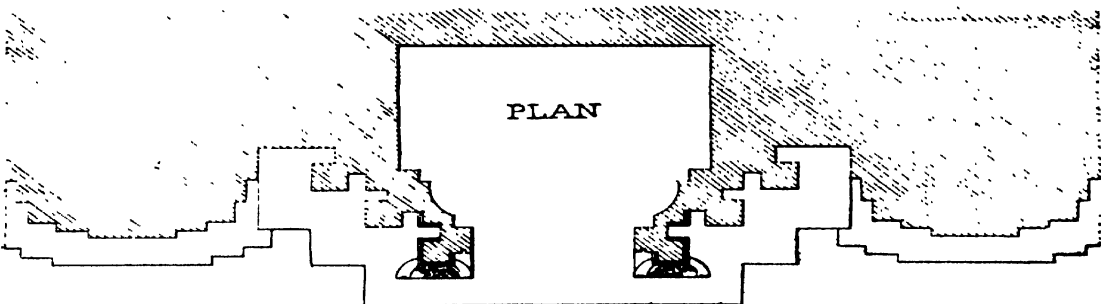
<sup>1</sup> Among the coins examined during the year, a large number were the issues of the Tuluva Rulers of Vijayanagar. The coins of two of the rulers which occur so commonly in South India are here described.

<sup>2</sup> Elliot: Coins of Southern India (E. C. S. I.), No. 112.

<sup>3</sup> Archæological Survey of India (A. S. I.); Ann. Rept. 1908-9. p. 176.



ELEVATION



Scaled to 0 1 2 3 4 Feet.

ISVARA TEMPLE, ARSIKERE—NICHE (p. 65).

*Mysore Archaeological Survey.*



standard of the art of the die-cutter at that time was high, though some other types indicate that coinage was not considered worthy of the attention of the great artists.

The reverse of the coin does not offer any special problem. The second letter is often "Kra" instead of the correct form 'Kr.' Hultzsch<sup>1</sup> thinks that the attribution to Kṛishṇarāya of coins without the title 'Pratāpa' is doubtful. There is also a varāha of the Bālakṛishṇa type with merely 'Śrī Kṛishṇa Rāya' on it. The deities and the name Kṛishṇa Rāya, especially the form 'Rāya' instead of 'Rāja,' and the fact that Dēva Rāya also issued coins with and without the title 'Pratāpa,' dispel the doubt about the coins being those of Kṛishṇarāya of Vijayanagar.

The pose of the right hand requires notice. On the coin in the British Museum, it is not clear whether it is in the dāna-mudrā or in the abhaya-mudrā. On the reproduction by Elliot, it is in the abhaya-mudra, which is correctly the pose of the original Veṅkaṭēśa of Tirupati<sup>2</sup>. The flatness of the feet shows that the artist cared more for ornamentation and conventional representation of the figure than for making a study of living objects.

The real character of Veṅkaṭēśa is a matter of great interest since he has been perhaps the most popular of the Vaishṇava gods of South India from about the sixteenth century A.D. The jaṭā-makūṭa and the cobra across the shoulders, which are said to be present in the original Tirupati image are definitely Śaiva features while the figure of Lakshmī engraved on the chest is clearly Vaishṇava. The Tirupati image has no conch or discus in stone and there appears to have been some reason for the Śaiva opponents of Śrī Rāmānujāchārya to have claimed it as Śiva. But about 1110 A.D. or earlier, even during the life time of this teacher, the Chōlas carved the figure of Veṅkaṭēśa at the back of the temple of Mukti-nāthēśvara at Binnamangala in the Bangalore District. The figure has jaṭā-makūṭa and phalāksha or the third eye and holds discus and conch in stone. Since it stands between Śiva and Brahma, it is certainly Viṣṇu among the Trimūrtis. Thus Rāmānujāchārya was justified in claiming Veṅkaṭēśa as Viṣṇu. At the same time, the jaṭā and the third eye give it a Śaiva leaning.

### Type B:—Umamahesvara.

#### 2. Ai. Varāha.

Obverse:—Śiva and Pārvatī as on Harihara I's Varāha<sup>3</sup> but the figures ruder, and trident in the right hand of Śiva.

Reverse:—Three-line Nāgari legend as on Type A.

<sup>1</sup> Ind. Ant., Vol. XX, p. 305

<sup>2</sup> E. C. S. I. No. 112.

<sup>3</sup> Ind. Ant., Vol. XX., p. 305.



Hultzsch describes this type, a specimen of which appears to be in the Madras Museum. The British Museum and the Mysore Government Museum have none. The fact that the Umāmahēśvara type was continued by Kṛishṇarāya, a Vaishṇava king, throws much light on the catholic nature of the king's religion. Though himself a devotee of Viṣṇu, Kṛishṇarāya worshipped all deities just like the present-day kings of Mysore. The State adopted a more extreme form of Vaishṇavism three generations later.

Type C (a) :—**Balakrishna.**

3. Ai. '5 Varāha, wt. '51. 'Durgī' Varāha.<sup>1</sup>

Obverse :—The divine baby Bālakṛishṇa seated on seat, with one knee bent and resting on seat and the other raised up and supporting the left arm which is stretched out at ease. The right hand holds a lump of butter. The child wears large ear-rings, a girdle of gingles, gingled or beaded bracelets, armlets and anklets on his fat little body and limbs; and on his head is a crown of peacock feathers with a string of flowers above. In field to right a conch, to left a discus. On some specimens, the child wears a kind of tight fitting dress which bulges out at the shoulders, elbows and knees, like the plate armour dress of the Middle Ages.

Reverse :—Three-line Nāgari legend with interlinear rules :—

Śrī Pra  
tā pa kra  
shṇa Rā ya

4. Ai '5 Varāha. Wt. '51

Obverse :—Similar to 3 but ruder; the conch and discus are less prominent and the figure is more conventionalised, the chest being divided into two breasts, and the waist not separately indicated.

Reverse :—Similar to 3 but with 'Śrī Kṛishṇa.'

5. Ai. 55 Varāha. Wt. '51.

Obverse :—Similar to 4 but without conch and discus; and the figure is represented conventionally by dots and pellets. Often, the obverse surface is minutely granulated and there is a semicircle of dots at the top.

Reverse :—Similar to 4 but the characters are large. Sometimes, there are two dots in various positions near 'pa.'

6. Ai '5 Varāha.

A rude forgery of No. 4 in a baser metal.

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<sup>1</sup> E. C. S. I. Nos. 186-188.

## Type C (b).

## 7. Ai Varâha.

Similar to the above but legend reads only Śrī Kṛishṇa Râya. The specimen is in the Mysore collection.

## Type C (c).

## 8. Ai '4 Half Varâha wt. 25.7.

Obverse:—Similar to 3 but the figure is more elaborately ornamented. The child sits with both thighs resting on seat and wears shoulder ornaments, necklace and sacred thread. The hair falls in curls around the head and there is a creeper in place of the string of flowers. The conch and discus are large.

Reverse:—Similar to 4.

On this specimen, the figure is elaborately worked and ornamented. It shows better technique than 3, though the figure of the child is more like a grown up person and less pleasing in spite of its curly hair and better proportions of the limbs.

## 9.

Obverse:—Similar to 3 with smaller conch and discus, a ball of butter in each hand and two-arched lines representing hair and crown.

## 10.

Obverse:—Similar to 3 and figure almost like it but for two convergent lines which indicate a crown on the head.

Reverse:—Similar to 3 but 'ka' instead of 'Kra.'

## 11. Ai '35 Half Varâha corresponding to Varâha No. 3.

Very similar to No. 3 with the same pleasing figure of a fat little baby and a string of flowers (or hair?).

## 12. Half Varâha corresponding to Varâha 4 but more like 3.

Obverse:—Similar to 11 but with breasts parted as on 4 and smaller conch and discus.

Reverse:—Similar to 4.

## 13. Ai '4

Obverse:—Similar to 11 and 12 but figure ruder and conch and discus conventional.

Reverse:—Similar to 3; legend occupies very small space.

## 14. Ai Poorer metal. Half Varâha.

Similar to 5. Half Varâha corresponding to the rude Varâha type 5.

## 15. Ai '45 Half Varâha Wt. 26.5.

Similar to 9 but Obverse fainter. Some of these specimens come from Bassein, Akola District, Central Provinces.

## Type C (d).

## 16. Ai. Quarter Varāha.

A quarter varāha of the Bālakṛishṇa type is described by Marsden.<sup>1</sup>

The type which is here designated as the 'Bālakṛishṇa type' is very common and is known as the 'Durgi' Varāha and is by some people associated with the figure of Durgā and the legend of Kṛishṇa Rāya<sup>2</sup>. According to Elliot, it was issued by

**Durgi Varaha.**

the local chiefs who arose from the ruins of the Vijayanagar Empire. Bidie says that they were called Durgā Varāhas probably because they come from Chitradurga<sup>3</sup>, and he identifies the figure as a boar.<sup>4</sup> Thomas gives a correct reading of the legend but describes the figure as Durgā<sup>5</sup> and attributes the coin to one of the Pālegars of the ceded districts. Elliot suggests that the type known as Lakshmi Mada to the Sarāfs has some connection with the series of Kṛishṇa coins of Chikkadēvarāya of Mysore. Hultzsch attributes the type to Kṛishṇa Rāya but describes the figure as Lakshmi.<sup>6</sup> Heras identifies it as the figure of 'Vyāsarāya'<sup>7</sup> while Srinivasa Raghava Iyengar of the Madras Museum says that it is the figure of 'Durgā.'<sup>8</sup>

A careful study of a large number of coins of this type strongly suggests the fact that the figure on the obverse is that of Bālakṛishṇa. The type was originally issued by Kṛishṇarāya, Emperor of Vijayanagar, as proved by the legend. When the empire declined, it is highly probable that various local chiefs, like those of Chitradurga, reissued the type for which reason it may have become known as the 'Durgā' type more than because there was any figure of Durgā on it.

It is possible to classify this type into three groups:—

(1) Those on which the figure is fine; the conch and discus are large and clear and the metal is of the good quality common to the Vijayanagar series. These may be attributed to Kṛishṇarāya himself.

(2) Specimens whereon the conch and discus are small and conventionalised. The figure is ruder and the legend, which is neat, reads 'Kṛishṇa.' These issues are probably those of the chiefs of Chitradurga and Rayadurga and other up-country pālegars.

<sup>1</sup> Numismata Orientalia: Part II.

<sup>2</sup> E. C. S. I., p. 99.

<sup>3</sup> Bidie J. A. S. B. 1883, p. 44.

<sup>4</sup> *Ibid.* p. 46.

<sup>5</sup> E. C. S. I., p. 98, Footnote No. 7.

<sup>6</sup> Ind. Ant. XX p. 306.

<sup>7</sup> Jour. of Ind. Hist. VII, pp. 34-35 (1 Pl.)

<sup>8</sup> Jour. of the Andhra Hist. Res. Society.

(3) There are many rude large specimens on which the string of flowers assumes the form of a semicircle of large disconnected dots, the breasts and belly being represented by circular pellets suggesting feminine characteristics. The obverse is very often minutely granulated and the legend on the reverse is fragmentary and in large characters reading 'Krishṇa.' Sometimes there are two meaningless dots in different positions near 'pa.' These are possibly the issues of the local dynasties ruling near Chandragiri and to its north, as they appear to be connected with the later granulated issues of the 'Carnatic.' Coins of this third variety have, generally, a great deal of alloy and indicate that they are the issues of impecunious and not very conscientious rulers.

The original issues of Krishṇa Rāya like the 'Lakshmi Mada' show elegant design and the art is not of a very low order. The general

#### Imitations.

opinion against the type is due to the imitations and forgeries being more prolific than the genuine issues of the Emperor. Some of the coins, specially those coming from Bassein, show one or both sides only in very low relief and the fissures on the edges and the centrifugal lines on the surfaces indicate that the imitators and forgers did not have a good knowledge of the technique of die-cutting and striking, particularly heating the metal to the right temperature and perhaps using the right material for making the dies.

Of the Bālakrishṇa type half Varāhas, some are smaller in diameter (which is

#### Akola Finds.

about '35 or less than '4) and thicker and show only a part of the legend on the reverse. These can be safely attri-

buted to the Emperor. The other varieties are wider ('45 and even '5) and thinner, contain more of alloy and some of them show very inferior workmanship. These would be later imitations. No. 14 appears to come from the same area as Varāha No. 9 perhaps from around Chandragiri and Vellore. No. 15 is a northern imitation. Many of such specimens, some in the British Museum and some in the Mysore Museum, come from Bassein in the Akola district of the Central Provinces. This information about the provenance need not lead to the conclusion that Krishṇa Rāya's direct sway extended even for a temporary period to Bassein, because coins of other rulers like Harihara II also come from the same area and show the same characteristics. Many of these specimens show that one of the dies or both might have been shallow, giving a rather low relief to the figures. The good metal they contain does not support the view that they were only forgeries. It is possible that they were the issues of some regular mint situated in the north and acknowledging the leadership of Vijayanagar. About this time, there was the small Hindu state of *Kherla* in this locality which had the Bahamani and Shahi Kingdoms as its enemies just as Vijayanagar had.<sup>1</sup> In all probability this state acknowledged the

<sup>1</sup> Imperial Gazetteer Vol. II, P. 383.

leadership of Vijayanagar and played an important part in its foreign affairs. This appears to be a suitable explanation for the Akola finds, which range from Harihara II to Achyutarāya.

The existence of forgeries in baser metals is also a point of considerable interest. It is probably the rudeness of the imitations and forgeries and the name 'Durgā Varāha' which perhaps led to the identification of the obverse effigy with Durgā or the Boar incarnation. There cannot be much doubt that the figure on some of the best made coins is that of Bālakṛishṇa. An image of this deity was brought by Kṛishṇa Rāya from Udayagiri and installed at Kṛishṇapura in Vijayanagar in the year 1514-15 A. D. It was subsequently destroyed, perhaps by the Moslem iconoclasts, so that, to-day, in the great tottering ruined temple at Hampi, no image remains and there is only a figure of the Mount Garuḍa on the pedestal to indicate that Kṛishṇa stood above it. To Kṛishṇa Rāya, who was a devotee of Viṣṇu, the figure of Kṛishṇa had a great appeal, one special reason being perhaps that he bore that very god's name. Thus it would appear that Kṛishṇa Rāya was minting only the Umāmahēśvara type during the first five years of his reign and after the installation of Bālakṛishṇa in the new temple he probably made it his 'Ishtādēvata' or chosen deity, and put the effigy of that god on his gold coins. It must, however, be confessed that on the ruder specimens the figure has a distinctly feminine form.

The image of Kṛishṇa was revived by some later dynasties. Muralīdhara or Kṛishṇa with the flute appears on late Vijayanagar coins; Kāḷingamardana, the snake killer, on the issues of Chikkadēvarāja of Mysore; and Kṛishṇa with the butter re-appears on the coins of Kṛishṇarāja III of Mysore as the Navanttanṛitta Mūrti in the dancing posture.

#### Type D.—Bull.

##### (a) COPPER 'JITAL'

17. Ae '6

Obverse:—In circle of dots, fine bull standing to left with ornamented covering cloth on its back secured by girdle or girthbelt. Folds of fat show on its neck and a gingle on its throat. Sun and Moon in field above.

Reverse:—In the middle a conventionalised sword looking almost like an arrow flanked by discus and conch, with two line Kannada legend above and below

Śrī Kṛi ṣṇa  
Rā ya

18. Similar to 17. but ruder bull to right.

## (b) HALF JITAL.

19. Ae Smaller.

Similar to 17 but of half value.

Kṛishṇa Rāya's bull type is similar to Dēva Rāya I's bull type and shows that the bull and sword type which persisted in Vijayanagar for nearly a century and a half is the most important copper type of Vijayanagar. It was probably revived by the

**Bull and Garuda.** Tuluva dynasty and continued down to 1514 A. D. when, as stated above, the emperor became a pronounced devotee of Viṣṇu owing to his success in his great campaign and also perhaps due to the influence of his guru Tōlappaḷāchārya whose descendants even to-day own the village of Kṛishṇāpūr situated amidst the ruins of the old city. When on gold coins Kṛishṇa took the place of Umāmahēśvara, on the copper issues Śiva's mount, the bull, gave place to Viṣṇu's mount Garuda. This change is only indicative of the personal devotion of the emperor, for there is clear evidence in epigraphy to show that the state continued to patronise the worship of other deities also. As a declared adherent of the Śrivaishṇava faith and under the influence of his advisers of that sect, the emperor perhaps found it necessary to substitute Viṣṇu for Umāmahēśvara, the patron deity of the Empire in its earlier days.

Type E.—**Garuda.**

## (a) COPPER TAR.

20. Ae '8 Unusually large, thick and heavy.

Obverse:—In circle of closely lined dots, anthropoid white-headed kite or Garuda to left with beaked face wearing tall kirita or crown with two fillets, hands joined on breast in the attitude of devotion. He kneels on his left knee with the right foot on the ground in the vīrāsana or heroic posture. Small wings are spread out behind the arms and the fillets and waist cloth are flying in the air.

Reverse:—Three line Nāgari legend in large characters with interlinear rules:—

Śrī pra  
tā pa ka shṇa  
Rā ya

## (b) COPPER 'JITAL'

21. Ae '6 Smaller coin of the usual size.

Obverse:—Similar to No. 20 with linear circle.

Reverse:—Similar to No. 20, letters proportionately smaller. On some specimens the circle is absent and the legend is fragmentary.

22. Similar to 21, but with conch and discus on obverse in field near head.  
 23. Similar to 22, but figure ruder and represented by a large number of dots.  
 No border. Perhaps the issue of a local or southern mint showing poor art. The dotted figure which appears also on later local Madura coins suggests that No. 23 came from the same place.

The large and thick Garuḍa variety appears to be a substitute for the silver 'Tar' which was perhaps given up for want of the supply of that metal. It is followed by similar issues of Achuta Rāya, Venkaṭapati Rāya and the Madura Nāyaks, has large legend in Nāgari characters on the reverse and shows that Śivaji's Chatrapati type follows the model of Vijayanagar. The figure of Garuḍa is fairly good, though some of the lines are too straight and the waist is small to exaggeration.

The effigy of Garuḍa appears in various forms on the coins of the Guptas, the crest of the Yādavas, the coins the Silaharas, the Pāṇdyas and the Kâlachurya Sivabhāṭa. Kṛishṇarāya's Garuḍa which kneels clearly and wears a crown is more likely to have been copied from the later Pāṇḍya types of Madura than from any others.

Rangachari and Desikachari<sup>1</sup> ascribe a Recumbent Bull type to Kṛishṇa Rāya, and they read the middle line on the reverse of the coin they have figured as 'Kṛishṇa.' This reading may not be correct as the only letter that appears clearly is 'Pâ' which cannot be connected with anybody except Achyuta Rāya. The existence of a Recumbent Bull type of Kṛishṇa Rāya is, however, not impossible as Rāmêśvaram and Koṇḍaviṭṭu, the areas where the Recumbent Bull appeared previously, were both included in the Emperor's dominions.

#### 24. Half Jital.

ACHYUTA RĀYA—1530-1542.

Type A.—Gandabherunda.

(a) GOLD VARĀHA.

25. Ai '45 Varāha Wt. 52.

Obverse:—Back view of Gaṇḍabhêruṇḍa or double-headed eagle flying upward wearing ornaments. The wings and feathers are ornamented and the head has a crest. The huge bird is flying upward carrying in each of its two beaks and two claws a full grown tusker elephant, evidently for feeding upon. The bird wears necklets and rings on its necks and the elephants trumpet in desperate terror with uplifted tail and trunk.

<sup>1</sup> Ind. Ant. XXIII, p. 24.

Reverse :—Three line Nāgari legend with interlinear rules :—

Śri pra

tā pā chyu ta

rā ya

The standard of art is good.

26. Ai . 4 Varâha Wt. 52·7.

Obverse :—Similar to 25.

Reverse :—Indefinite Nāgari legend with 'pa' and 'ta' visible standing for Śrī Pratāpāchyuta Rāya as on 25. But across them is a large boat-shaped pellet caused perhaps unintentionally by a depression in the die.

Two specimens of this kind exist in the British Museum and one of them which has faint figures is definitely stated to have come from the Akola district. The peculiarities of the Bassein Vijayanagar finds are noticed elsewhere.

#### (d) GOLD HALF VARĀHA.

27. Ai . 4 Wt. 26·4.

Half Varâha similar to No. 25.

28. Ai . 35 Wt. 26.

Similar to 27 but the impression is fainter on both faces.

The coin comes from the Akola District.

29. Ai . 4 Wt. 24·2 Under weight.

Obverse :—Similar to 25 with bird moving to left.

Reverse :—Similar to 25 with characters clear, especially 'chyu'

The die cutter of this coin was a good workman. But he observed convention more than propriety as his elephants had still their girth ropes and the bird flew in air without opening even its very short wings. The group is well executed but the artist has failed to visualise a flying bird. Some specimens show the bird and the elephants beautifully shaped.<sup>1</sup>

#### B. Copper Coin.—Gandabherunda.

30. Ae . 7.

Obverse :—In linear circle, two-headed eagle similar to 25.

Reverse :—Worn three-line Nāgari legend of large size. Perhaps standing for 'Śrī Pratāpāchyuta Rāya.' It is doubtful if the third letter from the end is 'shṇa.' If so, the Gaṇḍabhêruṇḍa type would begin with Kṛishṇa Rāya.

<sup>1</sup> See Mysore Catalogue Draft No. 44. The specimen was received from the Treasury Officer, Shimoga, on 3rd November 1915.



## 31. Ae 5

Obverse :—In linear circle, rude Gaṇḍabhêruṇḍa moving to left, with lifted tail and showing both wings and holding an elephant in each beak.

Reverse :—Similar to 29.

This rude variety offers a great contrast to the fine gold coins and it is difficult to believe that they came from the same metropolitan mint. There is a Gaṇḍabhêruṇḍa type from Madura with the names of the Nâyaks on the reverse; and Ikkeri, which had the Gaṇḍabhêruṇḍa crest, might also have imitated this type. At Bangalore there is one worn specimen with the bird on the obverse and the boar on the reverse. This coin belongs perhaps to the days of Tirumala Râya.

The double-headed eagle is a very ancient and well known symbol of royalty throughout the world. It might have taken its birth in the Indus valley of the Copper Age or in early Mesopotamia along with the Sphinx and the Gryphon and spread westward to Europe and even Central America and south eastward to South India. Numerous Indian dynasties have had it as their crest or banner. It appears to have descended through the Châlukyas and the Hoysaḷas to the Vijayanagar kings from whom Madura and Ikkeri and, later on, Mysore inherited it. In contemporary India it is the banner and crest of the kings of Mysore.

The inferior artists unable to show its two heads and wings in any other posture have mostly depicted it as seen from above. But a well known sculptured representation is on a pillar at Belgami, an old Châlukya city in the Shimoga District where it is seen in a beautiful anthropoid form fighting a lion.

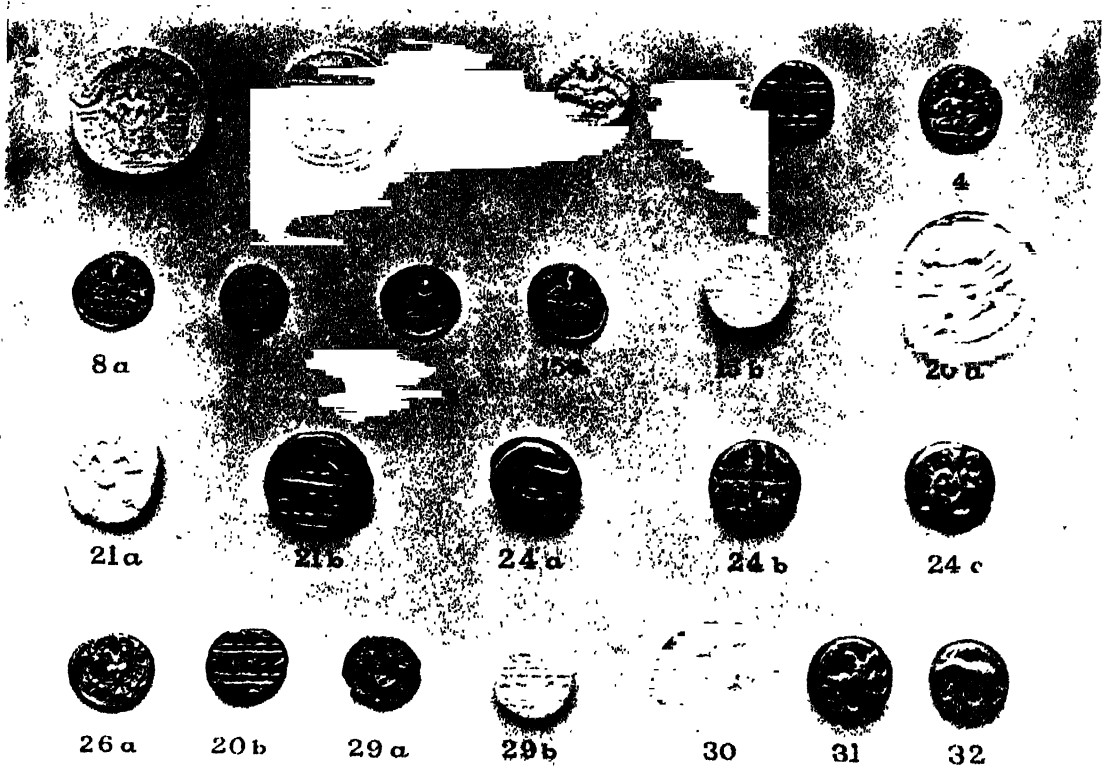
## 32. Elephant.

Obverse :—Elephant to left.

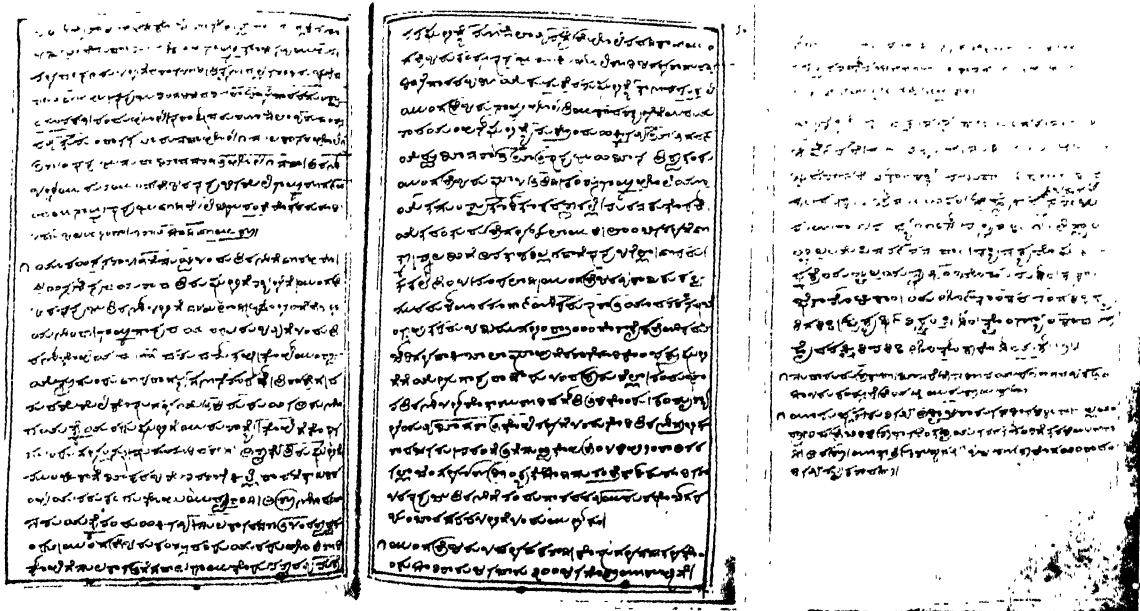
Reverse :—Śrī Pratâpâchyuta Râya.

Rangachari and Desikachari<sup>1</sup> describe and figure a Prancing Horse type and attribute it to Achyuta Râya, whose name they read on the reverse. The legend is different in character from the usual Vijayanagar legends and on the reproduction given by them only one letter is readable and it may be 'Pa' which would make it a part of Śrī Pratâpâchyuta Râya. There are about ten doubtful specimens in the British Museum and on the clearest of them the legend is 'Śrīpratâpâ Râ (or Sa) Râya. The coins themselves have more of the later Vijayanagar character and may be local issues of the days of Sadâśiva or Râma dēva, if not of Achyuta Râya. But Rangachari and Desikachari also describe another coin of the Prancing Horse type on which they read Uttama Râya. The latter appears to read Râja Râja, in which case the Prancing Horse type would reach back to the later Chôḷas. The type needs further study.

<sup>1</sup> Ind. Ant. XXIII, p. 24.



1. COINS OF VIJAYANAGARA, KRISHNARAYA, ACHYUTARAYA (p. 68).



2. HYDER-NAMA (p. 79).



## PART IV—MANUSCRIPTS.

### (a) PARADĀRA SÔDARA RĀMANA KATHE.

On page 47 of the report for the year 1929, it was proposed to gather further information about Kumāra Rāma from other manuscripts and publish it here. Since then, detailed information has been gathered from the manuscript in the Madras Oriental Library and published in the Quarterly Journal of the Mythic Society for January 1930 (Vol. XX. No. 3, page 201 ff.). This has rendered it unnecessary to publish a further note here.

### (b) HYDER-NĀMA.

(A manuscript in Kannada)

Plate XX—2.

The sources for the history of Hyder Ali's reign are numerous and in various languages—English, French, Persian, etc. To them may now be added the 'Hyder-Nāma,' a Kannada work by a contemporary writer. It runs over 103 numbered leaves (206 pages) of the old type of indigenous paper (See plate XX—2) and was obtained from Mr. Karṇik Lakshminarasiah, Ināmdar, Tumkur, who is descended from Nallappa, a well known officer of the Mysore Court in the days of Kṛishṇarāja Wodeyar III. His ancestors are said to have been in the service of Hyder Ali and Tippu Sultan and it is stated that his grand-father, also Nallappa by name, was Hyder's contemporary. Hence the present manuscript may be called the 'Nallappa Manuscript' for identification purposes. It appears to have been copied from some original from which also another copy appears to have been made and retained in the Mysore Palace. The latter contains the date of the work, which is not found in the manuscript now examined.

The date of the manuscript according to the version of the Hyder-Nāma found in the Palace Library is "Krôdhi samvatsara Ashâdha suddha Êkâdaśi, Tuesday." The mixture of Hindustani words is an indication that the manuscript was written during the period of strong Moslem influence. The manuscript also stops short at the death of Hyder without even alluding to any of the events of Tippu's reign except his accession. Besides, the author describes a host of minor details pertaining to the reign of Hyder Ali, thus proving that he must have been, very probably, a Hindu officer who was quite familiar with

Hyder and intimately connected with his government. There can be no doubt about the abovementioned date which is verifiable and corresponds to Tuesday the 29th June 1784 A. D. Since Hyder died on 7th December 1782 A. D., the interval of eighteen months might have been taken for the preparation of his biography.

The work is a chronicle describing, as the author himself has said, the 'Durbâr' of Hyder Ali Khan Bahadur who ruled at Seringapatam.

**Historical Importance.** It gives in detail an account of the events in the life of this hero year after year and, naturally, ends with his death.

Though much of Hyder's history has already been known, the chief value of the manuscript consists in giving confirmatory evidence, while, here and there, some new materials are also supplied to the historian. The author writes with a healthy independence and a judicious frankness which could not be expected from a court chronicler. He admires Hyder and the way in which the usurper saved the independence of Mysore by his diplomacy and generalship and raised the kingdom to the position of the strongest contemporary power in South India, while at the same time he condemns the blemishes in his hero's character and points out his follies. Though he gives the Mysorean version of many events like Hyder's decisive victory at the battle of Arni, he frankly admits also his defeats on many occasions. Thus he is a true historian and not, in any sense, an apologist or eulogist. His work is welcome as a corrective to the existing accounts of Hyder's life which are to a considerable extent based on the records of his enemies or of his own Moslem secretaries.

A summary of the information supplied by the work is given below, important points of interest or divergence from known authorities being mentioned in the footnotes.

### ANCESTRY OF HYDER<sup>1</sup>.

The ancestors of Hyder were natives of Arabia, who had been serving under Bijapur<sup>2</sup>. After some time, some members of this family

**Fateh Ali.**

of whom Hyder's father was one came to Kolar<sup>3</sup>. Staying there for a few days, he entered into the service of

Diler Khan,<sup>4</sup> the Governor of Sira and remained with his family at Gummanahalli,

<sup>1</sup> Wilks bases his account of the ancestry of Hyder on a memoir at the tomb of Fattah Mohammed in Kolar and states that he has checked it 'by a variety of records and oral information.' The account here is, however, fuller than that given in the Hyder Nama.

<sup>2</sup> Mohammed Bhelole was the first known person among Hyder's ancestors. He came with his two sons from the Punjab to the south and settled at Alund in 'Calburga.' Wilks' History of Mysore Vol. I. p. 149.

<sup>3</sup> The two sons, after their marriage, proceeded to Sira direct at first and then came to Kolar after the birth of Hyder's father.—*ibid.*

<sup>4</sup> The name given by Wilks is 'Derga Kooli Khan' who was attracted by Fattah Mohammed while the latter was serving under a Nāyak during the siege of 'Ganje cottah.'—*ibid.* p. 150.

which subsequently became his jahgir<sup>1</sup>. A brother of his by name Ghulam Hyder Saheb remained under Mallikarjuniah of Maddagiri and his uncle Ali Saheb was employed under the killedar of Doddaballapur<sup>2</sup>. But Fateh Ali did not remain long to see the improvement of the fortunes of his family, for he died soon after in a battle with the Poleyagar of Chitrakal<sup>3</sup>.

### RISE OF HYDER ALI.

The gradual stages in the rise of Hyder Ali to power are traced very well in this work. The death of his father only left him a legacy of a debt of 10,000 *varahas*<sup>4</sup>. The Navab of Sira, who was the auditor, began to press for the repayment of the loan. Being unable to pay the loan, the two sons of Fateh Ali left the women and children as surety<sup>5</sup> for the amount and tried to get some help from their uncles. Through the help of their uncle at Maddagiri<sup>6</sup> they got the required amount from the Dalvoy Dēvaraja of Seringapatam<sup>7</sup>. In return for this both Hyder and his brother entered Mysore service<sup>8</sup>. After the death of Ghulam Hyder, his office was conferred upon Shah Saheb, the brother of Hyder Ali<sup>9</sup>.

Hyder Ali came to prominence for the first time during the siege of Dēvanahalli in Śaka 1668 (1746 A. D.) When Karāchūri Nañjarāj Urs had come for the purpose of taking Dēvanahalli he instituted a tournament<sup>10</sup> in which Hyder alone was successful. And on account of his bravery during this siege he earned the favour of Karāchūri Nañjarāj Urs and was made the commander of 50 horse and 200 foot soldiers<sup>11</sup>.

<sup>1</sup> There is no mention of Gummanahalli by Wilks. He states that 'Boodi cota' was given him as jahgir.—*ibid.*, p. 152.

<sup>2</sup> These details are not given by Wilks.

<sup>3</sup> He was buried in the Makbara at Kolar. See notes on Makbara under Kolar, *Supra* p. 21. Wilks gives a different account of his death; he states that he lost his life in a battle between Tahir Khan and Abdul Russool, his employer.—*ibid.*

<sup>4</sup> The exact amount of the debt is not mentioned by Wilks; rather he states that it was a pretext for the Governor of Sira to get rid of Hyder's family and misappropriate Hyder's paternal property. For this ill treatment Hyder takes revenge 32 years later.—*ibid.* p. 153.

<sup>5</sup> Wilks does not mention all this. According to him, Hyder was only seven years old then while the age of his elder brother was nine. Their mother accompanied them to Bangalore.—*ibid.*

<sup>6</sup> According to Wilks it was at Bangalore that Hyder's maternal uncle resided as killedar of the place.—*ibid.*

<sup>7</sup> Wilks does not mention this fact.

<sup>8</sup> Hyder, at first, did not join any service according to Wilks. He is stated to have been at large, though occasionally he assisted his brother at his pleasure.—*ibid.*

<sup>9</sup> Wilks is silent on this point.

<sup>10</sup> This is not alluded to by Wilks.

<sup>11</sup> A Similar account is given by Wilks; but he adds that Hyder was also placed in charge of one of the gates of that fortress and given orders to recruit and augment his corps.—*ibid.* p. 153-4.

The next opportunity for Hyder to distinguish himself was in the Carnatic.

### **Carnatic Affairs.**

The chaotic condition of the Carnatic had drawn the attention of the Subhadar of the Dakhan, who, after capturing Trichinopoly, made over the country to the charge of Anwaruddin. But the place was contested by Chanda Saheb, a member of the old royal family. Hearing this, Nasir Jung, the Subhadar of the Dakhan, came with a large army to Arcot, at which Chanda Saheb fled to Pondicherry. But since it was the rainy season, Nasir Jung had to return to Hyderabad. Hyder, who had gone with his elder brother and Barakki Venkata Rao to help Nasir Jung took advantage of the civil war between Nasir Jung and his brothers and obtained fifteen camel-loads of Akbar shahi *mohurs*<sup>1</sup>.

Another opportunity offered itself to Hyder Ali when Chanda Saheb besieged Trichinopoly<sup>2</sup>. Mohamed Ali, the then Nawab of Arcot

### **Trichinopoly.**

requested the Raja of Seringapatam to help him in raising the siege, in return for which he offered to hand over Trichinopoly to Seringapatam. So in Śaka 1673 (1751-2 A. D.) Karāchūri Nañjarāj went with 10,000 horse, 50,000 infantry and some guns to Trichinopoly to the help of Mohamed Ali. When Chanda Saheb was killed and the siege of Trichinopoly raised, Nañjarāj justly demanded that the fort of Trichinopoly should be handed over to him according to the terms of the treaty. But Mohamed Ali deceived Nañjarāj and refused to hand over the fort<sup>3</sup>. During the siege of Trichinopoly Hyder had played a very important part for which he was given the title of Bahādur<sup>4</sup> and asked to increase his forces. With considerable efforts he was able to form an army consisting of 2,000 horse, 4,000 armed peons, and 4,000 bar<sup>5</sup>.

In Śaka 1677 (1755-6 A.D.), Salabat Jung, the Subhadar of the Dakhan, invaded Mysore with the help of a French force under the

### **Tamil Polegars.**

command of Mons. Bussy. On account of this the army of Nañjarāj, which had gone to the help of Trichinopoly, had to return to Mysore. But since in the meantime the Raja had made peace with Salabat Jung by the payment of 56 lakhs of rupees<sup>6</sup> Hyder was sent to the

<sup>1</sup> Wilks states that two camels laden with gold coins were taken away.—*ibid.* p. 167.

<sup>2</sup> See p. 172 ff. in Wilks' book Vol. I for a fuller account.

<sup>3</sup> Wilks says that the revenues of Srirangam were given up, though formally, by Mohamed Ali. Later on the French occupied the place.—*ibid.* p. 214.

<sup>4</sup> According to Wilks this title was bestowed when Hyder was virtually the master of half of the Kingdom and on the occasion of the defeat, by him, of the Mahrattas.—*ibid.* p. 230.

<sup>5</sup> Wilks' number—1,500 horse, 3,000 regular infantry, 2,000 peons and 4 guns with their equipments. Of the horses 500 were his own.—*ibid.* p. 217. When he marched against Dindigul he had 5,000 regular infantry, 2,500 horse, 2,000 peons and 6 guns.—*ibid.* p. 218.

<sup>6</sup> But only one-third of the amount was paid. For the balance security was given and hostages were delivered; yet nothing was paid. Some of the hostages died in prison, some escaped and the rest were released after a time. A similar account is given by Wilks.

Dindigul area to conquer the Poleyagars<sup>1</sup> After defeating Amminâyaka, Appinâyaka and other Poleyagars of Palni, Virûpāksha,<sup>2</sup> Mille-Mirangi, he amassed wealth to the extent of 20 lakhs of rupees. Placing Khande Rao as his wakil at Seringapatam in order to get necessary orders from that quarter, he went on increasing his army and wealth.

In Śaka 1678 (1756 A. D.), due to some misunderstanding in connection with

#### Nayars of Calicut.

the treasury between the two Dalvoy brothers Dêvarājiah left Seringapatam and remained at Satyamangala. At that time Hyder, his brother-in-law Syed Mukhadam and Dewan Venkata Rao were sent against the Nayars of Calicut. After defeating the Nayars they made peace with them on the understanding that the Nayars should pay a tribute of Rs. 12 lakhs.<sup>3</sup> But the Nayars secretly negotiated with Dêvarājiah and promised to pay him the stipulated tribute of Rs. 12 lakhs instead of to Hyder in case he would withdraw the army of Hyder from Calicut. When Dêvarājiah asked Hyder to come back, the latter refused to do so unless he was paid Rs. 3 lakhs towards the expenses of his army. This Dêvarājiah did and after withdrawing the army sent Hari Singh<sup>4</sup> to collect the amount of the tribute.

The same year the Mahrattas invaded Mysore with a large army of one lakh of

#### Mahratta Levy.

horse and one lakh of infantry. The Raja of Seringapatam made peace with them by promising the payment of a fixed sum of Rs. 32 lakhs. Since there was not enough money in the treasury, only six lakhs of rupees were paid<sup>5</sup> and thirteen Taluks<sup>6</sup> were handed over to the charge of the Mahrattas till the remaining amount was also paid up. The Mahrattas then returned to Poona after placing Raghoba, Bâji Rao and a body of 6,000 horse in charge of the thirteen Taluks.<sup>7</sup>

<sup>1</sup> This, according to Wilks, was the epoch when Hyder's ambition began to unfold. The designation of his new appointment was 'Foujedar of Dindigul.'—*ibid.* p. 218.

<sup>2</sup> Mentioned as 'Veerapatchy' by Wilks. But Mille-Mirangi is not mentioned by him, nor the amount of wealth amassed by him in this connection. The names of the Poleyagars, too, are not mentioned. He states, however, that Hyder practised many deceptions on these people.—*ibid.* p. 218.

<sup>3</sup> Wilks states that this amount was to be paid by instalments.

<sup>4</sup> The rivalry between Hari Singh and Hyder is alluded to by Wilks on several occasions.

<sup>5</sup> Wilks states that of the stipulated amount, only five lakhs was paid in cash.

<sup>6</sup> The following were the thirteen taluks handed over to the Mahrattas: Nagamangala, Kadaba, Banavara, Channarayapatna, Kikkeri, Haranahalli, Kadur, Turuvekere, Belur, Chickanayakanahalli, Honnavalli, Haliyurdurga and Kandikere. To this list of 13 taluks Wilks adds 'Culloor'—*ibid.* page 222 foot-note.

<sup>7</sup> Before long Hyder came and remonstrated with Nañjarāj advising him to expel them on the approach of the rains and withhold payment of the balance.—*ibid.* p. 222.



Hereafter a series of events happened which gave Hyder numerous opportunities to distinguish himself and come to the forefront<sup>1</sup>.

**Hyder Indispensable.** The treasury was empty and the government weak, so that it required the strength of a man like Hyder to preserve order in the country. It now became absolutely impossible to rule without his help and for every little business Hyder's help was requisitioned. Thus his prominence in the State increased very much until at last he set aside the nominal ruler and himself became the Navab.

Now, trouble was at hand on all sides. Since the treasury had become empty on account of the havoc committed by the Mahrattas, the **Hyder's opportunity.** siege of Trichinopoly etc., the soldiers could not be paid their salary. The result was that they sat *Dharna* at the houses of the Raja and Dalvoy Nañjarāja Urs. Hyder was therefore requested to put down the rebellion of the army. Now was his opportunity to make himself the most prominent person in the kingdom. He undertook the work, though with seeming reluctance, and accomplished it by the use of politeness in the case of some and force in the case of others. Money was collected from various sources. Even Hari Singh was put to death and his wealth siezed. A jahgir of ten taluks<sup>2</sup> worth three lakhs of *varāhas* was conferred on Karāchūri Nañjarāj<sup>3</sup> and Khande Rao was appointed as the Dewan.

In Śaka 1680 (1758-A. D.), the Mahratta leader Mukunda Rao began to plunder Bangalore and created considerable trouble. **Siege of Bangalore, 1758.** Barakki Srinivasa Rao was sent by the Mysore Raja against him. Remaining at Bangalore, Srinivasa Rao in return began to plunder Hoskote, which was the Mahratta stronghold.<sup>4</sup> Now therefore Mukunda Rao appealed to the Mahratta leaders Mirchi Gopal Hari and Mallār Rao Rasta who were touring in Arcot and Mysore provinces to collect the chaauth. With the help of their large army consisting of 40,000 horse, they besieged Bangalore, Maddur and Chennapatna. After some time, when the food stuffs in the fort of Bangalore were exhausted, Barakki Srinivasa Rao wrote to the Raja and to his father for help. But none of the sirdars would

<sup>1</sup> On the English and the French being again at open war, the latter and Maphuz Khan, the younger brother of Mohammed Ali, indented on Hyder's aid in the matter of expelling the English. But Hyder, who was filled with selfish motives, captured 'Sholavander' and seized the cattle and moveables of Madura, though near this place he sustained a heavy defeat at the hands of Mohammed Issoof, the Commandant of the English Sepoys.—*ibid.* p. 223 ff.

<sup>2</sup> The following were the ten taluks granted as Jahgir to Karāchūri Nañjarāj:—Namakallu, Paramati, Syadamangala, Bettadapura, Arkalgud, Konanur, Anantagiri, Mysore, Kattemalalavadi and Periapatna.

<sup>3</sup> Wilks says that Nanjarāj was retired from service henceforward.

<sup>4</sup> Wilks does not mention Srenivasa Rao's part though, in other particulars, he gives the same account

undertake this difficult task of supplying provisions to Bangalore. The last resort was, therefore, Hyder and Barakki Venkata Rao requested him to save his son from this situation. Accepting this task Hyder went with his army and was able to defeat the Mahrattas completely in the battle near Channapatna. So they made peace with him and left the country, as Hyder now stood surety for the remaining amount to be paid to them.

Four months later Hyder demanded the amount due to the Mahrattas. Since it was impossible for the Raja to pay the amount, half the kingdom. the kingdom was transferred to Hyder's administration in view of the dues payable to him.

Due to some misunderstanding between Karāchūri Nañjarāj and the Raja, in Śaka 1681 (1759 A. D.), Karāchūri left Seringaptam and took his seat at Mysore. But owing to the evil advice of Khande Rao, Pradhāna Venkatapataiyya and Lala Saheb, the Raja sent Hyder against him. Nañjarāj, however, refused to move, but after four months of hard fight, made peace by which his *jagir* was reduced to five taluks<sup>1</sup> worth one lakh of rupees and he was made to stay at Konanur.

After some time Hyder again requested the Raja to give him some more provinces as he had had to spend much during the recent expedition. In spite of the advice of Khande Rao, the Raja handed over to the charge of Hyder four of the taluks<sup>2</sup> Paramati, Namakallu, etc., which had formerly been given to Nañjarāj. This vexed Khande Rao much. So in Śaka year 1682 (1760 A. D.) Khande Rao, Pradhāna Venkatapataiyya, Venkatapataiyya of the treasury, Lala Saheb, Vīranna Setty of Kollegal and Anniah Sastri<sup>3</sup> conferred with the Raja and the Dowager and resolved that the over-grown strength of Hyder should be curbed. For this purpose they applied for the help of the Mahratta leader Beenee Visaji Pandit through Bukkañōji and had obtained it to the extent of 6,000 horse.

On the 13th of Śrāvana śuddha of Śaka year. 1682 Pramādi (24th August 1760) when the Kāveri was in full floods, they closed the gates of Seringapatam and opened fire on the army of Hyder which had encamped between the two streams of the river Kaveri. Hyder was surprised at this; but he was undaunted. The very same night he took the help of a boatman and twenty of his trusted men, crossed the river and went towards Bangalore<sup>4</sup>. The next morning his family and children were captured by Khande Rao and taken prisoners to Seringapatam.

<sup>1</sup> The five taluks were: Kaṭṭemaḷalavaḍi, Periapāṭṇa, Koṇanūr, Beṭṭadapura and Arkalgūḍ.

<sup>2</sup> None of these taluks is specified by Wilks.

<sup>3</sup> Only Khande Rao's name is mentioned by Wilks.

<sup>4</sup> Although Bangalore was his direct object, he suspected treachery there and proceeded, therefore, first to Anekal which was commanded by his brother-in-law, Ismail Ali.—*ibid.* p. 258.

After taking possession of Bangalore from Kabir Beg, Hyder began to make preparation for war<sup>1</sup>, and ordered the army of Mukhadum Saheb to return immediately from Pondichery<sup>2</sup>. He then went to Kōnanūr in all humility to beg the pardon of Karāchūri Nāñjarāj Urs and get his help as it was very valuable in this difficult situation. The Dalvoy was very much pleased with Hyder's behaviour and promised his help in spite of the advice of Barakki Srinivasa Rao and others not to place any confidence in such a person who had proved his ingratitude on various occasions. So with the help of the Dalvoy, Hyder brought under control a considerable portion of the country and encamped before Seringapatam<sup>3</sup>.

In Śaka 1683 (1761 A. D.), a treaty was entered into by which the Raja was allowed a jahgir worth three lakhs of rupees, while the remaining kingdom was handed over to Hyder. As a reward for arranging such a treaty Pradhāna Venkatapatiaya<sup>4</sup> was rewarded with Kunigal taluk and Khande Rao was put into a cage for his ingratitude, exposed in the market place at Bangalore and fed on milk and rice like a parrot. In Śaka 1683 Vishu samvat. Āshādha śuddha 1 (3rd July 1761) Hyder took possession of the fort of Seringapatam.

## THE CONQUESTS.

The first act of Hyder after he became the Navab was to help Basalat Jung in his war against the Mahrattas. In return for this, Basalat Jung gave him a sannad for the provinces of Sira and Hoskote. Next he conquered Doddaballapur and Chikballabur (Śaka 1683 : A. D. 1761). The next year (1684 Chitrabhānu ; 1762 A.D.) he conquered Madakasira, Penugonda and Korakonde. After this he went against Chitrakal and took Sannakki Bagur, Hosadurga and other places<sup>5</sup>. Medakere Nayaka, the Poleyagar of Chitrakal, paid eight lakhs of Durgī *varāhus*<sup>6</sup> to Hyder and made peace with him. Hyder also took tribute from the Poleyagars of Rayadroog and Harapanahalli.

<sup>1</sup> Wilks details all these events and many more which are not included here.

<sup>2</sup> Hyder had sent him there to assist the French against the English during the siege of Wandiwash.

<sup>3</sup> The manuscript includes many more details which Wilks also gives—like Hyder's first defeat by Khande Rao, the stratagems he practised on him, etc.; but his descent on Coimbatore at this juncture is not mentioned in the manuscript.

<sup>4</sup> Wilks does not mention this.

<sup>5</sup> Wilks does not give these details.

<sup>6</sup> According to Wilks he made compromise with Hyder for a fine of 2 lakhs of Pagodas, besides the regulated payments.

But perhaps the most important of these early conquests was that of Bednore or Nagar. Before the late king of Bednore died, he had made his adopted son, Channabasavappa Nayaka, the king. His wife had some secret intimacy with a man by name Nañjiah to whom she had entrusted the entire administration. Channabasavappa Nayaka who could not tolerate this scandal tried to prevent Nañjiah from coming to the palace. The Queen therefore conspired the murder of Chennabasavappa and left everything in the hands of her paramour, Nañjiah. But Chennabasavappa managed to escape, though he was strangled and thrown into a pit, and was now under the protection of the Poleyagar of Chitrakal. At the request of Medakere Nayaka, Hyder took up the cause of Chennabasavappa and started against Bednore. Due to the influence of the real ruler of the state the country was easily conquered and the city was taken possession of by Hyder on the 19th January 1763 (Śaka 1684 Chitrabhānu year Māgha śuddha 5)<sup>1</sup>. The Queen Viramma, however, set fire to the palace and fled with her paramour to Ballālarāyandurga. After restoring order in the city Hyder sent for the queen and imprisoned both the queen and her adopted son at Maddagiri<sup>2</sup>. He then changed the name of Bednore into Hydernagar and made it a mint-town<sup>3</sup>.

In Śaka 1685, Svabhānu, the Peshva Madhava Rao, invaded Mysore. Hyder got together the army of Mir Ali Raja Khan and Fyzulla Khan<sup>4</sup> which amounted to 10,000 horse<sup>5</sup>, 20,000 bar and 20,000 armed pcons. The Mahrattas were successful in the battle and many of the most important persons like Barakki Srinivasa Rao, Chandar Rao and others were taken prisoners,<sup>6</sup> but they were allowed to escape when Medakere Nayaka made a rush against them. Hyder had however to make peace with the Mahrattas by the cession of Penugonda,

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<sup>1</sup> Hyder captures Shimoga with treasure, refuses the Ranees proposal to purchase him, discovers at Kumsi one Linganna who was the prime minister of the late Raja, obtains his valuable help, captures Ayyannur and other places, refuses the Ranees proposals again to purchase him (at which she flies away) and finally enters the city in triumph. His booty in this expedition is estimated by Wilks at 12 mil. sterling *ibid.* p. 278.

<sup>2</sup> They were, however, liberated when the Mahrattas captured the place in 1767 A. D. *ibid.* p. 279.

<sup>3</sup> Sometime later there was a plot against his life, but it was discovered and over 300 conspirators were put to death.

<sup>4</sup> At about the same time (December 1763 A. D.) this person had accomplished for Hyder the conquest of 'Sūde' which brought in enormous wealth. Hyder also forced the Navab of Savanore into his alliance while Fyzulla extended his conquests further up to Dharwar and a multitude of minor posts, inflicting also a crushing defeat on Gopal Rao, a Mahratta chief.

<sup>5</sup> Wilks' 20,000 horse.

<sup>6</sup> These names are not mentioned by Wilks in this connection.

Kodikonda, Madakasira and Bankâpura and by the payment of a tribute of Rs. 32 lakhs. The Peshva returned to Poona in Śaka 1687 Pârthiva samvat. Chaitra śuddha 2 (23rd March 1765)<sup>1</sup>.

About the year Śaka 1687 (1765 A. D.) Ali Raja, the Poleyagar of Kaniyânûr, wrote to Hyder about the chaotic condition of Calicut

**Conquest of Malabar,  
1765.**

and offered to help him in its conquest<sup>2</sup>. Accordingly Hyder started for Malabar and met Ali Raja near Kaniyânûr. In Śaka 1688 Vyaya year, Chaitra śuddha 1 (10th April, 1766) the Nawab encamped near Calicut. The king of Calicut, Raja Manavikrama, submitted himself before Hyder. Hyder gave him back his kingdom and only demanded a tribute of four lakhs of rupees<sup>3</sup> towards the expenses of his army. Since this amount was not paid within three or four days, Hyder kept a strict guard over the Raja and his officers. The Raja then closed himself up in a room and set fire to it. In spite of the attempt of Hyder to extinguish the fire, it was not possible to save the Raja. Hyder took more than his dues<sup>4</sup> from the people of Calicut and returned<sup>5</sup>.

While Hyder was busy with the conquest of Calicut, Chick Kṛṣṇaraja Wodeyar died at Seringapatam (Śaka 1688 Vyaya year, Chaitra: April 1766). According to the orders of the Nawab, Nañjarâj Wodeyar was placed on the throne<sup>6</sup>.

The Mahrattas invaded Mysore a second time in Śaka 1688 Vyaya year, Mâgha (February 1767). The Peshva Madhava Rao met the army of Mir Ali Raja Khan near Sira and defeated it. Consequently, the fort of Sira was handed over to them. Maddagiri was taken by them in a few days and from there they proceeded to Channarayapatna, Hoskote, Chikballapur, and Doddballapur which also easily fell into their hands<sup>7</sup>.

**Mahrattas Invasion,  
1767.**

<sup>1</sup> Sometime before this conquest Hyder quelled the insurrections at Bangalore, Hoskote, Devanahalli and other places.

<sup>2</sup> It is not possible to describe here in detail Hyder's expedition to this part. What is attempted is only a summary of the important events and results. For a detailed account the reader is referred to the manuscript itself.

<sup>3</sup> Four lakhs of Venetian sequins as mentioned by Wilks—*ibid.* p. 291.

<sup>4</sup> But Wilks states that the treasure 'at length produced fell far short of the stipulated sum'—*ibid.* p. 292.

<sup>5</sup> Before returning he received submission of the râjas of Cochin and Palghat and severely suppressed a rebellion at Calicut.

<sup>6</sup> A new and reduced arrangement of the household was enforced and only Hyder's spies were allowed within the Palace gates thenceforward (*ibid.* p. 294). Hyder also relieved himself, a little later, from the intrigues of Nañjarâj and made him a state prisoner at Seringapatam—*ibid.* p. 307.

<sup>7</sup> The capture, by the Mahrattas, of these places is not mentioned by Wilks.

The next year in May 1767 a treaty<sup>1</sup> was entered into and the Mahrattas returned to Poona.

## THE FIRST MYSORE WAR<sup>2</sup>.

According to a treaty between Hyder and the Nizam, they came to an understanding that they should place 'Raja Ali Khan,' the son of Chanda Saheb, on the throne of Arcot. For this purpose the Nizam sent an army of the Mughals and Hyder started from Seringapatam. The two armies marching together reached Chengamavu. Since the Sultan and Barakki Srinivasa Rao began to plunder the towns of Arcot and Madras, Mohamed Ali started with two English Colonels and reached Chengamavu. Near this place a battle took place between the English and the combined armies of Hyder and the Nizam. The army of the Muhamadan allies fell back due to the steady firing of the English from both the flanks, and the two armies encamped near Putangere.

### Early Reverses.

The two armies then came near Kaveripatnam and after arranging the batteries commenced hostilities. Rakanud-Daula, the Minister of the Nizam, received a bribe from Mohamed Ali and began to conspire with the enemies. He used to go to Hyder's tent daily<sup>3</sup> and waste his precious time in idle talk so that he might not devote his attention to other affairs. The Nawab understood this and arranged to defeat him by his own weapons. He spread the news that Hyder was conspiring with the English in order to plunder the Mughal army. Not capable of understanding whether this was true or false, the Mughal army became terribly afraid and fled. In this confusion Hyder followed them up and captured from them many horses and other valuables.

### Dissentions.

In Śaka 1690 Sarvadhâri, year, (1768 A.D.) the English and Mohamed Ali conquered Kaveripatnam, Palakonda, Ratnagiri, Salagiri, Ankusagiri and Hosur. Another division of their army took possession of the country below the ghats: Salem, Karur and other places; and the naval force added to this trouble by capturing Nagar, Kodiyala and Mangalore. At that time hearing that the Peshwa was invading Mysore, Hyder sent Raja Ali and Appaji Ram to treat with the Mahrattas and he himself marched with his army towards Nagar.

<sup>1</sup> By this treaty Hyder had to pay 35 lakhs of rupees and give up all the districts of Mysore S. E. of Sira. Half of the amount was paid and for the balance Kolar was pledged.

<sup>2</sup> The author of the manuscript does not mention the names of battles in this or in the Second Mysore war. Nevertheless his account of the wars is instructive, though short, and shows the one-sided nature of Wilks' account of the wars in which the English were concerned. Wilks is silent about certain battles and treaties which tend to throw light, as in the present manuscript, on the upper hand that Hyder gained over the English and their allies more than once.

<sup>3</sup> This information is not to be had from Wilks' book.

He remained only one day at Nagar and marched on towards Kodiyala. There he defeated an army of the English and took many of them prisoners. He then fell on the army of Murari Rao who had come to help the English. The English army separated itself into two divisions and fell on Hyder. When the battle commenced, Hyder risked an engagement with the division of Col. Watters and after capturing many guns he returned to Bangalore.

### Hyder's victories.

The Nawab then fell suddenly on the English force encamped between Erode and Karur and after dispersing that army, he captured Karur, Kangya, Salem and other places. Then he again returned to Bangalore. By that time news came to him that Mohamed Ali returned to Madras on account of some eye trouble. Immediately he started with his army and surrounded Tirumale Khedi, Mutyalapet and other places near Madras. Mohamed Ali therefore negotiated for peace with Hyder<sup>1</sup>. The terms of the treaty now entered into between them were: (1) there should be war between Hyder and Mohamed Ali only in case any of the parties provoked the other, (2) the English should not unnecessarily be allowed to involve them in war and (3) Mohamed Ali had to return all the places taken during the war. Hyder then returned once again to Bangalore<sup>2</sup>.

### Treaty.

## RELATIONS WITH THE MAHRATTAS.

In Śaka 1691 Virôdhi year Chaitra (April 1769 A.D.) a Mahratta sirdar by name Mahimaji Sindhia received a sannad from the Peshwa for the subhadarship of Gurrum-Konda and came with an army of 400 horses. With the help of the Nawab Halim Khan, the son of Majid Khan of Kadapa he was trying to take Gurrum-Konda. When Hyder heard of this, he immediately sent an army of 5,000 horse, 4,000 foot-soldiers and 4,000 armed peons under the command of Barakki Srinivasa Rao and Mir Ali Raja Khan. Mahimaji Sindhia therefore fled to Poona.

### Gurrum-Konda.

Later on in the same year Hyder started with his army and took tribute from Halim Khan of Kadapa and also from Karnul, Kenchangudda and other places. He then besieged Bellary with his whole army.

The Peshwa Madhava Rao objected to Hyder's taking tribute from the Poleyagars as it was against the usual custom, and with his army he marched against Hyder. Hyder gave up the siege of Bellary and turned back.

### Mahratta Invasion, 1769.

<sup>1</sup> Wilks is silent on this subject.

<sup>2</sup> The manuscript does not mention anything about the Treaty of Madras which, Wilks says, was concluded in 1769 A.D.

On his way he and his army had to cross the river Tungabhadra which was in full floods. It was not possible for them to encamp there till the flood subsided, as the Mahratta army was fast approaching. At this critical moment Hyder did a deed of great daring by which he and his army safely crossed the river. He sat on an elephant named Imu Bha and entered the river, but as greater achievements were in store for him the flood subsided and he was able to cross the river. Behind the elephant the whole army also crossed the river and arrived safe at Hassan.

The army of the Peshwa was approaching Bangalore through Penugonda and Gudibande. At the same time an army of Hyder was going to Chickballapur. The two armies met each other and in the battle which ensued the Mahrattas were successful. Now Hyder got the information that the Mahrattas would next march towards Krishnagiri. So he sent Sardar Khan to the place. But soon after, the Mahratta army approached Bangalore and after encamping there for one day turned towards Dēvarāyadurga.

In Sarvajitu year, Vaiśākha and Jyêshthā (May 1767) Venkatesiah, the brother of Pradhāna Venkatapatiya, started with an army from Seringapatam with the intention of taking Maddagiri and Chennarāyadurga. Since he was unable to take them, he was given the Amildari of Tumkur, Devarāyanadurga and Mākalidurga. He had secretly left his family with Chickappa Gowda and was living in a fort on the Miñchukal hill. The Mahrattas captured his family and kept them prisoners at Maddagiri. Now, therefore, both Venkatesiah and Amir Saheb went against the Peshwa Madhava Rao. After a battle of two or three days Venkatesiah himself was taken prisoner and the Peshwa returned with his army to Nijakal.

According to an order from Hyder, Sardar Khan, Kondala Nayak and Jamshed Bhai came to Bangalore; and they were immediately despatched to the help of Venkatesiah. Before, however, they were able to reach Devarāyadurga, the Mahrattas had taken the place and returned to Nijakal. So this army could only follow them up to Nijakal, where a terrible battle raged between the two armies for thirteen days. Twelve thousand men died on the spot, the Peshwa's brother himself being wounded in the hand by a gun shot. Hundreds of Mahratta sirdars and from eight to ten thousand others were killed. In spite of these Nijakal was taken by them. They took Sardar Khan and others prisoners, cutting off the noses of the common soldiers. As the Peshwa Madhava Rao was suffering from consumption, he left an army of 40,000 horses under Triyambaka Visvanatha Rao for the purpose of taking Seringapatam and returned to Poona in Vikṛita year, Vaiśākha (May 1770 A.D.)

In the next month Jyêshthā (June 1770) Triyambaka Visvanatha Rao captured Gurrum-Konda, and after conferring the Subhadarship on a Mahratta sirdar, he



returned to Tumkur. Since by that time Appaji Balvanta Rao also came to his help with an army of 40,000, they both met and went against Hyder who had encamped near Māgadi. But as the army of Hyder marched towards Melkote, the Mahrattas also followed them and near that place a battle commenced.

In Śaka 1693 Khara year, Chaitra (April 1771 A.D.) Hyder thought of taking refuge in the fort of Seringapatam. For this purpose

**Mahratta victories.** he contemplated marching to Patan during that night.

But owing to utter darkness the army lost the way and were wandering here and there. The next morning the Mahratta army saw this confusion and surrounded them on all sides. A terrible battle ensued till midday during which the army of Hyder was thrown into confusion and many soldiers were killed. Lala Miya, son-in-law of Saba Saheb, the elder brother of Hyder, Narayana Rao, the mutsaddy, Toshekhane Srinivasa Jivaji and others died on the field. Barakki Srinivasa Rao, Fyzulla Khan and others fled to Seringapatam. Tippoo Sultan, Venkappiah and others also fled to Seringapatam by changing their clothes into rags. Riding on a horse called Hamsaraja (the king of swans), Hyder was able to elude the pursuit of four thousand Mahrattas and reached the fort of Kadaravalli. He stayed in the fort for some time, came to Seringapatam and made ready for war. Immediately after this the Mahrattas came and besieged Seringapatam. For two months the siege continued.

**Hyder recovers.** One day a portion of the Mahratta army consisting of 20,000 horses crossed the river near Karighatta and came to the maidan; but Hyder gave them such a severe battle that they were compelled to raise the siege and go away to the conquest of other countries.

Hearing of a supply of rice, ghee, wheat, cloth and some money being sent from Poona to the Mahratta army, Tippoo Sultan and Barakki Srinivasa Rao went with an army of 4,000 horses and captured the whole of it. They then took it to Naga where they sold all the provisions, and returned to Seringapatam taking with them cash. But since they deceived Hyder in this matter, he was very much enraged at the conduct of the Sultan, and took from his Bahadury two lakhs of *vardhas*<sup>1</sup>.

In Khara year, Kārtika-Mārgaśira (December 1771), the Peshwa Madhava Rao died and was succeeded by his brother Narayana

**Peace.** Rao. When this news reached Seringapatam, Hyder sent Appaji Rao and others as Vakils to arrange a treaty<sup>2</sup>

with the Mahratta Government. As a result of this, Ananda Rao Rasta came and withdrew the Mahratta army in Śaka 1694 Nāṇḍana. Jyeshṭha Aśāḍha (June, July 1772 A. D.). Hyder then released Mahimaji Sindhia and other Mahratta

<sup>1</sup> Wilks does not mention this.

<sup>2</sup> It would appear from Wilks' account that the treaty was effected during the life-time of Madhava Rao who was now dangerously ill.

sirdars in return for which the Mahrattas also released Mir Ali Raja Khan, Sardar Khan, Rangappa Nayaka and others<sup>1</sup>.

The same year (1771 A. D.) Nañjarāja Wodeyar died<sup>2</sup> at Seringapatam and his step-brother Châmarāja Wodeyar was placed on the throne.

In the Vijaya samvat (1773 A. D.) the Nayars and Moplahs of Calicut gave some trouble and Hyder sent Rangappa Nayaka and Ramagiri Chamarajiah to suppress them. Since they were killed<sup>3</sup> by the Nayars, Barakki Srinivasa Rao was sent with an army. He pacified the country and remained there for some time. In March 1774. (Jaya year, Chaitra) the Nawab went against Coorg<sup>4</sup> and Madakeri and returned to Seringapatam after conquering Vallarenadu, Balelanadu, etc.

In Śaka 1696 Vaiśākha (May 1774 A. D.) the house of Kadim Uddin caught fire. As a result of this, many people died and many buildings including the temple of Śrīranganātha were destroyed. Within a month thereafter, Hyder rebuilt the temple<sup>5</sup>.

### MAHRATTA AFFAIRS.

It was at the same time that Raghoba, the uncle of Peshwa Narayana Rao caused his murder and came to the throne. Due to some misunderstanding between the Mahratta Government and Hyder Ali, Raghoba invaded Mysore. Hyder sent Pradhâna Venkappaiah, Harikar Narasappa Nayak and Appaji Rao to treat with him. These three men met Raghoba near Sondur. By that time in Poona, the wife of Narayana Rao had given birth to a male child and the child was named Savai Madhava Rao by Balaji Panth and Nana Fudnavis and others, who began to rule in the name of the child. When the sirdars who had come with Raghoba heard of this, all of them returned to Poona without even informing Raghoba. So, Raghoba entered into a treaty with Hyder Ali by which he gave Hyder Sira, Maddagiri, Channarâyadurga, Hoskote, Doddaballapur and other places up to the river Kṛishṇa in return for which he demanded the help of Hyder in getting the Peshwaship. After this he returned to Bombay.

<sup>1</sup> Wilks says that Hyder had to pay heavily for the treaty and cede several districts to the Mahrattas, which reduced considerably his northern frontier—*ibid.* p. 385.

<sup>2</sup> According to Wilks, Nañjarāja Wodeyar was strangled to death at the instigation of Hyder.—*ibid.* p. 386.

<sup>3</sup> This information is not given by Wilks.

<sup>4</sup> Wilks refers to this before his account of Hyder's expedition to Calicut.—*ibid.* p. 389.

<sup>5</sup> Wilks has not mentioned this fact.

But Shamaji Sindhia, the son of Mahimaji Sindhia, refused to vacate Sira, as he did not recognise the sannad of Raghoba. Tippu Sultan and Sirdar Khan were therefore sent to take the place, and after a fighting for three months, they succeeded in taking Sira. They then proceeded to Maddagiri and capturing that place within two or three days sent Lakshmana Panth back to Poona. They had to fight for two months more in order to take Channarayadurga. The Sultan then proceeded to Hoskote. In Jaya year. Jyêshthâ Âshâdha (A. D. 1774 June and July) the Nawab also started from Seringapatam and besieged Hoskote for two months. After taking the town, he sent Tippu Sultan to conquer Gurrum-Konda and he himself returned to Bangalore. The next act of Hyder that year was to order for the repairs of the forts of Maddagiri, Channarayadurga and Sira over which Pradhâna Venkappiah was made the Amildar. By this time, Tippu was able to capture Gurrum-Konda.

In Śaka 1697 Manmatha year. (1775 A. D.) the army of Basalat Jung besieged Bellary. When this news reached the Nawab, he immediately started for Adavani and took possession of the fort. There was in the fort an army of 300 French soldiers under the command of Mons. Lally. With them Hyder made peace and took them into his service<sup>1</sup>. The same night the wife of the Poleyagar of Bellary fled<sup>2</sup> from the fort and the next morning Hyder became the master of Bellary. He then ordered for the repair of the fortress and placed in it Hyder Bhakshi in charge of the fort, returned to Kurugod and within 30 days the place was his.

The Nawab managed to attack Gutti from all the sides: on one side the Nawab himself, on another Tippu Sultan, on still another side the Poleyagars of Chitrakal, Rayadurg, Harapana-halli, etc. With this arrangement, they took many of the neighbouring taluks. So the people of Gutti sent "Vakeels" to decide the terms of peace. Desai Narasinga Rao and his son Vobala Rao also came to the Nawab. But in spite of the fact that 40,000 men were suffering from want of water, they could not come to any terms immediately. Within two days, however, the Nawab took the place and got a rich booty of thousands of horses, elephants and jewels. Balaji Rao was appointed Killedar of Gutti<sup>3</sup>. Medakere Nayaka of Chitrakal was ordered to take possession of Madakasira, Penugonda and other places, while Hyder himself turned towards Bankapur<sup>4</sup>. In Durmukhi samvat Jyêshthâ

<sup>1</sup> But Wilks states that there was a rout in which Bojeraj, the minister of Basalat Jung, was killed and Mons. Lally escaped with difficulty.—*ibid.* p. 393.

<sup>2</sup> No such information has Wilks given.

<sup>3</sup> Wilks has not mentioned this.

<sup>4</sup> There is no reference to this conquest in Wilks' book.

(June 1776 A. D.), he took Bankapur and returned to Seringapatam in Āshāḍha (July of the same year.)

In the month of Bhādrapada of the same year (August 1776) Chāmarāja Woḍeyar died, and another Chāmarāja, the son of Karagalli Dyavayya, was placed on the throne<sup>1</sup>.

## CONQUEST OF CHITRADURGA.

Medakere Nayaka now thought of creating some trouble for Hyder. He sent his Vakil Purushottam Panth to the Mughals and the **Chitaldrug.** Mahrattas inviting them to invade Mysore. As a result of this instigation, Sirdar Ibrahim Khan came from Hyderabad with an army of 60,000 horses and 80 guns, and began to plunder some portions of Gutti Taluk. On hearing this news, the Nawab went with a compact army and dispersed the forces of Hyderabad. He then besieged Chitradurga (June 1777 A. D.). After three months of hard fight, peace was made with the Nawab by the payment of eight lakhs of Durgi Varahas<sup>2</sup>, the brother of the poleyagar being handed over as hostage.

When the Nawab had been engaged in the conquest of Siratti and other places, Medakere Nayaka began plundering Chennagiri, Basavapatna, Santhebidnur and other places.<sup>3</sup> This enraged the Nawab, and Tippu Sultan was sent against him. When Medakere Nayaka heard of this he returned and took refuge in Chitrakal and on the same day Tippu Sultan also came to Chitrakal. Later on the Nawab also arrived and after two or three months of war the fort fell into the hands of Hyder. In Śaka 1700 (February 1779 A. D.) Medakere Nayaka, his brother Parasurainappa, his sons, wife and others were sent under strict guard to Seringapatam.

At that time, due to some misunderstanding between father and son, Hyder sent Tippu under strict guard to Seringapatam and confiscated his Jahgir of Malavalli.<sup>4</sup>

When Asad Ali khan was the Darogha of Bangalore (in Sarvajitu and Sarva-dhâri A. D. 1767 and 68), the Kannada mutsuddi of **Rise of Purniah<sup>5</sup>.** *Toshekhane* Venkataramaniah, had under him a gumâsta by name Purniah. He was well versed in accounts and as such, the favourite of Asad Ali Khan. Thus after the death of Venkataramaniah,

<sup>1</sup> Wilks describes a ceremonial observed by Hyder on this occasion when he found the lineal male succession extinct.—*ibid.* p. 391-92.

<sup>2</sup> Thirteen lakhs of Pagodas—*ibid.* p. 403.

<sup>3</sup> Wilks has not mentioned this fact, though he has described the second siege of Chitaldrug by Hyder.

<sup>4</sup> Wilks does not mention this.

<sup>5</sup> This information is absent from Wilks' book.

Asad Ali requested the Nawab to appoint him in the place. Purniah was made the mutsuddi and placed also in charge of the *Kārkhānes* or factories. Even after the death of Asad Ali Khan Purniah continued to be a very prominent man and was given a golden umbrella by the Nawab.

## THE CONQUEST OF KADAPA.

In Śaka 1701 Vikāri year, Chaitra (March 1779 A. D.) there was a quarrel between Halim Khan, the Nawab of Kadapa, and Mir Ali Raja Khan which resulted in a war. On hearing this the Nawab started immediately and surrounded the army of Kadapa. Abdul Hussain Khan, the son of Abdul Nabhi Khan, his son Abdul Syed Khan, Abdul Hakim Khan and others fought bravely and killed many men. But of an army of 1,700 which belonged to them some had been killed and some had fled; while at the sight of the Nawab the remaining also fled. Kadapa was thus conquered and granted as Jahgir to Mir Ali Raja Khan.

## SECOND MYSORE WAR.<sup>1</sup>

In Śārvari year, Jyēshṭha (June 1780 A.D.) Hyder made preparation for a war and started towards Arcot with an army of 13,000 horse, 18,000 savārs, 40,000 foot soldiers, 20,000 armed peons, 6,000 servants, 4,000 other savārs and 4,000 *golandaja* (artillery men). In addition to this he had under him 3,000 soldiers under the command of Mons. Lally. At that time the news of a war between the English and the French in Europe reached India. So the French began to support Hyder, for which purpose they also imported many soldiers. Hyder now negotiated with the Mahrattas and the Mughals regarding the war and with their approval set out on the expedition.

In the month of Āshāḍha (July 1780) he divided the army into two parts. He retained the bigger division consisting of the entire force with himself and sent the smaller (consisting of 20,000 horse) with orders to divide itself and plunder Arcot, Trichinopoly, Madura, Chengalput, Mahammarabandar, Javahirabandar, Machlibandar, Nellore, Sarvavali, Tanjore, Kumbhakonum, Madras, Vellore, Tellichery and other places up to Ramesvaram. His idea in making such an arrangement was to see that all these places were plundered on the same day and at the same moment. For this purpose he sent his army to all these places simultaneously. The Nawab himself besieged Arcot after taking Chengamavu, Tiruvannamalai, Arni, Simari, etc.

<sup>1</sup> See note on the 'First Mysore War.' p. 89 *Supra*.

When the English heard this, they sent Col. Munro from Madras and Col. Bailey from Bombay. Hyder, therefore, detached Tippu Sultan with an army to engage the Bombay army and to prevent the Madras and the Bombay forces from combining. But since Bailey advanced in spite of this and was trying to join the army of Munro, Hyder himself went with the whole of his army and surrounded him. After a terrible battle the English army was completely beaten and Col. Bailey himself was sent a prisoner to Seringapatam. After this brilliant victory Hyder turned against the army of Col. Munro, which also fled to Madras. Now Hyder once again besieged Arcot. The battle continued here for three months and, finally, in the month of Mārgaśīra (December 1780) the fort fell into the hands of Hyder. He then captured various other places.<sup>1</sup>

About the same time Col. Coote landed at Madras with a huge army. Hyder therefore left Arcot and turned towards Vellore. He then went with the whole of his army towards Mohammadbunder. In June or July 1781 a battle was fought between the army of Col. Coote and that of Hyder. When the English army was retreating under the pressure of the Mahammadans, the army of Hyder followed them in haste and since the legs of the horses stuck in the sand on the banks of the river, the whole army was thrown into confusion and from the fire of the English many died. Yet Col. Coote was unable to attack Hyder and he retreated towards Madras.

Mohamed Ali had by this time lost a considerable portion of his kingdom, so that what remained to him after this were the following twelve taluks: Madras, Trichinopoly, Chengalput, Javahirabanda, Nagarataḡaḡa, Tanjore, Vellore, Nellore, Machlibundar, Madura. Wandiwash and Mahammadbunder.

A few months later Col. Maclease came from Madras and gave battle to Hyder's army near Wandiwash, which resulted in the complete defeat of the English and the imprisonment of the commander himself.

In November 1781 there was a battle between the English army and that of Sirdar Khan which was besieging Tellichery. The result of this was the complete defeat of the Mysoreans and the imprisonment of the Khan himself. Being ashamed of this and unwilling to show his face to the Nawab, Sirdar Khan committed suicide by opening his wounds. In order to compensate for this reverse, Hyder sent an army against the English who had now encamped near Calicut. But due to the misbehaviour of this army the Nayars and Moplahs rose against them and killed the leader with many others.

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<sup>1</sup> The names are detailed in the manuscript.

An interesting discussion given in the manuscript brings out the views of Hyder regarding the best method of putting the English down.

### Hyder's Views on English Power.

One day Hyder assembled all the important officers of the army and consulted them about this problem. At this meeting, Tippu Sultan said that it was Hyder himself who was responsible for making the English so very powerful. Hyder was very much displeased and retorted immediately. He told them that it was impossible to put down the British Power in India by defeating them in one place, for they had various places to draw upon—Madras, Bombay, Calcutta and above all England—and that it was not possible to put them down by any ordinary means. His idea was that in order to create trouble for the English in India the only effective method was to bring about a war between the English and the French in Europe; then to set up the people of Iran and Kandahar against Calcutta and Bengal; then to set up the Mahrattas against Bombay; and finally, taking the help of the French, the Nawab himself to attack Madras. By thus instituting wars in all the places at the same time so as to make it impossible for the people of one place to help those of another, the enemy would be destroyed and the country would become his. After stating his views in this manner he scolded his son for his foolishness<sup>1</sup> and began to make preparations for destroying the English.

In 1782 the Nawab took Peramakallu, and Nagaratagaḍa. While he was

### Battle of Arni.

at Peramakallu two French Generals came with an army of 2,000 soldiers and joined him, informing him that a still bigger one was coming under the command of Mons. Bussy. Hyder was very much pleased with this intelligence and welcomed them cordially. In May 1782, the English army started from Madras dividing itself into two parts, the smaller going to Vellore while the bigger encamped at Arni. When Hyder was near Peramakallu, a messenger brought this information to him. Immediately he wrote encouraging letters to the Killedar of Arni for defending the fort without fear. Dividing then his army into four parts, namely (1) the army of the Poleyagars, (2) the army under the command of Mons. Lally and Mohamed Ali, (3) another division under the command of Tippu and (4) the biggest division under the Nawab himself, he arranged in such a way as to attack the English from all the sides, while he himself marched swiftly towards Arni.

The same day the English army encamped near Arni and after building a battery before the fort, they began the attack on the

### Hyder's Victory.

fortress. By that time the Killedar had received the letter of Hyder. He went on defending bravely. At about day

<sup>1</sup> Though Wilks has not referred to this incident, it would be well to compare the view of Hyder expressed here with that which, he says, was stated to Purniah one day with regard to the English: 'The defeat of many Baillies and Brathwaites will not destroy them. I can ruin their resources by land, but I cannot dry up the sea'.—*ibid.* Vol. II, p. 10.

break, Tippu's army advanced against the British who now separated their forces into two divisions and fought with him. Meanwhile, another regiment under Mons. Lally appeared and the English had to fight with these unexpected enemies. No sooner did they begin this than the army of the Poleyagars appeared. This made it necessary for the English to form four divisions. But the arrival, an hour later, of the army of Hyder threw them into great confusion and in spite of all their attempts it was impossible for them to combine. The result was a good deal of confusion and they began a retreat towards Vellore. Hyder followed them, killed many men and captured nearly 2,000 soldiers.<sup>1</sup>

In June 1782, two ambassadors were sent from Madras to negotiate for a peace with Hyder.<sup>2</sup> The terms, as proposed by them, were the following:—

- (1) Karnatakagada, Satagada and other districts worth 10 lakhs were to be ceded to Hyder.
- (2) Three crores of rupees were to be paid towards the expenses of his army.
- (3) In future, if there arose any occasion in which the English would be in danger, Hyder should go to their help when the expenses of his army would be met by the English.
- (4) Similarly, if on any occasion Hyder was in trouble, the British were to help him during his needs.
- (5) The English and Hyder were to be on mutual peaceful terms.
- (6) Hereafter there would be no need to take the help of the French.

A treaty was to be signed between Hyder, the English, Mohamed Ali and Nizam Ali on the above terms. To this Hyder replied that when Kârachûri Nanjarâj had gone to the help of Mohamed Ali, he had promised to cede to Mysore the fort of Trichinopoly; but in spite of his help both in men and money Mohamed Ali had deceived him and so, if any treaty were to be arranged now, the following terms had to be included:—

- (1) According to the terms of the old treaty the fort of Trichinopoly had to be ceded to Mysore.
- (2) The expenses incurred in this connection were to be paid immediately and the amount borrowed from Karâchûri Nanjarâj was to be refunded with interest up-to-date.
- (3) Vellore had to be ceded to Mysore and the places taken by Hyder had to be left to him.

If the English and Mohamed Ali agreed to these terms then only could there be peace; otherwise the war was to continue. Such was the answer that Hyder sent with the ambassadors to Madras.<sup>3</sup>

In August 1782, Hyder got scent of a rebellion of the Moplahs and the Nayars. In addition to this local rebellion an English army had arrived in the

<sup>1</sup> Wilks attributes the victory in the battle of Arni to the English.

<sup>2</sup> Not a word is said by Wilks about this negotiation.

<sup>3</sup> This is instructive information which, but for the manuscript, would have been lost.



neighbourhood. To put down this rebellion and restore order, Tippu Sultan was sent by the Nawab. The Sultan fought with the army of the enemies and compelled them to retreat, while he himself conquered all the places on the way to Calicut.

## DEATH OF HYDER.

In November 1782, Hyder was suffering from a carbuncle. Having caught scent of this news, some people had created a rebellion in the army which was ultimately put down. On the afternoon of the 7th December 1782 Hyder called his five important Officers: (1) Abu Mohamad Mirde, (2) Mir Mohamed Sadak, (3) Toshikhane Krishna Rao, (4) Purniah and (5) Añchegurikâr Shamiyah and told them that he could not survive and requested that after his death they should serve under his son as they did under him.<sup>1</sup> On the same day, he passed away.<sup>2</sup> Immediately after his death the five persons mentioned above placed the body in a box and sent it under strict guard to Kolar with orders for its preservation. His death was kept a secret and Tippu was brought from Malabar and placed on the throne.

The extent of his dominions<sup>3</sup> at his death has been given here in a detailed manner even including the names of all the villages and fortresses. The author of the Hyder Nâma has made two divisions wherein he gives detailed lists of places which belonged to Mysore before and after the Mohanmadan usurpation:—

1. The State included the following taluks before the usurpation of Hyder Ali: the taluk of Seringapatam consisting of 11 villages; 77 other villages, 29 villages in the country below the ghats and some other forts. The territory included the major parts of the modern Districts of Mysore, Hassan, Kadur, Tumkur, Bangalore, Salem, Coimbatore and Madura as far as Dindigal.
2. To these Hyder added 21 forts in Doddaballapur taluk, the kingdom of Nagara (Bednore), Chitrakal, Aroot, Gurram-Konda, Gutti taluk and various other places. Added to these, Hyder received tribute from Karnûl, Kaniyânûr, Savanûr, Adavani and 50 other places.<sup>4</sup>

<sup>1</sup> No mention is made by Wilks of these facts.

<sup>2</sup> The author of the manuscript has given the following two Charama-Slokas composed by him in respect of Hyder's death:—

<sup>a</sup> ಅಬ್ದುಲ್ ಕಾಶಿಮ್ ಶುಭಕೃತ್ವದಾ ಮುಷಗತೇತನ್ಮಾರ್ಗಶೀರ್ಷವರೇ| ಶುದ್ಧೇಪಕ್ಷವರೇ ತೃತೀಯದಿವಸೇ ಮಂದಾಭಿ  
ದೇವಾಸರೇ| ವಿಕೃನ್ಯಾಪಸುಧಾಂ ವಿಧಾಯತು ಪಶಂಶಕ್ತ್ಯಾ ವಿಜೇತುಂದಿವಂ| ಶ್ರೀ ಹೈದರ್ ಬಹದ್ದರ್‌ವಾಙ್ಮು  
ಢ್ಯಂ ದಿನೇಪ್ರಸಿದ್ಧತಃ||

<sup>b</sup> ಆಜ್ಞಾಯದ್ವಿಲಯೇವಿ ಸರ್ವವಸುಧಾಂ ಶಾಸತ್ಯವೇಘೋಕ್ತಿಯಾ ಧತ್ತೇಯ ದ್ವಿಲಯಸ್ಥಲೇಂ ಬಹುಮುಖೇಂ ತತ್ಸಾರ್ವ  
ಭೂಮೋಚಿತಾಂ| ಯಿರೋಕ್ಷಾಂತರ ಸಂಗತಃ ಶ್ರುತಿಗತಃ ಪ್ರತ್ಯರ್ಥವಿಧ್ವಂಸಿನೇಂ ಕ್ಷೋಣ್ಯಾಂ ತಾದೃಶ ಹೈದರಕ್ಷತಿಪತಃ ರೋ  
ಕೋತ್ತರೋಗೀಯತೇ||

<sup>3</sup> See Appendix (A).

<sup>4</sup> For details, see Appendix A.

From this vast kingdom extending up to the banks of the river Krishnâ, Hyder was getting an income of one crore and ten lakhs of

### Revenue.

varâhas. During the time of the Wodeyars the revenue of the province of Mysore amounted only to forty lakhs of varâhas. Thus the remaining country which yielded an income of seventy lakhs was the addition made by Hyder Ali. The places he had captured during the Second Mysore War contributed a crore of varâhas, and Calicut, Kodiyala, Nellore, Mylapur, the neighbourhood of Madras and other places up to Ramesvaram yielded an income of two crores and ten lakhs of varâhas. Thus ruling from Seringapatam a kingdom extending over a circumference of about 480 miles (40 gāvudās), he got the title of "*Mahāmaṇḍalādhipati*" (i.e., a king or emperor ruling over a maṇḍala).

Factories had been established by Hyder in Muscat and other places to trade in all possible goods. Ambassadors had been sent to

### Trade and Commerce.

various places up to Rome. In the district of Seringapatam he retained the old system of weights and measures which prevailed from the time of Chickadēvarāja Wodeyar. It was only in the district of Nagara that he introduced a new scheme and the Hydari varâhas, retaining the Śaiva figure on the obverse which appeared on the gold pieces of Śivappanāik. A grand bazaar was opened up near Seringapatam and named the Gañjām Shahr.

Various departments which were working under Hyder are enumerated, for which see Appendix B. Names of important personages,

### Administration.

though in respect only of the Military Department, are given—for which also see Appendix C. The details furnished regarding Hyder's procession are both varied and interesting, while they supply valuable information incidentally regarding the different tents, the distribution of work therein while pitched up in foreign lands, the arrangements pertaining to infantry and cavalry, details of dress and other equipments in respect of these, adornment of horses, pay to cavalry, etc. Certain taxes like the 'Iraḷuttappina terige' and the 'Bāladerige' which gave the revenue officers ample opportunities to tease the subjects and also cheat government were abolished. The inām lands, villages and 'agrahârs' were allowed to continue in peace as in former times. A regular pay system was instituted in the case of the Ursu families according to their rank, and their status was zealously guarded during the life-time of Hyder.

Manifold building activities were undertaken in Seringapatam, Bangalore, Gutti, Chitaldrug, Bellary, Maddagiri, Chennarâyadurga,

### Building activities.

Penugonda, Nagar and other places, while royal retreats, like the Lal-bagh and Darya-daulat, were constructed both

at Seringapatam and Bangalore. These latter gardens were beautified with plants imported from several far-off places like Delhi, Lahore, Multan, etc.

It is not possible to dilate on matters connected with Hyder's harem which consisted of women of many countries and descriptions.

**Private life.**

Nor can we state here anything pertaining to his private life, enjoyments and sports. Suffice it to say, however, that out of the many female children born to him only three were allowed to survive, the rest being purposely killed by him.

The author of the Hyder Nâma gives us glimpses into the character of Hyder here and there. But a few of the noteworthy points

**Character of Hyder.**

which have been stated at the end of the work may be given here :—

“As an administrator Hyder displayed the qualities of skill, courage, mercy, charity, discipline, impartiality and wisdom as none other ever has or will show. A man equal to him in all the qualities there never was, nor is, nor will be. In short, it is not far from truth to say that he is a man perfect in all the qualities (Sakalagunâbhirâma). But with all that he had some bad qualities which were like poison mixed up with milk. One such bad quality is noteworthy, namely, the capture by force of beautiful women wherever they might be found. A second defect in him was that he was treacherous and a breaker of promises and finally the teaser of a man summarily (without proper enquiry). If only he had avoided these defects, there is no doubt that he would have been considered the best man in the world. But just as a thousand paintings are destroyed by a blot of ink (*Sâvirachittâra oñdu masi nuñgidante*), the reign of Hyder did not last long.”

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## APPENDIX (A).

## EXTENT OF KINGDOM BEFORE HYDER'S USURPATION :—

*11 Villages (departments) in Seringapatam Kasaba.*—Seringapatam châvaḍi; Seringapatam Hobli Ashtaḡrama; Mysore Hobli Ashtaḡrama; Sunkada-châvaḍi; Pommana-châvaḍi; châvaḍi of the temple; Toḍâya-baduku; Hullu-medu châvaḍi; Hogesoppina-châvaḍi; Mâri-katte-baduku; Paṇyada aṅgaḍi;

*78 Gaḍis (towns and villages).*—Ummattûru; Hullalli; Maṅgalâ; Yaḷavandûru; Kottâḡala; Sôsale; Naṅjangûḍ; Haradanahalli; Heggaḍadēvanakôte; Huli-yûr-durga; Beṭṭadapura; Narasîpura; Sindhughatṭa, Kabbinaḍa-châvaḍi; Kâṇike-châvaḍi; Bâladerige-châvaḍi; Beṇṇe-châvaḍi; Gaṇḍhada-kârkhanē; Uddabûru; Hoṅganûru; Mûḡûru; Kollēḡala; Talakâḍu; Tâyûru; Kaḷale; Terakaṇambi; Hutari-durga; Arakalagûḍu; Koṇanûru; Hosaholalu; Periapatna; Sâḷagrâma; Katṭemalalavâḍi; Kikkeri; Yedatore-tippûru; Garuḍanagiri; Kere-gôḍu; Honnavalli; Chiganâyanahalli; Kaḍûru; Vastâre; Mahârâjandurga; Hâranahalli; Hosûru; Hârohalli; Kâṇikâranahalli; Maddûru; Beṅgaḷûru; Bhairavana-durga; Nijagallu-śîragiri; Chennarâyadurga; Dēvarâyadurga; Hebbûru; Nâgamaṅgala; Midigēśi; Śiriyûru; Melagôte; Chennarâyapatna; Sakkare-patna; Bânâvara; Turuvekere; Kandikere; Bêlûru; Chikkamagaḷûru; Hâsana; Nuggehalli; Deṅkanikôte; Râmagiri; Maḷavalli; Chennapatṭana; Nelavaṅgala; Mâkaḷi-durga; Maddagiri; Kaḍaba; Tumakûru; Kuṇigalu; Beḷlûru; Dyâvaṇḍanahalli.

*29 in the South.*—Daṇâyakana-kôte; Peraṇḍore; Karûru; Paramati; Koyamattûru; Tâṅgya; Vijayamaṅgala; Śankhagiri; Śâlya; Eroḍe; Chakragiri; Syâdamaṅgala; Chêvûru; Votaguli; Kâvêripura; Anaṇtagiri; Dharmapuri; Keṅgere-kôte; Karamûru-chitrachâvaḍi; Dhârâpura; Nâmakallu; Landûru; Cheṇjêri; Satyamaṅgala; Kâvêri-patṭna; Pennagara; Vîrabhadradurga; Mûruchâvaḍi; Diṇḍugallu.

102 'abhaya-gaḍis'

Sûḷagiri; Ratnagiri; Mâgaḍi; Śinganaḷlûru; Aṅkuśagiri; Vâmalûru; Bûdihâlu.

## HYDER'S ADDITION BY CONQUEST:—

Dodḍaballâpura; Ânekallu; Muḷa-bâḡalu; Hoskôte; 12 in Bâramahalu; Javâdipâlya; Kallâvi; Mattûru; Kaṭhōra-gaḍ; Jagadēvu; Vânambaḍi; Tirupattûru; Śingara-pête; Gagana-gaḍ; Sudarśana-gaḍ; Mahârâja-gaḍ; Kṛishṇa-giri; Pavavana-gaḍ; 21 in Gutti Taluk; Haveli; Kâḍamari; Yaḍaki; Vêmalâ-paḍu; Śinganamale; Maddikere; Munimaḍagu; Konakoṇḍla; Peramali; Uyâlavâḍi-gaṅgâpaṭḷa; Hampe; Yara-Timmanâyana-charru; Chikaballâpura; Bâḡalûru; Kolâra; Râyakôte; Doḍa-śîrya; Maḍaka-śîrya; Penagoṇḍe; Korikoṇḍe; Ratnagiri; Niḍigallu; Paḡoṇḍû;

Hanchaṭi-durga; Huṇḍe-durga; Haṇḍe-Ananta-pura; Amaku; Banagānapalli; Timmanāyana-pyāṭe—Perasāmalā; Hanumaṇṭa-gaḍ; Kaḷasavāḍi-Narasāpura; Keñchana-guḍḍa; Nosanchala-Chalamala; Podatibandu: Rāmeśvara; Soṇḍūru; Hirihālu; Hāgalavāḍi; Pāmaḍi; Tāḍaparli; Niṭṭūru-bōgasandra; Yellanūru; Naḍima-doḍḍi; Pyāvalli; Karūru; Kuḍatani; Channapalli.

Nagara-kasaba; Ikerisāgara; Kavulidurga; Śivamoggi; Bankipura; Hoḷehonnūru; Mahadēvapura-Śikāripura; Uḍagaṇi; Kumaśi; Āyanūru; Turugara-honnāli; Ajjampura; Āraga; Maṇḍagaḍḍe; Lakkuvaḷli; Dānivāsa; Āncpaṭṭu; Jaḍiyali; Chandragutti; Chennagiri; Koratagere; Harihara; Basavāpatṇa; Mattōḍu; Gubbi-Hosahaḷli; Pālghāt-cheri; Nemmala-kōṭe; Yellappanāyakana-Hoskōṭe; Tarikere; Biḷiga; Chavuṭara-baṅgala; Dhāravāḍa; Koppala; Bahadara-baṇḍu; Gajēndra-gaḍ; Bādāmi; Jāli-hālu; Amīna-gaḍ; Śiraṭṭi-Laksheśvara; Koḍagupatakināḍu baḷele-nāḍu, etc.; Ankōle Kasabe; Śiveśvara; Bādā; Kaḍivāra; Duro.

Ananta-pura; Māvinahoḷe; Koppa; Tavanandi; Soraba; Yedahaḷli; Ballāla-rāyadurga.

Below ghats—Bārakōru; Kuṇḍāpura-Kuśālapura; Kārakaḷā; Batakālā; Honnāvara; Maṅgalūra-koḍiyāla; Mūda-bidire; Basavarāja-durga; Dariyābaha-daragaḍa; Kollūru; Kōṭeśvara; Vuḍuma; Śaṅkaranārāyaṇa; Gōkarṇa; Subramhaṇya; Tangondi; Sālugonda; Lāla-gaḍi; Naḍimidōḍi; Amarāpura; Kalyāṇa-durga; Kotta-charuvu-Bukkāpaṭṇa; Changama-kōṭe; Saṇṭe-Bidaṇūru. Bellāri-kasabe; Kuragōḍu; Hotūru; Iḍavanakallu; Damūru; Hāvaḷigi; Urava-kōṇḍe; Tekkala-kōṭe; Gādiganūru (9).

Sūde-kasaba; Herūru; Karūru; Bālūru; Isaḷūru; Huttakhaṇḍa; Bharatana-haḷli; Śivaḷli; Śāntapura; Maḷigi; Bētalā; Mirji; Badanagōḍu; Muṇḍagōḍu; Nandi-katṭe; Yellāpura; Tōṭada-sime; Maṇjuguṇi; Binnāpura; Meṇasi; Śirasi; Banavasi; Nāganūru; Sāmbrāṇi; Uḷive; Kuḷenādu.

Sadāśivagaḍa; Sūfe; Haḷlihālu; Chitradurga-kasaba; Nāyakanahaṭṭi; Hosa-durga; Moṇakālumuri; Hiriyūru; Saṇṇakki-bāgūru; Dāvaṇagere; Rāmagiri; Biḷajōḍu; Talutā; Doḍāri; Māyikoṇḍe; Ayyamaṅgala; Kaḍape; Sidhavaṭi; Baddavela; Paraiṇā-miḷa; Chennūru; Kāmalāpura; Paidikālavā; Duvōru; Kaṁkaṁ; Dūpāḍa; Maraṇṇā; Donnipāḍā; Kottakōṭā; Idamakala; Gaṇji-kōṭa; Chamalamaḍagu; Koyilakotlā; Vempali-nandimaṇḍala; Śintakuṇṭa; Malyāla; Kōṭakōḷa; Aṇaji;

Guramkoṇḍā; Havēli; Pilāragōṭukalava; Guṇḍlūra-rāchoṭe; Komārukālava; Madanapalli; Malivendala; Peddapālyam; Koṭṭālapedavali; Kalikoṭe; Dārināyana-pālya:

#### MOHAMMED ALI'S PROVINCES—ARCOT, ETC.

Arcot-Kasaba; Āraṇi; Timari; Chengamāvu; Tiraṇāmale; Tiṇḍivana; Kāveripāṭa; Mahimaṇḍala; Dhōbigaḍa; Chambāragaḍa; Kailāsa-gaḍa; Guḍiyāta;

Sâtagaḍa; Jañji; Chetapaṭu; Peramakallu; Tirapâsûru; Tiruvâkûru; Tiratiṇi; Tirakâtamatûru; Madhyârjuna; Mannâraguḍi; Kumbha-kôṇa; Chidambara; Kañchi; Pulachêri; Toreyûru; Kalara; Karṇâṭaka-gaḍa; Poḷûru; Chittûru;

#### TRIBUTARY.

Karnûlu; Kaniyânûru; Savaṇuru; Âdavâni; Punganûru; Chiṭṭevêlu-matlevâra; Kanakagiri; Balla-ayyanûru-mañjirâbâda; Râyadurga; Talachêri; Kitûru; Kotakonḍe Kapatarâla; Vandikone; Mogarâlu; Râmâra-Venkatagiri; Narigunda; Ammanâyakana-pâlya; Gôlappanâyaka; Paḷani; Gôpinâyaka; Appâjigauḍa; Miḷle-Marangi; Dambaḷa; Kochchi; Gaddavâla; Sunṇakallu; Hâvanûru; Ânegondi; Charakalu; Hulikallu; Haravanahallî; Gummânâyana-pâlya; Sarajâpura; Dûdikonḍe; Nârâṇi-vana; Kâlâhasti; Mekala-nâyakana-pâlya; Dodḍa-Vâḍa-Hebballî; Appenâyaka; Maḍûru; Virûpâksha; Ghaṇṭamanâyaka; Kannanêḍi.

#### APPENDIX (B).

##### VARIOUS DEPARTMENTS WORKING UNDER HYDER.

Mahalâta-kachêri-sîme; Bâra-kachêri; Bâragîra-kachêri; Kamaratôsha-khâne; Khâsa-pôshâku; Shutara-khâne; Khabarachî-khâne; Imârata-khâna-Gârehaṭṭi; Añche-kachêri; Hasuvina-karoḥaṭṭi; Môḍi-khâne; Kâruvâna-kacheri; Ahashâm kacheri; Vardi-ettu; Dodḍa-ugrâṇa; Hullu-mede; Kandâchara-kacheri; 2 Savâra-kachêri; Tosht-khâne; Kapade-khâne; Fîla-khâne; Gâḍi-khâne; Tôpu-khâne; Javâhira-khâne; Beṇṇechâvadi; Yemme-karoḥaṭṭi; Dodḍa-bâjâru; Chikka-bâjâru; Kânâṭi-kacheri; Baṇa-dâra; Lambâṇe; Chikka-ugrâṇa; Shâgirdu-pêshâ, etc.; Brâhmaṇa-harakâre; Kaḷla-bhaṇṭaru; Beḷli-bhâle; Chôpadâra; Jilêba-dâra; Khalâseru; Chaṭi-dâra; Kâlâgada-kôṇa; Bitte; Naphûri; Lalagôja; Bhôyâ; Bhatangi; Śâstris; Sâlantri; Tâphe; Bâgâyata; Nankhata; Dhôbi; Boche; Khijamata-gâra; Cheli; Jakhambande; Jodeḍavaru; Dhalâyita; Jahasûda; Hasarabhâle; Kempubâle-khâ; Sabara-dâra; Mahalu-dâra; Pakâleru; Golandâja; Habashî; Tagaru; Kutte; Tutûri; Masâlaji; Sarâpha; Joisar; Vaidyar; Nakalêru; Jeṭṭi; Hamâmu-khâna; Gaḍiyâra-khâna; Hajâma; Chuvara-baradâra; Gulâna; Raṇa-vaidya; Tâjimulla; Munashi; Viṇekâru; Sangîtagâru; Nâṭaka-sâle; Gollara-hobaḷi; Vûra-hobaḷi-mandi; Darji; Jînaḡâra; Chitragâra; Nâla-banda; Halâla-kôra; Julâyi; Sâravâna; Gaḍi-kâra; Bâgavâna-mâlika; Sâraṅga-vâle; Îṭi-vûḷiga; Haḷe-paikâ; Sarâpha; Lohâra; Boḍâyi; Sunnâra; Śikalavanda; Bândi; Châlûka-savâra; Charavedâra; Mâvata; Phulâri; Mutafarakâta.

## APPENDIX (C).

## NAMES OF IMPORTANT MILITARY OFFICERS.

*Risâldârs*.—Subba Rao Ghorpaḍa; Subba Rao Ghâtaki; Sayid Vâgil Idarûs; Sayyâji; Sâḷaṅki; Nabi Beg; Tasi Râm; Sûrat Singh; Balavanta Rao; Chandar Rao Barakki; Dalel Dil Khân; Yâsin Khâvant.

*Jamadârs*.—Śripati Rao; Maddû Khân; Gâzi Khan; Sayyad Yakûf; Hirudhângala; Hiro Triphaḍa; Mannâ Chaudhri; Hiro Chaudhri; Bhaṭângâ Khâtara; Subba Rao Môhatya; Pîr Shah; Râje Shah; Mohammad Hussein; Chatra Singh; Chatroji Maṇḍo; Ranjit Singh; Śekha Bhoṇḍe; Mohanmed Jaffar; Śivâji Ghorpaḍe; Vumnâji; Râmachandra; Bâjid Khân; Bollôja; Ajmat Khân; Mayâṇi ( ? Mâyappa); Mohamnud Malik; Sayyad Yâsin; Gaṅgârâm; Nûrula Pyara Khân; Bhujângâ Rao Vâgmude; Mallârji Holkar; Chimanâji Parabho and many others.

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## PART V.—INSCRIPTIONS.

## HASSAN DISTRICT.

ARASIKERE TALUK.

1

On a slab lying buried in the ground to the north of the town of Arasikere.

Size 5'—9" × 1'—6".

Kannada language and characters.

ಅರಸೀಕೆರೆ ತಾಲ್ಲೂಕು ಅರಸೀಕೆರೆಯ ಕನಬೆಗೆ ಉತ್ತರ ತಿಪ್ಪೆಯಲ್ಲಿ ಹೂತುಹೋಗಿದ್ದ ಶಾಸನ.

ಪ್ರಮಾಣ 5'—9" × 1'—6"

1. ಒಂನಮಃಶಿವಾಯ || ನಮಸ್ತುಂಗಶಿವ
2. ಶ್ವಂಭ ಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯ
3. ನಗರಾ ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||
4. ಯದುವಂಶಕಲ್ಪವೃಕ್ಷದೊಳೊದವಿದ ನಿಜಶಾಖೆ
5. ತಾನೆನಲ್ಕುದಯಿಸಿದಂ ಸದಮಳಕೀರ್ತಿ ವಿಳಾಸಂ ಮು
6. ದದಿಂ ಭುವನೈಕವೀರ ವಿನಯಾದಿತ್ಯಂ || ಅವಿನಯಾ
7. ದಿತ್ಯನ ಸತಿ ಭಾವೋದ್ಭವ ಮಂತ್ರದೇವತಾ ಸಂನಿಭೆ ಸ
8. ದುಭಾವೆಯೆನೆ ಕೆಳೆಯಬರಸಿಯನೀ ವಸುಧೆಯೊಳೊಲುದುಬಣ್ಣ
9. ಕುಂ ಬುಧನಿಕರಂ || ಯಾದವ ವಂಶಕ್ಕಮರೆ ಮಹೋದಯ ವೇದಿಯಂಗ
10. ನೃಪತಿ ವಿನಯಾದಿತ್ಯಂಗಾದಂತನಯಂ ವಿನಯಂ ಸೋದರಮನೆತ
11. ನಗೆ ನೆಗರ್ಧಿರೋದಾತ್ತಂ || ಮಾಳವರಾಜ್ಯ ಮೂಳಮೆನಿ ಪಗ್ಗದ ಧಾರೆಯನಾ
12. ತ್ಯಸೇನೆಯಂ ಚಾಳಿಸಿ ಚಕ್ರಪತ್ತಿಗೆ ಜಯಂ ಮಿಗೆ ತಂನ ಭುಜ ಪ್ರತಾಪಮಂ ಪಾ
13. ಳಿಸಿ ದಿಗುಜಯ ಪ್ರಕಟ ಕೀರ್ತಿ ಪತಾಕೆಯನುತ್ತರಾಸೆಯೊಳ್ ಕೀಲಿಸಿದಂ
14. ದಿನೇಶನಗಿದೀಕ್ಷಿಸುವಂತೆಯಂಗಭೂಭುಜಂ | ಮೇರುಗೆ ಮೇಲಳೆ ಬಹು
15. ಕಳೆ ವಾರಿರುಹ ಭವಂಗೆ ಪೂರ್ಣಕಳೆ ಚಂದ್ರಂಗಾಧೀರಂ ಗೇಚಲದೇವಿ ಗಭೀರಂ
16. ಗೇಶೆಯಂಗ ನೃಪತಿ ಗೊಪ್ಪಂ ಬಡೆಗುಂ || ಉಭಯ ಕುಳಶುದ್ಧೆಯೆನಪಾ
17. ಶುಭಲಕ್ಷಣೆಗಂ ಶುಭಚರಿತ ಭರಿತನೆನಪಾ ಪ್ರಭುಗಂ ಮೂವರ್ತ್ತನಯ
18. ಸ್ವರ್ಗಬಗ್ಬರ್ಣಾಳ ವಿಷ್ಣು ಪುದಯಾದಿತ್ಯರ್ || ಪೆದ್ದೊಳೆ ಸೇತು ಪಶ್ಚಿಮಪಯೋ
19. ನಿಧಿ ಪೂರ್ವಪಯೋಧಿ ಮೇರೆಯಾಗಿದ್ದ ಧರತ್ರಿಯಂ ನೆಲೆಯೆ ತೋ
20. ಳ್ಬದಿಂದಮಮಾಡಿ ದುಷ್ಪರಂ ಮುದ್ದಿಸಿ ತುಷ್ಟಿಯಂ ಪಡೆದು ಶಿಷ್ಯಜನ
21. ಪ್ರಕರಕ್ಕೆ ರಾಮನಂತಿಷ್ಠನಪಾರಪಾರುಷಮ ತಂನೊಳೊಡಂಬಡೆ ವಿಷ್ಣು
22. ವರ್ಧನಂ || ಯೆತ್ತದ ಮುಂನ ವೆತ್ತಿನಡೆಗೊಳ್ಳದ ಮುಂನವಡುರ್ತ್ತ ಕೋಪದಿಂ
23. ಮುತ್ತದ ಮುಂನ ವರ್ತ್ತಮನೆತ್ತಿರಿ ಮಿತ್ತಿರಿ ಮಾತುಮದುಗ್ಗಮಂ ಮತ್ತೆನವೇಡ ನಿಗ್ಗ
24. ಮಮಿದೆಂದು ವಿರೋಧಿಗೆ ಎರಲಕ್ಷ್ಮಿ ಸಾಕುತಿರೆ ವಿಷ್ಣುವಿಕ್ರಮ ದುಪಕ್ರಮವಾಕ್ಯ
25. ಮಿಸಿತ್ತು ರೋಕಮಂ || ಲಕ್ಷ್ಮಾದೇವಿ ಬಗಾಧಿಪ ಲಕ್ಷ್ಮಂಗನೊದ್ದ ವಿಷ್ಣುಗೆಂ
26. ತಂತೆ ವಲಂ ಲಕ್ಷ್ಮಾದೇವಿ ಲಸನ್ಮಗ ಲಕ್ಷ್ಮಾನನೆ ವಿಷ್ಣುಗಗ್ರ ಸತಿಯೆನೆ ನೆಗಲ್ಕಳು ||



27. ಆ ದಂಪತಿಗೆ ತನೂಭವನಾದಂ ಸುಚರಿತ್ರ, ಮಿತ್ರ ಗೋತ್ರ ಪವಿತ್ರಂ ಯಾದವನ್ಯಪಕು
28. ಕತಿಕಂ ಮೇದಿನಿಯೊಳು ಕೊಲುವಂ ಗೆಲುವಂ ಕಲನರಸಿಂಹಂ || ಅದಟರಗೋವನಂ
29. ಜದರ ನಂಜನುಮಂ ಸುಧು ತ್ರಿಲೋತ್ರನಳುಕದಚಲದಂಕ ರಾಮನತಿವೀರ ಭಯಂಕರ
30. ನತ್ಯುದಾರ ನೋವದೆ ಕಲವೀರ ವೈರಿ ಭುಟಭಾಗ್ಯವನೀ ನರಸಿಂಹನೆಂದು ಮೇದಿನಿಯೊಳ್ಳೋಹ
31. ದಿ ಶರಣೆಂದು ಬಂದಕಿತ ವರ್ಗಮೆ ಪೇಳದೆ ವೀರದೇಳೆಯಂ || ನಿಟ್ಟಿಯೆತ್ತನಂ ತನಗಳ ವಚ್ಚೀಚ
32. ಲದೇವಿ ನ್ರುಪಂ ನರಸಿಂಹಂಗಳಾದಳು ಪಟ್ಟಮಹಾದೇವಿಯೆನಲು ನೆಟ್ಟನೆ ತತುಕಾಂತಯಂತೆ
33. ನೋನ್ನರು ಮೊಳರೇ || ಅವರಿಬ್ಬರಿಗಂ ನಂದನ ನವಯವ ಸಂಪೂರ್ಣಮೂರ್ತಿ ಮನುಜಮನೋಜಂ
34. ಭುವನ ಸ್ತುತನಿಧಿಯೆಸೆದಂ ಸವಿನಯದಿಂ ವೀರಬಲ್ಲು ನಿಪಕುಳತಿಳಕಂ || ಚೋರಕಳಂ
35. ಗನಂ ತುಳಿದು ಮಾಳವಸೇನೆಯನೊಕ್ಕಲಿಕ್ಕಿ ನೇಪಾಳನ ದಂಡನಂಡರದು ದಾಳಿಯನಿಟ್ಟ
36. ಜೆಯಿಟ್ಟ ಪಾಂಡ್ಯನಂ ಚಾಳಿಸಿ ಯೆತ್ತರೆತ್ತಿ ಮುನಿಸಿಂ ನಡೆತಂದವ ವೀರಬಲ್ಲು ಭೂಪಾಲಕನೆಂಬ ಸಂಭ್ರಮಮೆ
37. ವೈರಿನಿಪಾಳರ ಮಂಡಳಂಗಳೊಳು || ಸ್ವಸ್ತಿಸಮಧಿಗತ ಪಂಚಮಹಾ
38. ಸುಬದ ಮಹಾ ಮಂಡಳೇಸ್ವರಂ | ದ್ವಾರಾವತೀ ಪುರವರಾಧೀಸ್ವರ ಯಾದವ ಕುಳಂಬರದ್ಯಮ
39. ಣೆ ಸ್ತುರ್ಬಿಜ್ಜ ಚೂಡಾಮಣಿ ಅತುಳಬಳವಧಿ ಬಡವಾನಳಂ ದಾಯಾದದಾವಾನಳಂ
40. ಪಾಂಡ್ಯ ಕುಳಕಮಳವನ ವೇದಂಡ ಗಂಡಭೇರುಂಡ ಮಂಡಳಕದೇಂಚಿಕಾಃ ಪರಮಂಡಳ ಸೂ
41. ಜಿಕಾಃ ಸಂಗ್ರಾಮಭೀಮ ಕಲಿಕಾಲಕಾಮ ಸಕಳದಂಡಾಧೀಶ (?) ಬಂದಿಬ್ರಿಂದಸಂತಪ್ಪಣಸಮರ್ಥ
42. ವೀರ ವಿತರಣ ವಿನೋದ ವಾಸಂತಿಕಾ ದೇವೀಲಬ್ಧ ವರಪ್ರಸಾದ ಮೃಗಮದಾಮೋದ ನಾಮಾದಿಪ್ರಸತ್ತಿ
43. ಸಹಿತಂ ಶ್ರೀಮನ್ನಹಾ ಮಂಡಳೇಸ್ವರಂ ತಳಕಾಡು ಕೊಂಗು ನಂಗಲ ಗಂಗವಾಡಿ ನೋಳಂಬವಾಡಿ ಪು
44. ಚ್ಚಂಗಿ ಬನವನ ಹಾನುಂಗಲ್ಲು ಗೊಂಡಗಂಡ ಭುಜಬಳವೀರಗಂಗನಸಹಾಯಸೂರ ಸುವಾರಸಿ
45. ದ್ವಿ ಗಿರಿದುರ್ಗಮಲ್ಲ ಸಿಸ್ಸಂ ಪ್ರತಾಪ ಕೊಯ್ಕಣ ಶ್ರೀವೀರಬಲ್ಲಾಳ ದೇವರು ಸಕಳಮಹೀ ಮಂ
46. ಡಳ ಮಂಡಳಮಂ ದುಷ್ಟನಿಗ್ರಹ ಶಿಷ್ಟ ಪ್ರತಿಪಾಳನಂಗೈಯ್ವ ರಕ್ಷಿಸುತ್ತಂ ದೋ
47. ರಸಮುದ್ರದ ನೆರೆವೀಡಿನೊಳು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಿರೆ ||
48. ತದೀಯ ಪಾದ ಪದ್ಮೋಪಜೀವಿಗಳಪ್ಪರಸಿಯ ಕೆಜಿಯ ಪೆಮ್ಮೆಯಂ ಪೇಳ್ವಡೆ
49. ಬಳಸಿದ ಪೂರ್ಣ ತಟಾಕಾವಳಿಯಂ ನುಲವಂಚೆಯಂ ಬನಂಗಳ ನೋವಿಂದಳಿಕುಳರು
50. ತಿಯಿಂದರಸುಕುಳಿಯ ಯೆಳೆಯೊಳು ಸೊಗಯಿಪುದು ಜನದಕಂಗಂ ಮನಕಂ || ಕಪ್ಪುರ
51. ಮಂ ಶ್ರೀಗಂಧಮನೊಪ್ಪುವ ಕಳವಟ್ಟಂ ತಾನೆನಲು ಪಟ್ಟಾವಳಿಯಂ ನೇರ್ಪುವಡೆದೊಪ್ಪಿ
52. ರುವ ಉತ್ತಮ ಹರದಗ್ಗಿದಾನದನಿಯ ಕೆಜೆಯೊಳು ||

### Transliteration.

1. Ōm namaḥ Śivāya || namaḥ tunga-sira-
2. ś-chumbi-chandra-chāmara-châravâ trailōkya-
3. nagarârambha-mûla-stambhâya Sambhavê ||.
4. Yadu-vamśa-Kalpavṛkṣhadolō odavida nijaśâkhe
5. tānenalk udayisidam sad-amalâ-kīrtti-vilâsam mu-
6. dadim bhuvanaikavīra Vinayādityam || & Vinayâ-
7. dityana sati Bhâvôdbhava-mantradêvatâ-sannibhe sa-
8. dubhâve yene Keḷeyabarasiyan i-vasudheyol oludu banni-
9. kuṁ budha-nikaram || Yādava-vamśa-kk amare mahôdayav Eṇeyanga-
10. nṛipati Vinayādityang ādam tanayam vinayam sôdaramene ta-
11. nage negarda dhīrôdâttaṁ || Mâlava-râjya-mûlam enip aggada Dhâreya-

12. tma-sēneyim chālisi chakravarttige jayam mige tamna bhuja-pratāpamam  
pā-
13. lisi digujaya-prakaṭa-kirtti-patākeyan uttarāseyoḷ kilisidam
14. Dinēsan agid ikshisuvant Eṛeyanga-bhūbhujam | Mēruge mēkhaḷe bahu-
15. kaḷe Vāriruha-bhavange pūrṇa-kaḷe chandrang ā dhirang Ēchaladēvi  
gabhiram-
16. g Eṛeyanga-nṛipatiḡ oppam baḡegum || ubhaya-kuḷa-śuddhe-yenipā
17. śubha-lakṣhaṇegam śubha-charita-bharitanenip-ā-prabhugam mūvar  
ttanayar
18. ssubaḡar Ballāḷa-Viṣṇuv Udayādityar || Perḡore Sētu paśchima-payō-
19. nidhi pūrba-payōdhi mēreyāḡirdḡa dharitriyam nēreye tō-
20. ḷbaladimḡame māḡi duṣṡaram mardḡisi tuṣṡṡiyam paḡeḡu śiṣṡa-jana-
21. prakarakke Rāmanant iṣṡan apāra-pauruṣame tamnoḷ oḡambaḡe Viṣṇu-
22. vardḡhanam || yetṡaḡa munḡnav eṡṡi naḡe-gollāḡa munḡnav aḡurtṡu kōpaḡim
23. mutṡaḡa munḡnav arṡṡhamane teṡṡiri ittirim ātuma-durḡgamam mattenā-  
vēḡa nirḡga-
24. mam idendu virōḡhige vīra-Lakṣhmi sāruttire Viṣṇu-vikramāḡ upakra-  
mav ākra-
25. misittu lōkamam || Lakṣmā-dēvi Khagāḡhipa-lakṣhamamḡ eṡedirdḡa  
Viṣṇuḡ en-
26. tante valam Lakṣmā-dēvi lasan-mṛḡalākṣmānane Viṣṇuḡ aḡra-satiyone  
neḡaḡḡaḡu ||
27. ā-dampatiḡe tanūbhavan āḡam sucharitra- mitra gōtra- pavitram Yāḡava-  
nṛipaku-
28. ḷa-tilakam mēḡiniyoḷu koluvamḡ geluvamḡ kali Narasiḡham || aḡaṡara  
gōvan an-
29. jaḡaran anḡisuvamḡ subhaṡa-tripētran aḷukāḡa chalāḡankarāman ativīra  
bhayankara-
30. n atyudāran ōḡade kali vīra-vairi-bhaṡa-Bhāḡḡḡavan ī Narasiḡhanendu  
mēḡiniyoḷ mōha-
31. ḡi saraḡendu baḡḡ aḡita-varḡḡame pēḷaḡe vīraḡ ēḷḡeyam || niṡṡaidetanam  
tanag aḷavaṡṡ Ēcha-
32. laḡēvi nrupam-Narasiḡhamḡ āḡaḷu paṡṡa-mahāḡēvi yenalu neṡṡane tatu-  
kāṡteyante
33. nōṡtarum oḷarē || aḡaribbariḡam nandanān avayava-sampūrṇa-mūrṡṡi-  
manuḷa- Manōḷam
34. bhuvana-stuta-nidhi yeṡeḡam savinayāḡim vīra-Ballu-nṛipa-kuḷa-tilakam ||  
Chōḷa- Kaḷim-
35. ḡanam tuḷiḡu Māḷava-sēneyan okkalikki Nēpālana ḡaḡḡan aḡḡaḡeḡu.  
ḡāḷiyaniṡṡ a-

36. reyattī Pāṇḍyanam chāḷisi yettal etti munisim naḍetandapa vīra-Ballu-  
bhūpālakan eṇba saṃbhramame
37. vairi-nripālara maṇḍalamgaḷoḷu || svasti samadhigata-pancha-mahā-
38. sabuda mahā-maṇḍalēsvaram | Dvārāvatipuravarādhīsvara Yādava-  
kulāṃbara-dyuma-
39. ṇi sarbbajna-chūdāmaṇi atūḷa-baḷa-jalādhi-baḍavānaḷam dāyāda-dāvāna-  
ḷam
40. Pāṇḍya-kūḷa-kamaḷa-vana-vēdaṇḍa gaṇḍabhērūṇḍa maṇḍalika-bēṇṭekāra  
paramaṇḍala-sū-
41. rekāra sangrāmabhīma kali-kāla-kāma sakaḷa-daṇḍādhiśa? bandi-brinda-  
santarppaṇa-samarththa
42. vīra-vitarāṇa-vinōḍa Vāsantikā-dēvī-labdhā-vara-prasāda mṛigama-  
dāmōḍa nānuādi-prasasti-
43. sahitaṃ śrīman-mahā-maṇḍalēsvaram Talakāḍu-Kongu-
44. Nangali-Gangavāḍi-Nolāmbavāḍi-Vuchhangi-Banavase-Hānumgaḷlu-  
goṇḍa gaṇḍa bhuja-baḷa Vīragangan asaḥāyasūra sanivāra-
45. dḍhi giridurggamalla nissanka-pratāpa Hoysaṇa-śrī-vīra-Ballāḷa-dēvaru  
sakaḷa-mahī-maṇ-
46. ḍaḷa-maṇḍalaṇam duṣṭa- nigrāha-śiṣṭa-pratipāḷanam-geydu  
rakshisuttuṃ Dō-
47. rasamudrada neleviḍinoḷu sukha- saṃkathā-vinōḍaḍiṃ rājyaṃ geyyuttire ||
48. tādīya-pāḍa-padmōpajīvigalapp Arasiyakereya permmeṇam pēlvade
49. baḷasida pūrṇa-taṭākāvaliyiṃ nuli-ancheyiṃ banamgaḷa sōvind  
alikuḷa-ru-
50. tiyiṃd Arasiyakere yeḷeyoḷu sogayipudu janada kangaṃ manakaṃ ||kappura-
51. maṃ śrīgandhaman oppuva kaḷivattam tānenalu paṭṭāvaliyiṃ nērppuvaḍe-  
doppi-
52. ruva uttama-haradargge dānad Arasiyakereyoḷu ||

*Translation.*

**LL 1-21.**

Salutation to Śiva. Obeisance to Śambhu, beautiful with the fly-flap that is the moon kissing his lofty head and the foundation pillar for the construction of the city of the three worlds. As if he were verily a branch sprung from the Kalpa tree of the Yadu race was born the sole hero of the universe, Vinayāditya, possessed of pure and unblemished fame. An equal of the *mantra-dēvate* (deity invoked by a mantra or charm) of Cupid, and possessed of noble mind—thus does the assemblage of learned men in this world lovingly praise Keḷeyabbarasi, the wife of Vinayāditya. Causing great prosperity to the Yādava race, was born to Vinayāditya, a son (named) King Ereyanga, highly brave and noble, whose good manners seemed to be born

with him. Conquering with his army the great Dhārā, said to be the root of the Mālava kingdom and using the might of his armies for victory to his emperor, king Ereyanga established in the northern quarter the standard of his fame publishing his victory in all quarters, so that the sun might look at it with fear. As the mountain belt to Mēru (mountain), Sarasvati (bahu-kale) to Brahma, fullness of digits to the moon, so did Êchaladēvi add lustre to that profound hero, Ereyanga. To that (queen) possessed of auspicious attributes and purifying both the families (that in which she was born and that into which she was married) and to that lord of noble qualities were born three handsome sons Ballāḷa, Viṣṇu and Udayāditya. By the might of his arms Viṣṇu conquered the earth bounded by the Great River (Kṛishṇā), the Bridge (Rāmēśvara), the Western Ocean and the Eastern ocean, and with his very great valour he punished the wicked and pleased the virtuous, and thus became a favourite like Rāma.

### 22-26.

“Before he collects troops and before he moves in the field and before he attacks and besieges a fortress in a rage, pay up the money (demanded) and surrender your strongholds and do not talk to the contrary. This is the way of escape.” Thus does the goddess of Victory proclaim to the enemies of Viṣṇu and his heroism has spread over the whole world. As is the Goddess Lakshmi to the glorious Viṣṇu whose crest is Garuḍa, so indeed does Lakshmādēvi with a face like the bright moon shine as the chief wife to king Viṣṇu.

### 27-34.

To that couple was born a son, the valiant Narasimha, a friend of the righteous, purifier of his race, an ornament to the Yādava family of kings, and a slayer (of the wicked) and conqueror (of enemies) on earth. Will not the band of enemies who take shelter under Narasimha from fear proclaim the greatness of his prowess, that he is the protector of the valiant, a terror to those who are not afraid of any one else, a Rudra to heroes, a Rāma who does not tremble during the progress of battle, fierce to great warriors, very generous, a Paraśurāma to the brave hostile warriors? When it is said that the highly auspicious Êchaladēvi became the anointed queen of Narasimha, can there be any woman who has done pious acts (to gain her present status) to the same extent? That couple got a son, the valiant ornament to the royal family, the heroic Ballu, a Cupid among men, perfect in features, a treasure eulogised by the universe, and endowed with nobility of character.

### 34-37.

“King Vira Ballu is coming everywhere with an army in a rage having trampled down the Chōla and Kaḷinga kings, and slain the army of the Mālava and chased

the troops of the Nêpâla and having besieged, pursued and defeated the Pândya." Thus are they talking excitedly in the territories of the hostile kings.

### 37-47.

Be it well. Obtainer of the five great musical sounds, a mahâmaṇḍalêśvara, lord of the excellent city of Dvârâvatî, a sun to the firmament that is the Yâdava race, crest-jewel to the all-knowing, a submarine fire to the ocean the matchless troops, a wild fire to the forest the rival heirs, an elephant to the lotus grove that is the Pândya family, a *gaṇḍabhêruṇḍa*, hunter of the maṇḍalîkas (dependent chiefs) plunderer of the enemies' territories, a Bhîma in battle, a Cupid in the Kali age, able in satisfying all the groups of generals and bards, delighter in gifts to the heroes, obtainer of boons from the goddess Vâsantikâ, delighter in musk, possessor of these and other titles, the illustrious mahâmaṇḍalêśvara, the champion who captured Talakâḍu, Kongu, Nangali, Gangavâḍi, Nôlambavâḍi, Uchchangi, Banavase, Hânungal, *Bhuja-bala-viragaṅga* (a valiant Gaṅga in the might of his arms), unassisted warrior, *Śanivârasiddhi*, *Giridurgamalla*, endowed with undoubted valour, Hoysaṇa-śrî-vîra-Ballâla-dêvar was governing the kingdom in peace and wisdom in his capital Dôrasamudra, protecting the whole universe, punishing the wicked and succoring the righteous :—

### 48-52.

The praise of the greatness of Arasiyakere (citizens), dependants on his lotus feet :—

Arasiyakere is pleasing to the eyes and heart of people by the chain of tanks full of water surrounding it, by the swans sporting in them, by the beauty of the gardens, and by the music of the swarm of bees. Arasiyakere is the abode of good merchants with their fine display of camphor, sandal and silk cloth. (This stanza is corrupt and hence its meaning is not clear).

### Note.

This inscription was discovered lying in a manure-pit to the north of the town of Arasikere. It seems to record a grant made by the merchants of Arasikere town in the reign of the Hoysala king Ballâla II (Circa 1173-1220 A. D.). But the record stops abruptly at the end of line 52 after the stanza in praise of the merchants of Arasiyakere. Hence neither the exact date of the grant nor the details of the grant made, can be ascertained. Several fine Kannada stanzas in praise of the kings Vinayâditya, Ereyanga, Vishṇuvardhana, Narasimha I and Ballâla II are contained in the record. Some of these are found in other inscriptions also (see E. C. IV Nagamangala 28, 30 and E. C. V. Arasikere 62, 88, 89, 93). No date is given in the record.

## 2

At the village Talālūr in the hobālī of Arastkere, on a pillar of a ruined maṇṭapa in the bed of the tank.

Kannada language and characters.

ಅರಸಿಕೆರೆ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ತಳಲೂರು ಗ್ರಾಮದ ಕೆರೆವೊಳಗೆ ಪಾಳುಮಂಟಪದ ಕಂಬದಲ್ಲಿ

- |                            |                                |
|----------------------------|--------------------------------|
| 1. ಭಾವಸಂವತ್ಸರದ ಸ್ತಾವ       | 7. . . . . ಕೇಶವದೇವರಬಮ್ಮ        |
| 2. ಐ ಶುದ್ಧ ತ್ರಯೋದಸಿ ಆ      | 8. ವೈ ತೋಟದಿಂ . . . . .         |
| 3. ದಿವಾರದಂದು ಸ್ವಸ್ತಿ       | 9. . . . . ವಾಗಿ ಕಮ್ಮ ೨ . . . . |
| 4. ಶ್ರೀಮದ . . ಅಜಿತೇಶ್ವ     | 10. ಕೊಂಡು . . . . .            |
| 5. ರ ದೇವರ . . . . . ಮಹಾಜನಂ | 11. . . . ಯೇನುಳ್ಳ              |
| 6. . . ವಾಗಿ . . . . .      | 12. . . . .                    |

*Transliteration.*

1. Bhāva-saṃvatsarada Srāva-
2. ṇa śuddha trayōdasi Â-
3. divâradandu svasti
4. śrīmada . . . Ajitêśva-
5. ra-dêvara . . . . mahâjanam . . .
6. . . . vâgi . . . . .
7. . . . . Kêśava-dêvara Bamma-
8. vve tōṭadiṃ . . . . .
9. . . . . vâgi kamma 2 . . . .
10. koṇḍu . . . . .
11. . . . yēnulla

*Note.*

This record is full of lacunae and the meaning cannot be clearly made out. It seems to record the gift of some land by the mahâjanas of a village for services in the temple of Ajitêśvara. The land gifted included a plot of two *kammas* (poles), near the garden of Bammavve, (daughter) of Kêśavadêvaru. The date is given as Sunday the 13th lunar day of the bright half of Śrāvaṇa in the year Bhāva. The number of years elapsed in the Śaka era is not given.

## 3

HASSAN TALUK.

Keregālur plates of the Gaṅga-King Mādhava II in the possession of Mr. H. K. Mallappa, Economic Superintendent, Hassan.

**PLATES 5**

Size 10" × 2½"

*with Elephant seal."*

ಹಾಸನ ದಿಷ್ಟಿಕ್ತ್ ಹಾಸನ ತಾಲ್ಲೂಕು ಕಸಬೆಯಲ್ಲಿರುವ ಎಕನಾಮಿಕ್ ಸೂಪರಿಂಟೆಂಡೆಂಟ್  
ಮು|| ರಾ|| ಎಚ್. ಕೆ. ಮಲ್ಲಪ್ಪನವರ ವಶದಲ್ಲಿರುವ ತಾಮ್ರ ಶಾಸನ.

ಹಲಗೆಗಳು 5. ಅನೆಯ ಮೊಹರು. ಪ್ರಮಾಣ 10"×2½" ಪೂರ್ವದ ಹಳಗನ್ನಡಕ್ಷರ

- I b.** 1. ಶ್ರೀಜಿತಂಧಗವತಾ ಗತಘನ ಗಗನಾಭೇನ ಶ್ರೀಮತ್ ಜಾಹ್ನವೇಯ ಕುರಾಮುಲ  
2. ವೈದ್ಯಮಾವ ಭಾಸನ ಭಾಸ್ಕರಃ ಸ್ವಖಾಡ್ಗೈಕ ಪ್ರಹಾರ ಬಣ್ಣಿತ ಮಹಾ ಶಿರಾಸ್ತಂಧ  
3. ಸ್ವಸ್ತಿ ಲಬ್ಧಬಲಪರಾಕ್ರಮಃ ಕಾಣ್ವಾಯನ ಸಗೋತ್ರಃ ಶ್ರೀಮತ್ ಕೊಂಗೊಣ  
4. ಮಹಾಧಿರಾಜೋ ಭುವೋವಿಧೂತಯೇ ಭವತ್ ತತ್ಪ್ರತೋನೀತಿ ಶಾಸ್ತ್ರಕುಶಲೋ ದತ್ತಕ  
5. ಸೂತ್ರಸ್ಯ ವೃತ್ತೇ ಪ್ರಣೇತಾ ಶ್ರೀಮನ್ನಾಥವ ಮಹಾಧಿ ರಾಜಸ್ತ ದಾರಸಃ ದ್ವಿರದ ತುರಗಾಧಿ ರೋಹಣ
- II a.** 6. ನಿಪುಣೋ ಧನುರಭಿಯೋಗ ಸಂಪಾದಿತ ಸಂಪದ್ವಿಶೇಷಃ ಶ್ರೀಮದ್ಧರಿವರ್ಮ ಮಹಾಧಿರಾಜಸ್ತದಂಗುಃ  
7. ಶ್ರೀಮದ್ವಿಷ್ಣು ಗೋಪಮಹಾಧಿರಾಜಸ್ತಂನ್ನನ್ನನಃ ಶ್ರೀಮನ್ನಾಥವ ಮಹಾಧಿರಾಜಸ್ಯ ಸ್ವವಂಶೋಚಿತ ಗುಣ  
ಗಣಾ  
8. ಲಂಕೃತಸ್ಯ ಸ್ವಧುಃವಲ ವೀರ್ಯವಾಪ್ತ ರಾಜ್ಯೇನ ಅರ್ಥಶಾಸ್ತ್ರಜ್ಞಾಗಾಹಿತ ಸಂಸ್ಕಾರೋಪ ಬೃಂಹಿ  
9. ತಾತ್ಕಶ್ಚಿ ಸಮುತ್ಪಾಟಿತಾ ಶೇಷರಿಪುಮು [ಣ್ಣ] ರೇನ ಸ್ವ ಕಾಲೋಪ ಭುಕ್ತವರ್ಗತ್ರಯೇಣ ಸತತ ಪರಿಚಾ
- II b.** 10. ಯಮಾಣ ದೇವ (ದೇವ) ದ್ವಿಜಗುರುಣಾರ್ಥಿಜನ ವಾಹಿತಾರ್ಥ ಪ್ರದಾನಕಲ್ಪಪಾದವೇನ ಅನೇಕ  
ಸಮರ ವಿಜಯ  
11. ಲಬ್ಧಯಶಸಾ ವಿಜಿತಪಡ್ವರ್ಗೇಣ ಮಂತ್ರಾಚಾರ ದೂತಸನ್ನಿವಿಗ್ರಹ ಸಂಧನೀಯ ವಿಗ್ರಹ್ಯಾಸನ  
12. ಸಂಧನೀಯ ಪ್ರಯಾಣ ಪಾಷ್ಠಿಗ್ರಾಹ ಮಂಡಲ ಯಂತ್ರದುರ್ಗವಿಧಾನ ಜನಪದ  
13. ಕೋಶಪಾರಾಮಾತ್ಯ ವಿಭಾಗ ಕುಶಲಾಃ ದೇವಮಾನುಷ [ನ] ಯಾಪನಯ ನಿಪುಣಾಃ
- III a.** 14. ಪ್ರತ್ಯಕ್ಷಾಪ್ರತ್ಯಕ್ಷದೇವಾಃ ಸದ್ವಿರೋಪಪ್ರಸಾದಾಃ ಪ್ರಜಾಪತಯಃ ವರ್ಣಾಶ್ರಮಧ  
15. ಮೌಣಾಂಪಾಲಯಿತಾರಃ ತಸ್ಮಿನ್ ಸೇನ್ದ್ರಕ ವಿಷಯ ಸಂಗಮಪುರಂ ಸ್ಥಾಯಿತ್ಯಾ ಪ್ರಾಸಾದ ಪ್ರಾ  
16. ಕಾರ ಬದ್ಧೋದ್ಯೋಗಾನಾಂ ಚತುರ್ದಶಾಷ್ಟಕುಟುಂಬಾನಾಂ ಪಟ್ಟಿಮನಿರತಾನಾಂ ವೇದಪಾರಗಾನಾಂ  
17. ಮೈಶಾಖ ಪಾರ್ಣಮಾಸ್ಯಾಂ ಶಾರಾಭೋಗೇನ ಅಷ್ಟಸಹಸ್ರವಿಷಯ ಕೃತ್ಯಬರ್ಹಿಷೀಣ  
18. ವಳ್ಳಾ ವಿ ವಿಷಯ ಪಞ್ಚಾಗ್ರಾಮ ಕೇರ್ಣಿಗಾಲೂರ್ಪೊಸವಳ್ಳಿ ಮೀದುಂಣ್ಣಿ ವಳ್ಳಿ ಕಾಚಾಪ್ಪ  
19. ಳ್ಳಿ ಕಾತುಳ್ಳಮಳಿಯುಂ ದೇವಾಳ್ಳಿ ವಿಷಯ ಕಿಜುಮುಂಡ ನೀರಿಣಾಂ ನಕರಸ್ಯ ದಶಮೋಭಾಗಃ  
20. ಚತುರ್ದಶಾಷ್ಟಕಾಂಸಭಾಜನಂ ವಲಿಂದ್ವಾತಾಮ್ರಭಾಜನಂ ವಿಷ್ಣುಃ ಸರ್ವಾಧರ  
21. ಣಾನಾಂ ಮಣಿಗ್ರಾಮಶ್ರೇಣಿ ಚತುಃಸಾಮನ್ತಚಿಗುರೆ ಅಮಣಿಯ ನಂದ್ಯಾಲ ಸೀಂಬಾ
- III b.** 22. ಲದೇಶಪ್ರಕೃತ್ಯಾಧ್ಯಕ್ಷಾಣಾಂ ಚಾತುರ್ವೇದ್ಯಾ ಸ್ತಪಾನೀಯಂಕಾಶ್ಯಪಾತ್ರೇಯ ಗೌತಮಧಾ  
23. ರದ್ವಾಜಸಗೋತ್ರಾಣಾಂ ಮುಗ್ಯಜುರ್ವೇದಪಾರಕಾನಾಂ ಭವಸ್ವಾಮಿನಾಂ ನಾಗದೇವ ವಿ  
24. ಪ್ಪುನಾಮಧೇಯಾನಾಂ ಯಜನಯಾಜನ ಅಧ್ಯಯನ ಅಧ್ಯಾಪನ ದಾನಪ್ರತಿ  
25. ಗ್ರಹೈಶ್ಚ ಪೃಥ್ವಿಃ ಕರ್ಮಭಿರಭಿರತಾ ದೇವಬ್ರಹ್ಮ ವಿತ್ಯಬಲಯಜ್ಞ ಮನುಷ್ಯೇಷು ಯ
- IV a.** 26. ಜ್ಞೇಷು ಪ್ರವೃತ್ತಾಃ ಹವ್ಯಗವ್ಯಾಪ್ಯಾಯನ ಕುಶಲಾಃ ಸ್ವಾಹಾಕಾರಸ್ವಧಾಕಾರ ವ್ಯಾಪಾ  
27. ರಾಃ ಮಂತ್ರ ಪವಿತ್ರಪೂತವಾಕ್ಯಾಃ ವಷಟ್ಕಾರ ಪ್ರಯೋಗಜ್ಞಾಃ ಶಾರಾಭೋಗಾನುಷ್ಠಾ [ನಾ]  
28. ನಾಂ ತುಮಿಯಲ್ಪ್ರಕ್ತಿ ಸರ್ವಾಧ್ಯಕ್ಷಾಣಾಂ ಸರ್ವಪರಿಹಾರದತ್ತಂ ಯೋಭಿರಕ್ಷಿತಾ  
29. ಉಕ್ತಶ್ಚ ಮನುನಾ
- IV b.** 30. ಬಹುಭಿರ್ವಸುಧಾಧುಕ್ತಾರಾಜಭಿಃ ಸಗರಾದಿಭಿಃ ಯಸ್ಯಯಸ್ಯಯದಾ ಭೂಮಿಃ ತಸ್ಯ ತಸ್ಯತದಾಪಲಂ  
31. ಅಧಿದರ್ಶತಂ ತ್ರಿಭಿರ್ಭುಕ್ತಂ ಸದ್ಭಕ್ತ ಪರಿಪಾಲನಂ ಏತಾನಿ ನನಿವರ್ತನೇ ಪೂರ್ವರಾಜ ಕೃತಾನಿ||  
32. ಸ್ವನ್ಮಾತುಂಸುಮಹತ್ಕೃತ್ಯಂ ದುಃಖ ಮನ್ಯಸ್ಯಪಾಲನಂ ದಾನಂ [ಂ]ವಾಪಾಲನಂ ವೇತಿ ದಾನಾತ್ಮಯೋನು  
ಪಾಲನಂ

## KEREGALUR PLATES OF MADHAVA II GANGA.

[illegible] $Ib$ 

2

4

[illegible]

6

8

၁။ အထွေထွေအားဖြင့် အောက်ပါအတိုင်း ဖော်ပြပါ  
 ၂။ အထွေထွေအားဖြင့် အောက်ပါအတိုင်း ဖော်ပြပါ  
 ၃။ အထွေထွေအားဖြင့် အောက်ပါအတိုင်း ဖော်ပြပါ  
 ၄။ အထွေထွေအားဖြင့် အောက်ပါအတိုင်း ဖော်ပြပါ  
 ၅။ အထွေထွေအားဖြင့် အောက်ပါအတိုင်း ဖော်ပြပါ

10

12

[illegible]

14

6

...  
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8

0





- V b. 33. ಸ್ವದತ್ತಂಪರದತ್ತಂವಾ ಯೇಹರೇತಿಮನುಸ್ಸರಾ ಪಪ್ಪಿಂ ಮರ್ಪಸಹಸ್ರಾಣಿ ನರಕಂ ಪ್ರತಿಪದ್ಯತೆ || ಶ್ರೀ ||  
 34. ಶ್ರೀ ಕೊಡಲರಾ ನಾಗಂಜನಾಕೃತ ಮಿದಂ || ಶ್ರೀ ||

I a.

*Transliteration.*

1. śrī jitam bhagavatā gata-ghana-gaganaśbhēna śrīmat Jāhnavēya-kulāmala-
2. vyōmāvabhāsa-bhāskarah svakhādgaika-prahāra-khaṇḍita-mahā-śilā-
- stambha-
3. svasti labdha-bala-parākramah Kāṇvāyanasa-gōtrah śrīmat Komgoṇi-
4. mahādhirājō bhuvō vibhūtayē bhavat tat-putrō Nitiśāstra-kusalō Dattaka-
5. sūtrasya vrittēḥ prañētā śrīman Mādhava-mahādhirājas tad-aurasah
- dvirada-turagādhirōhana-

II a.

6. nipuṇō dhanurabhiyōga-sampādita-sampad-viśēshah śrīmad Harivarma-
- mahādhirajas tad-aṅgajah
7. śrīmad Viṣṇu-gōpa-mahādhirājas tan-nandanah śrīman Mādhava-mahā-
- dhirājasya sva-vamśōchita-guṇa-gaṇā-
8. lankṛitasya svabhūja-vala<sup>1</sup>-vīryavāpta<sup>2</sup>-rājyēna Artha-sāstra-jnāgāhita-
- samśkārōpabṛihmi-
9. tātina-śakti-samutpāṭitāśēsha-ripumaṇḍalēna sva-kālōpabhukta-vargga-
- trayēna satata-parichā-

II b.

10. ryanāna-dēva-(dēva)-dvija-guruṇā' rthijana-vāchitārttha-pradāna-Kalpa-
- pādapēna anēka-samara-vijaya-
11. labdha-yāsasā vijita-shaḍ-vargēṇa mantrāchāra-dūta-sandhi-vigraha-
- sandhanīya-vigrihyāsana
12. sambhūya-prayāṇa pā [r] shni-grāha-maṇḍala-yantra-durga-vidhāna
- jana-pada-
13. kōśa-paurāmātya-vibhāga-kusalāḥ dēva-mānusha[na] yāpanaya-nipuṇāḥ

III a.

14. pratyakṣā-pratyakṣa-dēvāḥ sadyō-rōsha-prasādāḥ prajāpatayah varṇā-
- śrama-dha-
15. rmmāṇām pālayitārah tasmin Śēndraka-vishayē Saṅgamapura [ṁ] sthā-
- payitvā prāsāda-prā-
16. kāra-baddhōdyōgānām chaturdaśāshṭa-kuṭumbānām shaṭkarma-niratānām
- vēda-pāragānām
17. Vaiśākha-paurṇamāsyām śālābhōgena aṣṭa-sahasra-vishaye kṛichchhra-
- barhishtā-

<sup>1</sup> Read bala. <sup>2</sup> Read vīryavāpta

## III b.

18. Vallāvi-vishaya-pañcha-grāmē Keregālūr Posavalli Mīdunḍavalli Kāch-  
appa-
19. lli Kātullamaliyum Dēvālge-vishayē Kirununḍa-nīriṇām nakarasya  
daśamō bhāgaḥ
20. chaturdaśāṣṭa-kāṁsabhājanam valīm dvau tāmra-bhājanam Viṣṇuḥ  
sarvābhara-
21. nānām Maṇigrāma- śrēṇi-chatuḥ-sāmanta-Ṭegure-Amaṇiya-Nandyāla-  
Sīmba-

## IV a.

22. la-dēsa-prakṛityādhyakṣhāṇām chāturvēdyā sta-pāṇiyam Kāśyap Ātrēya  
Gautama Bhā-
23. radvājasagōtrāṇām Rīg-yajurveda-parakāṇām <sup>1</sup> Bhavasvāminām Nāga-  
dēva-Vi-
24. śṇu-nāmadhēyānām yājana-yajana-adhyayana-adhyāpana-dāna-prati-
25. grahaṣ cha śaḍbhiḥ karmabhir abhiratā dēva-brahma-pitri-bali-yajña-  
manushyēshu ya-

## IV b.

26. jñēshu pravṛittāḥ havya-gavyāpyāyana-kuśalāḥ svāhākāra-svadhākāra-  
vyāpā-
27. rāḥ mantra-pavitra-pūta-vākyāḥ vashaṭkāra-prayōgajñāḥ śālā-bhōgānu-  
shṭhā-[nā]-
28. nām Tuviyalsrashṭhi-sarvādhyakṣhāṇām sarva-parihāra-dattam yō-  
bhirakṣhitā
29. uktam cha Manunā

## V a.

30. bahubhir vasudhā bhuktvā <sup>2</sup> rājabhiḥ Sagarādibhiḥ yasya yasya yadā  
bhūmiḥ tasya tasya tadā phalam
31. adbhir dattam tribhir bhuktam sabhyaścha <sup>3</sup> paripālanam ētāni na nivar-  
tantē pūrva-rāja-kṛitāni cha
32. svam dātum sumahat śakyam duḥkham anyasya pālanam dāna [m] vā  
pālanam vēti dānāt śrēyōnupālanam
33. sva-dattam <sup>4</sup> para dattam <sup>5</sup> vā yō harēti vasundharā [m] shasṭīm varsha-  
sahasrāpi narakam pratipadyate
34. Kōḍalarā Nāgaṁṇanā <sup>6</sup> kṛitam idam

<sup>1</sup> Read pāragāṇām.<sup>4</sup> Read dattam.<sup>2</sup> Read bhuktā.<sup>5</sup> Read dattam.<sup>3</sup> Read sadbhiḥ cha.<sup>6</sup> Read Nāgaṁṇena.





LL. (1-5).

*Translation.*

*Good fortune.*—Victory to the God (Padmanābha) resembling the sky free from clouds.

The illustrious Kongoṇi-mahādhiraṇa, a sun in illumining the clear firmament of the auspicious Jāhnavēya family, having obtained strength and valour by means of the great stone pillar cut asunder with a single stroke of his sword, and belonging to the Kānvāyana-gōtra, made the earth prosperous.

His son (was) the illustrious Mādhava-mahādhiraṇa, an adept in the science of polity and the author of a commentary on Dattaka's aphorisms.

LL. (6-11).

His son (was) the illustrious Harivarṇa-mahādhiraṇa, skilled in mounting elephants and horses, and possessed of great wealth obtained by the use of his bow.

His son was the illustrious Viṣṇugōpa-mahādhiraṇa.

His son was the illustrious Mādhava-mahādhiraṇa, adorned with numerous qualities befitting his race, obtainer of his kingdom by his prowess and the might of his arms, uprooter of all the hosts of enemies by his own energy strengthened by his skill (in polity) too deep even for those versed in the Arthaśāstra, enjoyer of the three objects of worldly existence (*dharma, artha, kāma*), constantly engaged in the service of the gods, Brahmans and elders (*guru*), a Kalpa-tree in granting the desires of the supplicants, obtainer of glory by victory in numerous battles, and conqueror of the six vargas (*kāma, krōdha, lōbha, mōha, mada, and mātsarya*).

LL. (11-28).

That king Mādhavavarṇa established Sangamapura in Sēndraka-vishaya and made, on the full moon day of Vaiśākha with pouring of water, to be enjoyed as *śalābhōga* (gift for the use of a prayer hall or congregation), free from imposts, the gift of the five villages Keregālūr, Posavalli, Miduṇḍavalli, Kāchāpalli and Kātullaṃaḷi situated in the province of Vallāvi, filled with subjects engaged in religious penances and sacrifices (*kriśchhira-barhishina*), a eight-thousand province and also of the right to collect a tithe from the corporation (*nakara*) of Kirumūḍaniru in the province of Dēvālge. (The king also presented the donees with) 22 bronze vessels, a bull (for carrying things), two copper vessels and (an image)? of Viṣṇu and several ornaments.

The donees were 22 families of Brahmans, versed in the six duties (*yajana, yājana, adhyayana, adhyāpana, dāna, pratigraha*) and the study of the Vēdas, and employed within the palace enclosure, adepts in counsels and in the determination of the usage to be followed, acting as envoys, advising on making alliances or wars, determining with whom to ally and when to keep quiet after proclaiming war, (*vigrihyāsana*), how to march forth to battle in combination with others, and how to attack an enemy in the rear, skilled in the protection of the state (*maṇḍalā*),

in wielding the implements of war, and in the construction of fortresses, in governing the rural areas (janapada), the treasury and the urban areas, in the supervision of ministers employed; skilled in interpreting the pleasure and displeasure (*nayāpanaya*) of gods and men; who are gods both visible and invisible, quick to resent and quick to be pacified, lords over men, protectors of the duties of the different castes and *āśramas* (stages of life: bachelor, married, hermit and ascetic), chiefs over Maṇigrāma Śrēṇi and chiefs over the citizens of the four subordinate districts of Ṭegure, Amaṇiya, Nandyāla, and Sīmbāla<sup>1</sup> born in Kāśyapa, Ātrēya, Gautama and Bharadvāja-gōtras, deeply versed in Ṛig and Yajur Vēdas, bearing the names Bhavasvāmi, Nāgadēva, and Viṣṇu; devoted to the six duties of performing sacrifices, officiating at sacrifices, studying and teaching the Vēdas, making and receiving gifts; engaged in making offerings to the gods, in the study of the śāstras, performance of ancestral ceremonies, offering of food to animals (dogs, crows, etc., *bali-yajña*), and hospitality to men; adepts in sacrifices for gods and manes; engaged in the repetition of the words *svāhā* and *svadhā* (in oblations offered to the gods and *pitṛis*); uttering the words purified by the repetition of the sacred formulæ, versed in the use of the syllable *vashat* (in sacrifices), and engaged in congregational services; and lords over the merchants of the Tuviyal group (Tuviyal-śrēshṭhisarvādhyaksha).

#### LL. 29-33.

He who protects (this):—It is said by Manu—The earth is enjoyed by many kings beginning with Sagara. To him who is the owner of the land at the time accrues the fruit (of the gift of the land). That which is given away with pourings of water, and which is enjoyed by three (generations) and which is maintained by righteous men and which is given away by former monarchs—these can never be taken away. It is far easier to give away what is one's own but it is very difficult to protect another's gift. Between making a gift and protecting a previous gift, protecting is more meritorious than making the gift. He who takes away the land bestowed by oneself or by others will dwell in hell for sixty-thousand years.

#### LL. 34.

This is the work of Nāganna of Koḍalar (Koḍalūr).

*Note.*

#### Description.

The grant consists of five plates 10" × 2" with a ring 3" in diameter bearing the seal of an elephant. The plates are written on both sides, except the first and the

<sup>1</sup> chatus-sāmanta Ṭegure, etc. might also mean Ṭegure-dēśa, etc., which was divided among four sāmantas.

last. The ring was not cut at the time the plates were received. The surface of the fourth plate is broken in some places but no letters are lost. Five lines of writing are found in the first plate but the other plates have four lines on each surface. Each line contains about 28 letters.

### Paleography.

The grant is engraved in Old Kannāḍa characters. The letters are generally well-formed, though slightly cursive. In some places, as in plate II, they are not deeply cut. The characters seem to belong to the close of the 5th century A. D. and resemble the alphabet of the Penugonḍa plates in general with a slight incline to left. The test letters *bha*, *kha*, *ja*, etc., found in the plates (LL 1 and 2 *bha*, L2 *kha*, L1 *ja*) all belong to this period. The anusvāra is indicated by a dot over the letter and the reduplication of consonants is indicated by a dot to the left of the letter, e.g., *stambha* in line 2, *vrittēḥ* in line 5. The mistakes in orthography are not many. It has to be noted that the *upaḥmāntya* is written in this record without the *rēpha* which is usual in the grants of several Gaṅga kings.

### Language.

The language is Sanskrit throughout and mostly prose except for the imprecatory stanzas in LL 30-33 which are in the Anuṣṭup metre. Though the language used is generally correct, the frequent change of *riḥhakti* or case-ending in the case of epithets qualifying the same substantive causes considerable confusion in meaning. Thus for Mādhava, son of Viṣṇugōpa, we have first the nominative *tan-nandanah* in line 7, next the genitive *guṇagaṇḍalamkṛitasya* in line 8 and the instrumental—*rājyēna* in line 8 and also in LL. 9, 10 and 11. Similarly we have the nominative plural used for several epithets qualifying *prajāpatayah* in LL. 11-15. But in line 16 we find the genitive plural used for *prāsāda-prākāra-baddho-dyōgānām chaturdaśaśṭa-kuṭumbānām*. Whether these words refer to *prajāpatayah* in line 14 or to a separate set of people cannot be determined. Similarly the genitive plural is used in LL. 21-24 while the nominative plural is used in LL. 25-27 to denote probably the same persons. The phrases Kātullāmaḷiyum in line 19 and Kōḍalarā in L. 34 have case endings in Kannāḍa. This is probably due to their being proper names denoting certain villages.

### Maker of the grant.

The grant is stated to have been made by Kōḍalarā Nāgaṇṇa. Whether Nāgaṇṇa was the composer or the engraver of the grant is doubtful. Perhaps he belonged to the family or tribe of Kōḍalar: or Kōḍalarā may be a mistake for Kūḍalūra, meaning the village Kūḍalūr. In the latter case *Sangamapura* in L. 15 is the Sanskrit equivalent of the name *Kūḍalūr*.



### Purpose of the inscription.

The record registers the creation of a new town called Sangamapura by the Gaṅga king Mādhava, son of Viṣṇugōpa, in Sēndraka-vishaya and the gift by him of five villages Keregālūr, etc., situated in Vallāvi-vishaya, a eight-thousand province and also of the right to receive a tithe of the income of merchants in Kirumunḍaniru (?). The donees were twenty-two families of Brahmans who were employed probably as ministers to give advice and work for the king chiefly in matters connected with the defence of the country and foreign policy. They were well-versed in the Vedic studies and Vedic ritual. They belonged to Kâśyapa, Ātrēya, Gautama and Bhāradvāja-gôtras. Only three names are given for the donees, Bhavasvāmi, Nāgadēva and Viṣṇu. These were the more prominent of the donees. The donees seem to have been presented also with certain utensils of bronze for domestic use and a bullock for carrying purposes and an image of Viṣṇu. But the meaning of this line is not quite free from doubt.<sup>1</sup> We have also certain epithets, such as heads of the Maṇigrāma-śreni and the inhabitants (?) of Tegure, Amaniya, Nandyāla and Simbāla districts in LL. 21-22. Whether these apply to the donees as seems to be evident from the context or whether these merely indicate the witnesses to the grant as is found in some records, the word *samaksham* being omitted after *chāturvēdyā* in L. 22 in the present record, cannot be determined (M. A. R. 1924, PP. 69, 71). The epithet *Tuviyal-ā, śshthi-sarvādhyakshānam* (L. 28) may also relate to the witnesses. A merchant of the Tuviyal-gôtra is referred to in the Bannahalli plates (E. C. V. Belur 121).

### Geographica ].

Sēndraka-vishaya containing the villages granted is identified with the north-west of the Mysore State roughly corresponding to the Nāgarkhaṇḍa of later times (E. C. V. Intr. P. 3; M. A. R. 1929, P. 55). It is also referred to in the Bennur plates (E. C. V. Belur, 245) of the Kadamba King Vijaya-Śiva-Kṛṣṇavarma and the Tagare plates of the Gaṅga king Polavīra (M. A. R. 1918, P. 41). In the latter record it is associated with Vallāvi-dēśa as in the present grant. Vallāvi-dēśa which is also referred to in the Bannahalli plates of the Kadamba King Kṛṣṇavarma (E. C. V. Belur 121) is identified with Ballāvi-seventy in the Honnali Taluk, Shimoga District (E. C. V. Intr. P. III). Ballāvi is also the name of a village in Tumkur Taluk, but the former is more probably the place named here. The villages granted, namely, Keregālūr, Posavalli, etc., cannot be identified. Dēvalge province is evidently the Dēvalige-nāḍ of later times and includes parts of Bēlūr and Chickmagalur Taluks.

<sup>1</sup> It is possible that the words used for the donations here might indicate taxes such as  $\frac{1}{14}$  and  $\frac{1}{8}$  on bronze vessels and *vali* and Viṣṇu (coins with the image of bull and Viṣṇu) paid on copper utensils and jewellery manufactured or sold.

Of the villages Tēgure, Amaniya, Nandyāla and Simbāla referred to in L. 21, the first, third and fourth are met with in the Kodanjeruvu grant of the Gaṅga king Avinīta found in Siḍlaghaṭṭa Taluk, Kôlār District. The villages are associated with the province of Sēndraka (M. A. R. 1924, P. 69). The same villages are also referred to in the Nallāla grant of the Gaṅga king Durvinīta found in the same village in the Siḍlaghaṭṭa Taluk (M. A. R. 1924, P. 71).

Sangamapura, too, cannot be definitely identified. Kūḍli at the confluence of the Tungā and Bhadrā in Shimoga Taluk, Kūḍlūr in Chamaraṇanagar Taluk where the Honnuhole receives a tributary, Harihar where the Tungabhadra receives Haridrāvati, etc., might each be called Sangamapura, (a town of confluence) but they are not so called in the inscriptions. If Tēgure of this grant is to be identified with the village Tagare in Bêlūr Taluk, then the Kuru-Kūḍalūr of the Tagare grant might be considered to be the same as Sangamapura of our grant. There is a Kūḍalur near Belur where two minor streams meet. Three villages Kāchihalli, Hosahalli and Kaḍumanahalli are shown in the village list of Belur Taluk. These villages probably are the same as Kāchāppalli, Posavalli and Kātullamali of our present record. But Vallāvi-vishaya comprising Honnali Taluk is far off, unless as stated in the record it was a 8,000 province extending to parts of Bêlūr Taluk.

### History.

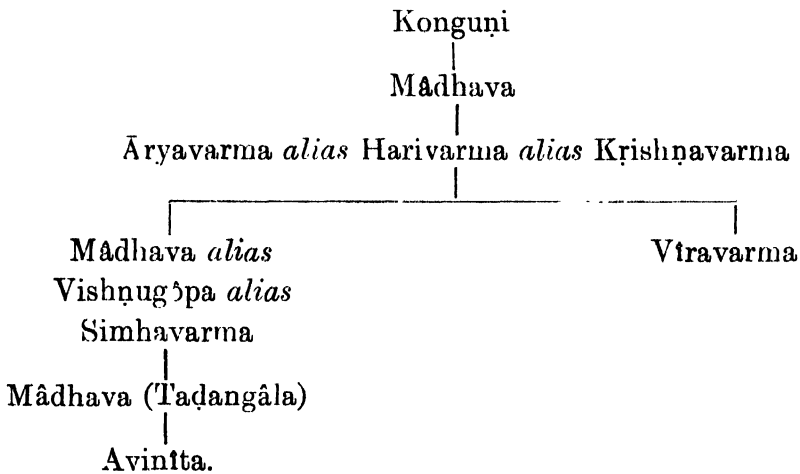
The inscription records a grant made by the Gaṅga king Mādhava, son of Vishṇugōpa. The predecessors of these kings, namely, Koṅgoṇimahādhirāja, his son Mādhava, his son Harivarman whose son was Vishṇugōpa are all given the usual epithets qualifying them and met with in inscriptions.

It is now well known that the evidence of the copper plates on Gaṅga genealogy is conflicting. Prof. Jouveau Dubreuil in his *Ancient History of the Dekhan* (p. 101ff) reviewed the evidence and suggested that there were two dynasties of the early Gaṅgas, namely, the Gaṅgas of Talkād and the Gaṅgas of Paruvi. According to him the latter issued the Penugonḍa plates. He went further and thought that Kṛishṇavarman Gaṅga of the Beṇḍiganahalli plates (Mysore Arch. Report 1914-15, Plate XVIII) was the son of Mādhavavarman of the Paruvi branch. Mr. R. Narasimbachar, while editing the Kūḍlur plates of Mārasimha, thought the suggestion ingenious but did not accept it (Mysore Archaeological Report 1921, p. 29). There can be little doubt that the genealogy as given in the Kūḍlur plates of Mārasimha is also correct. In 1924 while editing the Chukuttur plates of Śimhavarman Gaṅga, Dr. Shama Sastry agreed that the dynasty of the Penugonḍa plates was different from that of the Kodanjeruvu plates, the latter's genealogy being identical with the earlier part of that given in the Kūḍlur plates of Mārasimha. To these two branches he added a third as mentioned in the Chukuttur plates. (M. A. R. 1924, p. 17.)

Since in the present report three important records of the western Gaṅgas are published (Nos. 3, 36 and 88), each with a different genealogy, the subject may be further reviewed here. Though some of the alleged records of the Gaṅgas are definitely spurious, there could be no doubt about the genuineness of a large number of them like (1) the Kūḍlur plates of Mârasimha which are supported by the Keregâlur plates of Madhava II (No. 3 of this report); (2) the Penugonḍa plates which are supported by the Kūḍlur plates of Mâdhavavarma (No. 88 of this report); and (3) the Chukutṭur plates of Simhavarma (Mysore Archæological Report 1924, No. 81) which support the Beṇḍiganahallî plates (Mysore Archæological Report 1914-15, plate XVIII). All the three genealogies may be accepted. The problem now is to reconcile them.

There are three theories possible according as we conclude that only one dynasty existed or two or three.

If the dynasty was only one, then the first six rulers would be as follows:—



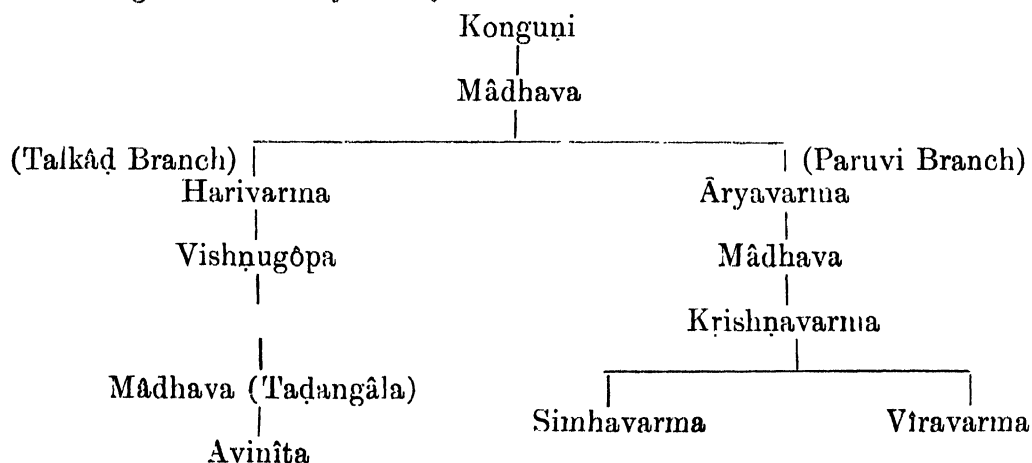
This theory is weak since (1) it is assumed that single persons bore a variety of highly differentiated names, (2) Viravarman is mentioned only in one of the records and (3) the Pallava overlordship is acknowledged in two only of a large number of inscriptions.

The second theory would be that the dynasty of the Penugonḍa plates is different from that of the Keregâlur plates. To the former, which we shall call with Dubreuil the 'Paruvi dynasty,' belonged Mâdhavavarma of the Penugonḍa and Kūḍlur plates (No. 88). He ruled over at least the Paruvi and Marukara-vishayas consisting of the Tumkur and Anantapur districts. His father was Āryavarma or Ayyavarma who was the son of Mâdhava I, the author of a commentary on Dattaka-sûtras and the common ancestor of both the Gaṅga branches.

Simhavarma of the Chukutṭur plates states that his father Kṛishṇavarma who ruled over Kaivâra-vishaya in the Kolar District was the son of Mâdhavavarma whose father was Konguṇivarma. The Beṇḍiganahallî plates appear to

refer to the same Mādhava and Kṛishṇavarma. It is not known whether Āryavarma had also the name Konguṇivarma after his grandfather. If he had, Kṛishṇavarma would be Paruvi Mādhava's son. If he did not, he would be one of the three sons of Mādhava I, each of whom would appear to have been at the head of a kingdom after their father's death. The main difficulty about the latter position would be that while the Tumkur and Anantapur Districts were subordinate to the Pallavas, the Kaivāra Vishaya in the Kolar District would be independent, according to the Chukuttur and Bendiganahalli plates which are silent about the Pallava connection. This dynasty does not acknowledge the overlordship of the Pallavas and was probably a third branch ruling independently. If Kṛishṇavarma was a son of Paruvi Mādhava, he may be taken to have become independent of Pallava suzerainty after his father's death. In that case the Paruvi dynasty would consist of Āryavarma, his son Mādhava (both of whom were vassals of the Pallavas), Kṛishṇavarma and his sons Simhavarma and Yuvarāja Vira Varma who were free from the Pallava yoke. The territory held by this Paruvi dynasty may have consisted of the Paruvi, Marukara and Kaivāra Vishayas forming a solid area of about three districts, namely, Anantapur, Tumkur and Kolar.

According to this theory the dynastic table would be as follows:—



The weakness of this theory would be that two assumptions would have to be made: (1) that Kṛishṇavarma became independent of the Pallava yoke, though his father and grandfather were crowned by the Pallava overlords; and (2) that the reigns of four generations of the Paruvi Branch were equivalent in length to two of the Talkād Branch, namely, those of Harivarma and Vishṇugōpa, since the empire appears to have become reunited under Taḍangāla Mādhava who held sway over the Tumkur and Kolar Districts also (E. C. X Mb. 263).

The third view would be that there were in all three distinct branches of the Gaṅgas. The dynasty, mentioned in the Keregālur and Marasimha plates, which was perhaps the main branch was descended from Konguṇivarma and

Mâdhava I, through Harivarma whose son was Vishṇugôpa. Vishṇugôpa's son was Taḍangâla Mâdhava or Mâdhava II who granted the Keregâlur plates and who was the father of Avinîta. This Avinîta of the Talkâḍ branch appears to have acquired possession of the Paruvi area. It is also possible that the Gaṅga Empire was divided after the death of Mâdhava I, perhaps owing to a disputed succession between his sons Harivarma, Krishṇavarma and Âryavarma, who got respectively Talkâḍ, Kaivâra and Paruvi. The Pallava Emperor Simhavarma probably intervened on behalf of Âryavarma and crowned him. The separation of the kingdoms appears to have existed for two or four generations between 400 and 500 A. D. However it was the Talkâḍ dynasty which ultimately won the mastery. This theory has also its weak points.

To the information gathered from the plates discussed above, we may add the facts about the succeeding generations as supported by what is gathered from the Gañjâm plates and the newly discovered Dêvarahallî stone inscription of Śivamâra. (For the genealogy of the main dynasty see notes on No. 36 below.)

### Date.

The present record mentions no year but names only the full moon day of Vaiśākha. Thus the date cannot be determined with any approach even to approximation.

But on the basis of the above discussion it may be stated that Mâdhava II (Taḍangâla), the author of the present grant reigned just before his son Avinîta and was a contemporary of the last Paruvi Gaṅga ruler. If the latter was Mâdhava, the author of the Penugonḍa plates (C. 475 A. D.), the Keregâlur plates may be assigned to about the same date. But if the last of the Paruvi rulers was Simhavarma, grandson of the abovenamed king, then these plates may be assigned to about 500 A.D.

### Other Particulars.

The various terms *sandhi-vigraha*, *vigrihyasana*, etc., found in LL 11-13 are met with in Kauṭilya's Arthaśāstra. That several families of Brahmans were employed to help the king in his foreign policy and defence of the country, at the same time preserving their Vedic learning and religious duties, and that they were rewarded with grants of land and the right to collect certain taxes on merchandise in certain places would be interesting for a study of the social history of the period [cf. Kauṭilya's Arthaśāstra Bk. I, ch. 9; Bk. II, ch. 22].

## 4.

## KADUR DISTRICT.

CHIKMAGALUR TALUK.

On a set of copper plates of the Vijayanagar King Narasimha dated S. 1326 in the possession of Gôpâlakṛishṇa Bhaṭṭa in the village Ambale in the hobali of Chikmagalur.

Size 13"X6".

Two plates with ring: Dêvanâgarî characters and Sanskrit Language.

ಕಡೂರು ದಿಷ್ಟಿಕ್ಟಿನ ಶಾಸನಗಳು.



ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು.

ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು ಕನದಾ ಹೋಬಳಿ ಅಂಬಳಿ ಗ್ರಾಮದಲ್ಲಿ ಗೋಪಾಲಕೃಷ್ಣಭಟ್ಟರ ಮನೆಯಲ್ಲಿದ್ದ  
ತಾಮ್ರ ಶಾಸನ (೨ ಹಲಗೆಗಳು ಉಂಗರ ಮಾತ್ರ)

ದೇವನಾಗರಾಕ್ಷರ

- I B. 1. ಒಂನಮೋ ನಾರಾಯಣಾಯ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ  
2 ಚಾಮರಚಾರವೇ || ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸಂಧಾ  
3 ಯಶಂಧವೇ || ಸತ್ಯೈಕವ್ರತಪಾಲನೋಗುಣನಿಧಿಃ ಶ್ರೀಮಾ  
4 ನ್ ತೃತೀಯಾರ್ಯಪಾನ್ ಪಂಚಾಮ್ನಾಯಪರಃ ಪಡತಪಃ ದೃಢ  
5 ಸತಾ [ಂ] ಗನರ್ವಂಸಹ || ಅಷ್ಟವ್ಯಕ್ತಿ ಕರಾಧರೋ ನಮಿ  
6 ಧಿಃ ಪುಷ್ಯದೃಶಃ ಮತ್ಯಯಃ ಶ್ರೀಮಾನ್ ರಂಗಮಹೀಪತಿ  
7 ಏರ್ವಯತೇ ಧರ್ಮಾ ಗ್ರಣೇ ಶ್ರೀ ಗುಣೇ ತಸ್ಯಶ್ರೀರಂಗರಾಜ  
8 ಸ್ಯ ಪತ್ನೀತಿಮಾಂಬಿಕಾ ಬಧಾ ತಸ್ಯಾಂ ಸಂಜನಯಾಮಾಸ  
9 ಶ್ರೀನೃಸಿಂಹಪ್ರಾಪ್ಯ ಧೂಧುಜಂ ಸಪ್ರಾಪ್ತ ಯೌವನೋರಾಜ ನೃ  
10 ತಿಂಹ್ಯ ತಿಲಕಸ್ವಯಂ ಶ್ರೀರಂಗತಿಲಕಂತಾತಂ ತೋಷಯಾ  
11 ಮಾಸಚೇಷ್ಟಿತೈಃ ಆರೋಕ್ಯತನಯಂ ರಾಜಾ ರತ್ನಸಿಂ  
12 ಹ್ವಾಸನೇ ತದಾ ಅಭಿಷಿಚ್ಛ ಸಮೃದ್ಧಾರ್ಥಃ ಸಾಮ್ರಾ  
13 ಣೈಶ್ಚಕ್ರವರ್ತನಂ ಸಪತ್ನೀಕೋ ಯಯೌ ತೂರ್ಣಂ ವಾನಪ್ರ  
14 ಸ್ಥಾಶ್ರಮಂ ತದಾ ತತೋ ನೃಸಿಂಹೈಃಪತಿಃ ಚಿತ್ವಾಸ  
15 ವರ್ವದಿಗಂತರಂ ಸಸೈನ್ಯಃ ಪ್ರವಿವೇಶಾಸೌ ಚಂದ್ರದ್ರೋಣ ಮ  
16 ಹೀಧರಂ ತತ್ರತ್ಯ ಬದರೀನಾಮ್ನಾಃ ನದ್ಯಾಸ್ತೀರೇ ಸು  
17 ವಿತ್ತರಾಂ ವೇರಾಪುರೀಂ ಪುರಃಪ್ರಾಪ್ಯ ದುಷ್ಪ್ವಾ ಶ್ರೀಕಶವಂ  
18 ಹರಿಂ ತುರಾಧಾರಂ ತತ್ರಕೃತ್ವಾ ಬ್ರಾಹ್ಮ [ಣೇ] ಭ್ಯೋದದೌ ಬ  
19 ಹು ತಸ್ಮಿನ್ದೇಶೇ ದ್ವಿಜಂ ದೃಷ್ಟ್ವಾವೇದಶಾಸ್ತ್ರಾರ್ಥ ಪಾ

20. ರಗಂ ಸಂತುಷ್ಟಹೃದಯೋರಾಜಾ ವೇರಾಪುರ್ಯಾಉದಗ್ಧಿ  
 21. ಶಿ ಕ್ರೋಶದ್ವಯ ಮಿತೇದೇಶೇ ಸುಖಸಂ ವಾಸನೋಚಿ  
 22. ತೇ ದೇವಕಾಭಿದಸೀಮಾಯಾಃ ಧೂಷಣಂಜನತೋಪ  
 23. ಣಂ ಸೋಮಶೆಟ್ಟಪಲ್ಲರಿಕಿಪ್ರಥಿತಂಗ್ರಾಮ ಮು  
 24. ತ್ರಮಂ ಶ್ರೀವೆಂಕಟಪುರಂ ಚೇತಿ ಕೃತ್ಯಾ ನಾಮ ಸುಧಾರ್ಮಿ  
 II A. 25. ಕಃ ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯೋಪೇತಾಧ್ಯದಯೇ ಶಾಲವಾ  
 26. ಹನೇ ನಪುನ್ಯತ್ರಾಗ್ನಿ ಚಂದ್ರಾಂಕೇ ವತ್ಸರೇತಾರಣೀಶುಭೇ ಶ್ರಾ  
 27. ವಣೇಮಾನಿಪಾರ್ಣಮ್ಯಾಂ ಸೋಮವಾರೇ ಮಹೀಪತಿಃ ಸ್ಥಾಪ್ಯ  
 28. ಸೋಮೇಶ್ವರಂ ಲಂಗಂ ಕೇಶವಂ ವೇಂಕಟಾಪುರೇ ಏಕಭೋಗ್ಯಂ ತತಃ  
 29. ಕೃತ್ಯಾಪುತ್ರ ಶ್ರೀರಂಗಧೂಪತೇಃ ಪಾತ್ರಸ್ತಿರುಮಲ ರಾಯ  
 30. ಸ್ಯ ಶ್ರೀನೃಸಿಂಹ್ಯಮಹೀಪತಿಃ ಆತ್ರೇಯಗೋತ್ರೇಚೋತ್ಪನ್ನಃ  
 31. ಆಶ್ವರಾಯನ ಶಾಖಯಾ ಆಪಸ್ತಂಬಾಖ್ಯಾಶಾಖಾ  
 32. ಯಾಂ ಲೋಪಿತಾಭಿಧೋತ್ರಕೇ ನಪತ್ರೇ ಕೇಶವಧುಷ್ಯ  
 33. ಸುತಾಯ ಶಿವಯಜ್ಞನಃ ಶ್ರೀಕಂಠವಾಜಪೇಯಾಯ ಸಾ  
 34. ಗ್ನಿಹೋತ್ರಕುಟುಂಬಿನೇ ಗ್ರಾಮಮೇನ ಮದಾದ್ಧೀರಃ ಶ್ರೀನೃಸಿಂ  
 35. ಹ್ಯಾಖ್ಯಾಧೂಪತಿಃ ದೇವಗೇರೇಪುರಂ ಪ್ರಾಚ್ಯಾಂ ಮುತ್ತುಗಂನ್ಮಂಚ  
 36. ದಕ್ಷಿಣೇ ಪಶ್ಚಿಮೇ ಶೆಟ್ಟಹಳ್ಳೇತಿ ಹಾಂನಪಲ್ಲೇ ತದು  
 37. ತ್ತರೇ ಏವಂಚೈವ ಚತುರ್ಧಿಕ್ಷು ಪ್ರಥಿತೇ ಧೂಪ್ರದೇಶಿಕೇ ನಿ  
 38. ಧಿನಿಕ್ಷೇಪಪಾಪಾಣ ತರುಗುಲ್ಮಾದಿಸಂಯುಕ್ತೇ ಆ  
 39. ಕ್ಷಿಣ್ಯಾಗಾಮಿ ತತ್ಪೂರ್ವಸಿದ್ಧಸಾಧ್ಯಾಪ್ತಸಾಧನೈಃ  
 40. ದತ್ತ್ವಾ ಗ್ರಾಮಂ ಬ್ರಾಂಹ್ಮಣಾಯ ಶ್ರೀ ವೆಂಕಟಪುರಂ ವಿಧುಃ ಉದ್ಧಿ  
 41. ಶ್ಯ ವಿಪ್ರಮುಖ್ಯಾಯ ಪುತ್ರಪಾತ್ರತದುದ್ಯಮೈಃ ಆಚಂದ್ರ  
 42. ಸ್ಥಾಯಿನೋಧೂತ್ವಾ ವಸದ್ಧಮಿತಿ ಚಬ್ರುವನ್ತಾಮ್ರ  
 43. ಪಟ್ಟಂ ಕಾರಯಿತ್ವಾ ಲಬಿತ್ವಾ ಗೋತ್ರಸೂತ್ರಕಂ ಭಾವಿ  
 44. ನಃ ಪ್ರಾರ್ಥಯನ್ ಧೂಪಾಂನ್ ಧರ್ಮಪಾಲಯತಧುವಂ [ಶ್ರೀ] ನೃ  
 45. ಸಿಂಹ್ಯಮಹೀಪಾಲಃ ಧರ್ಮಸ್ಥಾಪನತತ್ಪರಃ ಏಕೈ  
 46. ವಧಗೋ ಲೋಕೇ ಸರ್ವೇಷಾಮೇವ ಭೂಭುಜಾಂ ನಭೋಜ್ಯಾ  
 47. ನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾವಸುಂಧರಾ ಸ್ವದತ್ತಾದ್ಯುಗುಣಂ ಪು  
 48. ಣ್ಯ [೦] ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದ  
 49. ತ್ತಂನಿಷ್ಠುಲ [೦] ಧವೇತ್ || ಶ್ರೀ || ಶ್ರೀ || ಶ್ರೀರಂಗ |

*Transliteration.*

1. Ōm namô Nārāyaṇāya namas tunga-sīraś-chumbi-chandra-
2. chāmara-chāravê || trailókya-nagarā-rambha-mūla-s [t] ambhā-
3. ya Sāmbhavê || satyaika-vrata-pālanô guṇanidhiḥ śrīmā-
4. n tritīyāryapān panchāmnāya-parah shada tapah dṛiḍha
5. satānga sarvaṃsaha || Aṣṭa-vyakti-kalādhārô nava-ni-
6. dhiḥ pushyad-yaśah m (pr?) atyayaḥ śrīmān Ranga-mahīpati-
7. r vijayatê dharmāgrāṇī śrīguṇī<sup>1</sup> tasya Śrī-rangarāja-

<sup>1</sup> The stanza is corrupt.

8. sya patnī Timmāmbikā babhau tasyāṃ sanjanayāmāsa
9. śrī Nṛisimhākhyā-bhūbhujāṃ sa prāpta-yauvanō rāja-Nṛi-
10. timhva<sup>1</sup> tilaka svayam Śrīranga-tilakam tātām tōshaya-
11. māsa chēshṭitaiḥ ālōkya tanayaṃ rājā ratna-sim-
12. hvāsanō tadā abhishichya samṛiddhārthaḥ sāmra-
13. jyais<sup>2</sup> chakravartinam sapatnikō yayau tūrṇam vānapra-
14. sthāśramam tadā tatō Nṛisimhva-nṛipatiḥ jitvā sa-
15. rva-digamtaraṃ sa-sainyaḥ pravivēśāsau Chandradrōṇa-ma-
16. hīdharāṃ tatratiya-Badarī-nāmnīyāḥ nadyās tīrē su-
17. vistarāṃ Vēlāpurīm puraḥ prāpya drushṭvā Śrī Kāśavam<sup>3</sup>
18. Hariṃ tulā-bhāraṃ tatra kṛtvā Brāhṃa [nē] bhyo dadau ba-
19. hu tasmin dēśē dvijam dṛiṣṭvā vēda-śāstrārtha-pā-
20. ragam santuṣṭa-hṛidayō rājā Vēlāpurīyā udag-di-
21. śi krōśa- dvaya-mitē dēśē sukha-samvāsanōchi-
22. tē Dēvaśābhīdha-simāyāḥ bhūṣhaṇam jana-tōpa (sha ?)-
23. ṇam Sōmaśeṭṭipallir iti prathitaṃ grāmam u-
24. ttamam Śrī-Venkaṭapuram chēti kṛtvā nāma sudhārmī-

## II A.

25. kaḥ svasti śrī-vijayō-pētā-bhyudaye Śalivā-
26. hanē nagma-naitrāgni- chandrānke vatsare Tāraṇē śubhō Śrā-
27. vaṇē māsi paurnamyāṃ Sōmavārē mahīpatiḥ sthāpya
28. Sōmēśvaram lingam Kēśavam Venkaṭāpure ēkabhōgyam tataḥ
29. kṛtvā putra[h] Śrīranga-bhūpatēḥ pañtras Tirunalarāya-
30. sya śrī-Nṛisimhva-mahīpatiḥ Ātrēya-gōtrē chōtpannaḥ
31. Āśvalāyana-sākhya Āpastambākhyasākhā-
32. yām Lōhita-bhidha-gōtrakē naptrē Kēśava-bhattāsya
33. sutāya Śiva-yajvanāḥ Śrīkaṇṭhavājapēyāya sā-
34. gñihōtra-kuṭumbinē grāmam ēnam adād dhirāḥ śrī Nṛisim-
35. hvākhyā-bhūpatiḥ Bētagere-puram prāchyām Muttugamnuam cha
36. dakṣiṇē pāschinē Śeṭṭihallīti Hannēpalli tad-u-
37. ttarē ēvam chaiva chatur-dikshu prathitē bhū-pradēśikē ni-
38. dhi-nikshēpa-pāshāṇa-taru-gulnādi-samnyutē a-
39. kṣhiṇyāgāmi tat-pūrva sidhha-sādhyāśṭa-sādhanaḥ
40. datvā grāmam Brāhmaṇāya śrī-Venkaṭapuram vibhuḥ uddi-
41. śya vipra- mukhyāya putra-pautra-tad-udbhavaiḥ ā-chandra-
42. sthāyinō bhūtvā vasad-bham<sup>4</sup> iti cha bruvaṇ tāmra-
43. paṭṭam kārayitvā likhitvā gōtra-sūtrakam bhāvi
44. naḥ prārthayan bhūpān dharmam pālayata dh[r] uvam [śrī] Nṛi-

<sup>1</sup> Read simha. <sup>2</sup> Read sāmrajye. <sup>3</sup> Read kēśavam. <sup>4</sup> Read vasadhvam.



45. simhva-mahīpālaḥ dharma- sthāpana-tat-paraḥ ekai-  
 46. va bhaginī lōkē sarvēśhām ēva bhūbhujām na bhōjyā  
 47. na kara-grāhyā vipra-dattā vasundharā svadattā-dyugūṇam<sup>1</sup> pu-  
 48. nya [m] para-dattānu-pālanam para-dattāpahārēṇa sva-da-  
 49. ttam nishphala [m] bhavēt || śrī || śrī || Śrīraṅga |  
 (in Kannaḍa characters)

*Translation.*

**LL. 1-2.**

Ôm. Obeisance to Nârâyaṇa. Invocation to Śambhu.

**LL. 3-7.**

Victorious is the king Raṅga, foremost in righteousness and possessed of auspicious qualities, protector of the vow of truthfulness, a storehouse of righteousness, highly prosperous, ....., devoted to the five Āmnâyas (the four Vedas and the Mahâbhârata ?), firm in the observance of the 6 kinds of austerities (tapas or control of the five organs of sense and of mind), ruler of the earth with the seven elements of sovereignty, endowed with the attributes of the eight guardians of the regions, possessed of the nine treasures and of ever increasing fame.<sup>2</sup>

**7-9.**

The queen of that Śrīraṅgarâya was Timmâmbikâ and by her he got a son, the illustrious king Nṛisimha.

**9-10.**

After attaining youth, the king Nṛisimha pleased his father Śrīraṅga by his good conduct.

**11-14.**

Seeing his son (grown of age) the king installed him on the jewelled throne as the emperor and being fully satisfied went away early with his wife to lead the life of a hermit.

**15-19.**

Then king Nṛisimha conquered all the regions and with his army came to the mountain Chandradrôṇa. He next reached the great city of Vêlâpur (Bêlûr) on the banks of the river named Badarī and visited the god Vishṇu in the form of Kêśava.

<sup>1</sup> Read sva-dattâd dvigūṇam.

<sup>2</sup> This stanza seems to be an adaptation of the verse: satyaika-vrata-palakô dvigūṇadhī tryarthī chaturvêditâ pañcena-skandha-kṛitī śaḍ-anvaya-dṛiḍhas saptâṅga-sarvamaśaḥ aśṭa-vyakti-kalâdharô nava-nidhiḥ pushyad-daśa-pratyayaḥ smârtôcch-râya-dhurandharô vijayatâm śrī-Bukkaṇa-kshmâpatih which occurs at the commencement of Mâdhavâchârya's commentary on Parâśarasamṛiti known as the Parâśara Mâdhaviya and also in Kâlamâdhaviya, another work of the same author.

There he got himself weighed in the scales (against gold) and gave large sums of money to Brahmanas.

#### 19-24.

In that country he came across a Brahman deeply versed in the interpretation of the Vedas and Śāstras and being highly pleased with him, the virtuous king (gave away) the village known as Sômasettipalli, an ornament to the sîne (region) known as Dêvala and loved by all the people, situated within two *krôśas* to the north of Vêlapuri, where people could live happily, and renamed the village as Venkaṭâpura.

#### 25-28.

Be it well. In the auspicious, victorious and prosperous Śâlivâhana year, numbering mountains, eyes, fires and moon (1527), in the year Târâṇa, during the auspicious month Śrâvâṇa, on Monday the full-moon day, the king set up Sômêśvara-linga and Kêśava in Venkaṭâpura and made a gift of the village as *êkabhōgya* (enjoyable by a single person).

#### 28-42.

The son of the king Śrîraṅga and grandson of Tirumalarâya, the illustrious and heroic king Nṛisimha, a descendant of Âtrêya-gôtra and of Âśvalâyana-sâkhâ bestowed this village on Śrîkanṭha-Vâjapêya, a man of a large family tending the sacred fire, and belonging to the school of Âpastamba-sâkhâ and born of Lôhita-gôtra, grandson of Kêśavabhaṭṭa and son of Śiva-yajvâ. The boundaries on the four sides of the land granted are in the east Bêtageṇepura, in the south Muttuganna, in the west Setṭihalli and in the north Hânnepalli. The king granted the above village Venkaṭâpura with all its underground treasure, deposits, minerals, trees and plants, imperishables, future revenue, rights which have accrued before and rights which are possible hereafter comprising the eight rights of property to the Brahman, and spoke to him praying that he might live with his children and grandsons and their descendants for as long as the moon endures.

#### 42-45.

Engaged in protecting righteousness, the king got the copper plates engraved giving therein the gôtras and sûtras and a request to the (future) kings that they might maintain the charity for ever.

#### 45-49.

The land gifted to Brahmanas is the only sister on earth common to all the kings; she is to be neither enjoyed nor seized by the hand (taxed). Protecting gifts made by others is twice as meritorious as making a gift oneself. By seizing what is given to others, even one's own gift becomes fruitless. Good fortune. Good fortune.

Śrîraṅga. • •

*Note.***Description.**

The grant consists of two copper plates 13" × 6" connected by a ring. The ring had been cut when the plates were received in the office. There is no seal. The plates are slightly rounded at the top.

**Paleography.**

The characters look very much like present day Dêvanâgari. The variations are *na* (line 1), *vya* (line 5), *la* (line 22), *stu* (line 1) *su* (line 33), *kshu* (line 37). The letters are generally well-formed but in some places parts of them cannot be made out owing to faulty engraving. There are also some errors of writing. Thus *sta* looks more like *sa* in line 2, *tâ* is written for *ptâ* in line 5, *hvd* is written for *hâ* in line 9, etc., *khyâ* in line 9, looks like *raya*, etc. The signature at the end of line 49 is in Kannada characters which are carved very faintly. These look as if they were added later on. It is, however, known that the signatures at the end<sup>1</sup> of royal charters were often affixed by the kings themselves. Further the script (tapas for grants to Brahmins on copper plates was at this time usually Nandi Nâgari<sup>1</sup> and not Dêvanâgari.

**Language.**

The language used is Sanskrit and the whole grant is in Anushtup verses with the exception of the stanza in praise of Raṅga in lines 3-7, which is in the Śârdûla-vikrîḍita metre. Mistakes of language are few, except in the verse referred to. The engraver seems to have been unable to understand the correct import of this difficult stanza and has committed several mistakes while copying it. The original stanza from which the present verse was adopted is in praise of king Bukka I, and was composed by Mâdhavâchârya, his minister.

**Purport.**

The inscription records that king Raṅga, whose queen was Timmâmbâ, installed his son Nṛisimha on his jewelled throne when he was of proper age and retired to lead a hermit's life with his queen. Nṛisimha made several conquests and in the course of a military expedition came to the Chandradrôṇa hill (now called Baba Budan Hills). From there he went to Bêlûr (Vêlâpura) on the banks of the river Badari (same as the present Yagachi river) and paid obeisance to god Kêśava in that town. At Bêlûr he also performed the Tulâbhâra ceremony (weighing oneself in scales against gold and precious stones) and made presents of gold to Brahmins. On this occasion he made the gift of a village called Sômasettipalli to the north of Bêlûr to a Brahman learned in the Vedas, named Śrîkaṇṭha-vâjapêya. Details of the parentage of the donee and the boundaries of the village granted are also given and the usual imprecatory stanzas come at the end of the grant. The signature at the end is given as Śrîraṅga, not the name of the donor but that of his father.

**Date.**

Details of the date are given in lines 26-27 as Monday the full-moon day of Śrāvaṇa in the year Târaṇa, the year numbered by naga, nêtra, agni and chandra in the Śâlivâhana era. Chandra (moon) stands for 1, agni (fire) usually stands for 3 but sometimes is taken as equivalent to 5 (Mysore Inscriptions P. XXI), nêtra for 2 and naga for 7. So the year referred to is either Ś. 1327 or Ś. 1527. If we take Ś. 1327 (expired) it corresponds to the year Târaṇa and the whole date may be equivalent to Monday 21st July 1404 on which day the tithi of Paurṇimā began at about 10-30 P.M. If Ś. 1527 is taken, it corresponds to Viśvâvasu and the nearest Târaṇa is 1506, 21 years earlier; and if this year Târaṇa is taken as the year meant, the date would correspond to Monday 10th August, 1584 A. D. on which day the 15th tithi began at mid-day.

**Geographical details.**

Of the places mentioned in the grant, Chandradrôṇa is the Sanskrit name of the Baba Budan Range of hills near Chikmagalur in the west of the Mysore State. Vêlâ-pura is evidently the town of Bêlûr which is about 14 miles from Chikmagalur. The river Badari is the same as the Yagachi stream which flows near Bêlûr. The god Kêśava referred to is the deity installed in the Channakêśava temple at Bêlûr. The village granted named Sômasettipalli is the present Savshattipalli of the Taluk Maps, 7 miles to the north of Bêlûr. Hânnepalli is Honnenhalli about a mile to the north of Savshattipalli; Settipalli is Shattihalli about a mile to its west; Muttuganna is Mutganni about 3 miles to its south and Beṭageripura is probably the same as Dod Byadgeri about 3 miles to the south-east of Savshattipalli. Dêvalasîme is the Dêvalige-nâd of the inscriptions which includes Bêlûr and the surrounding district. The new name Veṅkaṭâpura given to the village granted has now disappeared like many other new names given to villages at the time of their gift to Brahmans, temples, etc.

**History.**

The present grant purports to record the gift of the village Sômasettipalli to a Brahman by king Narasimha, son of Raṅgabhûpâla, on the occasion of his *Tulâbhara* ceremony at Bêlûr. Now who was this king Narasimha? If we take 1404 A. D. as the date meant there seems to have been no local dynasty ruling at Bêlûr which was subject to the Vijayanagar king Harihara. No name of Narasimha or Raṅga is met with among the kings and princes at Vijayanagar during this early period.

If the later date A.D. 1584 is taken as the correct year, then the king Raṅga becomes Raṅga I, or Śriraṅgarâya, son of Tirumalarâya, brother of the famous Aḷiya Râmarâya who was slain at Tâlikôṭa in 1565. Raṅga died in 1584 and was succeeded by his younger brother Veṅkaṭapati in 1585. (Heras: *Āravīḍu Dynasty*, Page 300). Rev. Heras says that Raṅga must have died in about the first half of the

year 1585. His successor is given as Venkaṭapati (PP. 277, 300). He adds (in a foot note to P. 300) that "there is ground for doubting that this succession was immediate.....A Kumbakōṇam grant of Venkaṭa II, 1590, mentions one of his brothers, Tirumaladēvarāya or Śrīdēvarāya and states that he reigned for a short time.....We hope new discoveries will throw light on this point". But no mention has been so far made of Raṅga's voluntary relinquishment of sovereignty and retirement to the forest or of his son Narasimha succeeding him. According to Chikkadēvarāyavamsāvali composed by Tirumalāya about the end of the 17th century Raṅga (or Śrīraṅgarāya) had no issue (P. 2). It is also to be noted that Belūr in 1584 was ruled by a local chief named Venkaṭādri Nāyaka who was a subordinate of the Vijayanagar king Śrīraṅgarāya I (E.C.V. Belur 12, and 212, etc.). But the present record does not refer to him. However, the present record states that Raṅga I relinquished his throne before August 1584, and that his son Narasimha ruled as Emperor for a few months. The name of the ruler is given as Narasimha and not Śrī-dēva or Tirumala-dēva or Rāma as surmised by Sewell and Heras. Thus, if the present record be genuine, it would discover a new emperor of the Āraṇḍi dynasty and give some details of the early part of his reign.

But there is good reason to doubt the genuineness of this record owing to the faulty date and paleography.

## 5

At the same village Ambale in the hobali of Chikmagalur, on the pediment of the Liṅga in the Īśvara temple.

### Kannada language and characters

ಚಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಅಂಬಳಿ ಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದಲ್ಲಿ ಲಿಂಗಪೀಠದ ಕಲ್ಲಿನಲ್ಲಿ

1. ಸ್ವಸ್ತಿಶ್ರೀ ಮತ್ತು ಗಣ ಕುಮಾರಿ ಬೊಪ್ಪವೈಯ ನಾಗಯ್ಯನು
2. ಶ್ರೀಶಂಖರ ದೇವರಿಗೆ ಕೊಟ್ಟ ತಾಳಿಗೊಡಲ ಮೂಗಂಡು
3. ಗದ ಗದ್ದೆಯನು ಜೀಯರು ಆ ಶಂಖರದೇವ[ರ]  
ಪೂಜಿಸಿದವರುಂ ಹೆಗ್ಗ
4. ಈ . . . . . ವಿಯಸಲ್ವುದು ಅಳಿದವಂ ನಿವದ್ರೋಹಿ ||

1. svasti śrīmatu gaṇakumāri Boppavveya Nāgayyanu
2. śrī Śaṃkhara-dēvarige koṭṭa Tārigodaḷa mūgaṇḍu-
3. gada gaddeyanu Jiyaru ā-Śaṃkhara dēva-[ra] pūjisidavarum Hegga-
4. de . . . . . viya salvudu alidavam Siva-drōhi

### Note.

This record registers the gift of a rice land of the sowing capacity of three khaṇḍugas in Tārigodaḷu (village) by the Gaṇakumāri (Vīraśaiva priestess) Boppave's

(son) Nāgayya for the services of the god Śaṅkara. This land was to be enjoyed by the jīyar (head of a matt?) and the priest who offered worship to the god daily and Heggade . . . . . An imprecation is laid against those who violate the grant.

No date is given, nor is the king reigning at the time named.

## 6

Near the same village Ambale, on a boulder in a hillock situated at a distance of one mile from the village.

Kannada language and characters.

ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಅಂಬಳಿ ಗ್ರಾಮಕ್ಕೆ 1 ಮೈಲಿ ದೂರದಲ್ಲಿ  
ಗುಟ್ಟದಲ್ಲಿ ಗುಂಡಿನ ಮೇಲೆ

1. ಜಿನಚಂದ್ರ ದೇವರು
2. . . ಮುಡಿ . . . . .

*Note.*

This short inscription, most of the letters of which are illegible, records the death of a Jaina priest named Jinachandra.

## KOLAR DISTRICT.

BOWRINGPET TALUK.

## 7

At the village Badamākalahaḷli in the hobāḷi of Dāsarahosahaḷli, on a boulder near the tank to the west.

Kannada language and characters

ಕೋಲಾರ ಡಿಸ್ಟ್ರಿಕ್ಟ್‌ನ ಶಾಸನಗಳು.



ಬೌರಿಂಗಪೇಟೆ ತಾಲ್ಲೂಕು.

ದಾಸರ ಹೊಸಹಳ್ಳಿ ಹೋಬಳಿ ಬಡಮಾಕಲಹಳ್ಳಿಗೆ ಪಶ್ಚಿಮ ಕೆರೆಯಬಳಿ ಗುಂಡಿನಲ್ಲಿ

1. ಶ್ರೀವಿಜಯ ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಶು ೨ ಬು
2. ಆ ಗ್ರಾಮದವ . . ಒಮ್ಮೆ ಣನಾಯಕರು
3. . . . ಬಯರಪನು ಮಾಡಿದ ಕೊಲಾರ

*Transliteration.*

1. śrī Vijaya-samvatsarada Mârgasīra śu 2 lu
2. â-grāmada na . . . . śi Bammaṇa-nāyakaṛu
3. . . . . Bayirapanu mādīsida koṭhāra

*Note.*

This records the construction of a *koṭhāra* (granary ?) by Bammaṇanāyaka and Bayirapa of a village (not named), on the second lunar day of the bright half of Mârgasīra in the year Vijaya. The date is not expressed in the Śaka era.

## MALUR TALUK.

## 8

At the village Têkal in the hobali of Têkal, on a stone standing in the field at the foot of a hill on the road to Chinapagānahalli.

Kannada language and characters.

## ಮಾಲೂರು ತಾಲ್ಲೂಕು.

ಮಾಲೂರು ತಾಲ್ಲೂಕು ತೇಕಲ್ಲು ಹೋಬಳಿ ತೇಕಲ್ಲು ಸ್ವೇಷನ್ನಿನಿಂದ ಚನಪಗಾನಹಳ್ಳಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ  
ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿರುವ ಹೊಲದಲ್ಲಿ

1. ಸ್ವಸ್ತಿ ದಿಲೀಪಯ್ಯಂ ಪ್ರಿಥುವೀರಾಜ್ಯಂ
2. ಗೆಯ್ಯತ್ತಿರೆ ಪೊಂಕುಂದದ ತುಱುಗೋಲೆ ಕಂಗಾ-
3. ವ್ವೇಯಾ ಮಾ-
4. ಯಿದೇವ
5. ಕಾದಿ ಸಾ-
6. ತ್ತು ಸಾಗ್ಗಿ-
7. ಯಾದನ

*Transliteration.*

1. svasti śrī Diltpayyaṃ prithuvī-rājyaṃ
2. geyyuttire Pomkundada turugole Konga-
3. vveya Mā-
4. yidēva
5. kâdi sa-
6. ttu saggi-
7. yâdan

*Note.*

This is a viragal of the reign of the Nolamba king Diltpayya (called also \* Nolambâdhirāja, circa 943-956) and records the death of a warrior named Mâyidēva,

son of Kongavve, while fighting in a cattle-raid at the village Pomkunda (now called Hunkunda in Bowringpet Taluk). No date is given.

## 9

At the village Kommanahalli in the same hobali, on a boulder near a well named Sannamma's well.

Kannada language and characters.

ಮಾಲೂರು ತಾಲ್ಲೂಕು ತೇಕಲ್ಲು ಹೋಬಳಿ ಕೊಮ್ಮನಹಳ್ಳಿಗೆ ಸೇರಿದ ಸಣ್ಣಮ್ಮನ ಬಾವಿ ಬಳಿ ಗುಂಡಿನ ಮೇಲೆ

1. ವಿಜಯ ಸಂವತ್ಸರದ . . . . .
2. ಶ್ರೀಮತು ಬಯರರಾಜುತರು
3. . . . . ಅವರ ಧರ್ಮಪತ್ನಿ
4. ಪ್ರತಿಷ್ಠಿಸಿದ ಸರೋವರ ಮಂಟಪ ಶ್ರೀ

*Note.*

This record is full of lacunae. A pond and a maṇṭapa are stated to have been constructed by Bayirarāvuta and his wife in the year Vijaya. No date in terms of any era is given. A possible date is 1653 A. D.

## 10

At the same village Kommanahalli, on a boulder near the fort.

Size 3'-0"×1' 6"

Kannada language and characters.

ಅದೇ ಹೋಬಳಿ ಜೋಡಿ ಕೊಮ್ಮನಹಳ್ಳಿ ಗ್ರಾಮದ ಕೋಟೆಯ ಬಳಿ ಗುಂಡಿನ ಮೇಲೆ

ಪ್ರಮಾಣ 3' × 1'—6"

1. ಪಾರ್ತಿವ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಶುಭ ೧೧ ಲು
2. ಶ್ರೀಮತು ಬಯರರಾಜುತರ ಮಗ ಚಿಕ್ಕಣ್ಣರಾಜು
3. ತರು ಕೊಮ್ಮನಹಳ್ಳಿ ತಿರುವೆಂಗಳ ದೇವನಾಥ
4. ಗೆ ಕೊಟ್ಟ ಮಾನ್ಯ ಹೊಲ ಅಜಿಕೊಳಗ ಗದೆ ಅಜಿ
5. ಕೊಳಗ

*Transliteration.*

1. Pārtiva-samvatsarada Bhādrapada śudha 11 lu
2. śrīmatu Bayira Rāṭtara maga Chikkaṇa Rāu-
3. taru Kommanahalli Tiruvengala-dēvanātha-
4. ge koṭṭa mānya hola āru koḷaga gade āru
5. koḷaga

*Note.*

This is a temple-grant and registers the gift, free of taxes, of a plot of wet land of the sowing capacity of six koḷagas and a plot of dry land of the same sowing capacity, made by Chikkaṇa-rāvuta, son of Bayira-rāvuta for services in the



temple of Tiruvengalanâtha of the village Kommanahalli. Bayira-râvuta is also referred to in the previous record with the prefix 'śrīmatu' (illustrious) and must have been a local chief or high officer.

The date of the grant is given as the 11th lunar day of the bright half of Bhâdrapada in the year Pârthiva. No Śaka year is given and hence its exact equivalent cannot be determined. The year 1645 A. D. may be the date according to the characters.

## 11

At the village Dinnûr in the same hobali, on a stone lying in the land of the patel

Size 2'-9" × 2'-3"

Telugu language and characters.

ಅದೇ ಹೋಬಳಿ ಬೇಟರಾಕ್ ದಿನ್ನೂರು ಗ್ರಾಮದ ಪಟೇಲನ ಹೊಲದಲ್ಲಿ ಗುಂಡಿನ ಮೇಲೆ

ಪ್ರಮಾಣ 2'—9" × 2'—3"

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ.)

1. . . . .
2. . . . ಶಾರ್ವರಿ ಸಂವತ್ಸರಂ ಅಷಾಢ ಸು . . . .
3. . . ಯೆನ್ನು ಶ್ರೀಮತು . . . . . ಯಿಮ್ಮ
4. ಡಿ ತಮ್ಮಯಗೌನಿ ಅಯ್ಯವಾರು . . . . .
5. ವೀರನಾಯಕ . . . . .
6. . . ಬಮ್ಮೆಗೌನಿ . . . . .
7. ಹಾಳ . . . ನಾಗಪ್ಪಕು . . . . ಮಾನ್ಯಂ . . .  
(ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ)

*Transliteration.*

(The top portion is cut off)—

1. . . . .
2. . . . . Śārvari-samvatsaram Āṣāḍha su . . . . .
3. . . . . yendu śrīmatu . . . . . Yimma-
4. ḍi Tammaya-gauni-ayyavāru
5. Vīra Nāyaka . . . . .
6. Bamme-gauni . . . . .
7. hāḷa . . . Nāgappaku . . . . mānyaṃ

*Note.*

The top of this record has disappeared and there are several lacunae throughout the inscription and hence the meaning cannot be clearly made out. It seems to register the gift of some land, rent-free, to an individual named Nāgappa by some one related to Bommegauḍa, who was probably a dependant of Vira Nāyaka during the reign of Immaḍi Tammayagaḍa. The latter was the chief of Sugatur who

ruled about 1451 A. D. over parts of Muḷbâgal Taluk and the surrounding territory (see E. C. X, Muḷbagal 241). The record is dated in the year Śârvari and the further details given are the month Âshâḍha and the bright fortnight. The date is not expressed in the Śaka era. The year Śârvari may correspond to 1420 A. D. or 1480 A. D. since the record is of the reign of Immaḍi Tammegauḍa.

## 12

At the village Hâlahalli in the hobali of Mâsti, on a boulder lying in the old village site to the east of the village.

Kannaḍa language and characters.

ಮಾಲೂರು ತಾಲ್ಲೂಕು ಮಾಸ್ತಿಹೋಬಳಿ ಹಾಲಹಳ್ಳಿಗೆ ಪೂರ್ವ ಪಾಳುಗ್ರಾಮನಿವೇಶನದಲ್ಲ

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಮಾರಸಿಂಹದೇವ ಪೃಥುವೀರಾ
2. ಜ್ಯೇಷ್ಠಯ್ಯತಿರೆ ಪೊನ್ನೋಳದ ಎಮ್ಮೆ ತುಳುಗಲೊ
3. . . . . ಹಾಯ್ದು
4. ಮಡಕಪ್ಪ
5. ಐಕಾದಿ
6. ಸತ್ತುಸ
7. ಗ್ಗಿಯಾದ

*Transliteration.*

1. svasti śrī Mârasingha-dêva prithuvîrâ-
2. jyaṣṭh yeyutire Ponkolâda emme-turugaḷo-
3. . . . . hâydu
4. Maḍekappa-
5. ṇa kâdi
6. sattu sa-
7. ggiyâda

*Note.*

This is of the reign of (the Gaṅga king) Mârasingha and records the death of a warrior named Maḍe-kappaṇa while fighting in defence of the buffaloes and cows of the village Ponkola. No date is given. Mârasingha is said to have ruled from c. 961 to c. 974 A. D. (Mysore and Coorg from the Inscriptions by Rice, p. 50).

## 13

## MYSORE DISTRICT.

## CHAMARAJANAGAR TALUK.

Copper plate grant in the possession of Channavîrârâdhya, son of Kumârârâdhya in the village Haradhanalli in the hobali of Haradhanalli.

One plate : Kannaḍa language and characters, size 14" × 10"

## ಮೈನೂರು ಡಿಸ್ಕ್ರಿಪ್ಶನ್ ಶಾಸನಗಳು

ಚಾಮರಾಜನಗರದ ತಾಲ್ಲೂಕು ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಕನಕಾ ಗ್ರಾಮದಲ್ಲಿರುವ ಕುಮಾರಾರಾಧ್ಯರ ಮಕ್ಕಳು  
ಚನ್ನವೀರಾರಾಧ್ಯರು ಹಾಜರಾದ ತಾಮ್ರ ಶಾಸನ

ಚಂದ್ರ

ಲಂಗ, ಬಸವ

ಸೂರ್ಯ

ಶ್ರೀ

1. ಶ್ರೀ|| ನಮಸ್ತುಂಗ ಸಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ|| ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ||
2. || ಶ್ರೀಮದ್ಗೋಸರಾರ್ಯ ಯತಿಪ್ರಸಿದ್ಧ ||
3. ಶ್ರೀಮತ್ಪಟ್ಟಿದಾನಂದ ನಿತ್ಯಸಂಪೂರ್ಣ ಅವಿರಳ ಜ್ಞಾನಾನಂದ ಪರಂಜ್ಯೋತಿ ಸ್ವರೂಪ ಜಗದ್ವಿಸ್ತಾರ ಮೂಲ ಸ್ಥಂಭಾಯಮಾನ ಚ
4. ರಾಚರ ಜಗಜ್ಜಾಲ ಜನ್ಮಕಾರಣೀಧೂತ ಶೃತಿನ್ಮೃತಿ ಪುರಾಣಗಮೀತಿಹಸಪ್ಪಸ್ಥಳ ಪರಬ್ರಹ್ಮೇಷ್ಟಲಂಗಾ ರಾಧಕತತ್ತ್ವ
5. ಮನ್ಯಾದಿಮಹವಾಖ್ಯವಿಚಾರಧುರೀಣ ಶ್ರೀಮದ್ವಾಣಿಜ್ಯಪುರಿಮಠಾದಿಪತ ಅನಾದಿಗಣಮರುಳಾರ್ಯ ವಂಶಪರಂಪಾ ರಾನುಗ
6. ತಪರಿವಿಡಿದ್ರಾಜಗುರು ಅಪ್ಪಣಾರ್ಯ ನಿಜಗರ್ಭಸಂಜನಿತ ವೇದವೇದಾಂತೋಪನಿಷತ್ಪಾರೋದಿತ ಮಹನೀಜ ಪಟ್ಟ ಮೂರ್ತಿಯಾಗಿ
7. ಕಲ್ಲುಗೊಳಿಯಂ ನುಡಿಸಿ ಪಂದವಡಿಯನೆಂಬುವನ ದಾಸೋಹದಲ್ಲವಗೆ ಪೃತಕಡಮೆಯಾಗೆ ಕುಂಭೋದಕವತರಿಸಿ ಉಣಬಡಿಸಿ
8. ಕುರಾಂತರಮಿಗೆ ಕೂಟಪಾಲುಗಳಂವಿಂಗಡಿಸಿ ಮುನೂರುಮೂವತ್ತೈದುಪಂಗಡ[ಗ]ಳನಾಗಮಾಡಿ ತತ್ತವರಿಗೆಆರಾಧ
9. ಕರಾಗಿಯು ಕೋವಿನಕೆರೆ ನಾಸಲರಾಯನೆಂಬುವಗೆ ಲಂಗಧಾರಣೆಯೆಂಮಾಡಿ ಪಟಗಾರ ರಾಯಂಜನಾಯ್ಕನಿಗೆ ಮರೆನಾ
10. ಡಿಗೆ ಪಟ್ಟವಂಕಟ್ಟ ಕುಳವಂದಕೆ ವಂಬತ್ತುತ್ರಯಪಣದಂತೆ ಯಲ್ಲರೊಳುಕಟ್ಟುಕಾಣಕೆಗಳಂನು ಪಡೆದು ಪಡಿಸುತ್ತಿ ದೇಶಕ್ಕೆ ಪ್ರ
11. ಯಾಣಮಾಡಿ ಸರ್ವದಪ್ಪನಾದ ರಾಜನಮಗನಂಬದುಕಿಸಿ ವಾದದಲ್ಲ ಗೆಲದು ನಾಮವಂನುತೆಗಿಸಿ ಧಸ್ತವಂ ಇಡಿಸಿ ಲಂಗಧಾರಣೆ
12. ಯೆಂಮಾಡಿ ತುಳವದೇಶಕ್ಕೆ ಬಂದು ತುಲಕಾಣ್ಯರಿಗೆಮಹಿಮೆಯಂತೋರಿ ಶತಪವಾಡಮಹನೀಯರೆಂದು ಬಿರುದಂಪಡೆದ
13. ಶ್ರೀಮದ್ಗೋಸರಾರ್ಯವ್ಯಸ್ಯಾಮಿ ಸನ್ನಿಧಾನ ಸಂಕಾಶ | ಸ್ವಸ್ತಿ ಸಮಸ್ತಧುವನಾಶ್ರಯ ಶ್ರೀ ಕ್ರಿಷ್ಣವಲ್ಲಭ ಶ್ರೀ ಪ್ರತಾ ಪಚಕ್ರವರ್ತಿಹೊಯ್ಸಳ
14. ವೀರಬಲ್ಲಾಳದೇವರು ಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರ್ಷಂಗಳು ೧೨೪೬ನೆಯ ತಾರಣಸಂಬತ್ತರದ ಮಾಗಸು
15. ದ್ವ ತದಿಗೆಯಲು ದೃಷ್ಟಿ ದೇಶ ವಿಜಯಯಾತ್ರೆಯುಬರಿಸಿಕೊಟ್ಟ ತಾಂಬ್ರಶಾಸನಕ್ರಮವೆಂತೆಂದೊಡೆ || ೧ ಹಿರಿಮಡಿ ವಾಳದ ಶಿವ
16. ನಂಕಾರೇಶ್ವರರಿಗೆ ಚಂದ್ರಣಮಠದವರು ೨ ಮಾದೇಶ್ವರರಿಗೆ ಕಂಚಿ ತೆಲುಗಾಣ್ಯದಮಠ ೩ ಪಂದೇಶ್ವರರಿಗೆ ಶ್ರೀ ವಾಣಿಜ್ಯಪುರಿಮಠ
17. ೪ ಸಿದ್ಧೇಶ್ವರರಿಗೆ ಕೆಂಬಲ್ಲೂಮಠ ೫ ಬ್ರಂಹ್ಮೇಶ್ವರರಿಗೆ ಮಹಲಂಗಿಮಠವೆಂತಲೂ ಈ ಪಂಚೈದುಲಂಗಗಳಿಗೆ ಈ ಮಠಗಳೆಂದು ವಿಧಿ

18. ಶಿ ತತ್ತದೇವಸ್ತಾನಕೇಸೇರಿಂದ ತಮಡಿಗಳು ಶಿಷ್ಯರು ಬೇಡ ಗಂವಣಗಳಿಗೆ ತತ್ತಮಠಾಧಿಪತಿಗಳೇ ಲಿಂಗಧಾರಣ ತೀರ್ಥಪ್ರಸಾದಗಳಂ
19. ಕೊಟ್ಟು ಅವರಿಂ ಕಟ್ಟುಕಾಣಿಕೆಗಳಂ ತೆಗದು ಆ ದೇವಾಲಯಂಗಳಲ ನಡೆಯುವ ಯರ್ಥಾ ಕಾರ್ಯಗಳಂ ನಡೆಸತಕ್ಕ ದೆಂದು ನೇಮಿಸಿರುತ್ತೇ
20. ವೆ ಶ್ರೀಮಾಹದೇಶ್ವರಸ್ವಾಮಿಯು ಕತ್ತಲರಾಜ್ಯದೊಳು ಇದು ಕನ್ಯಾಳದೇಶಕ್ಕೆ ಬಂದು ಸಮಸ್ತದೇವತೆಗಳು ಶ್ರವಣ ನಲ ಸೇರಿಸಿರುವದಂ
21. ನೋಡಿ ಅವನಂ ಸಂಹಾರಮಾಡಿ ಪ್ರಭುಲಿಂಗಾರಾಧ್ಯರಿಂದ ಲಿಂಗಧಾರಣೆಯಿಂಮಾಡಿಸಿಕೊಂಡು ವಜ್ರಮಲೆಯಲ ನೆರೆಗೊಂಡು ಆಲಂಬಾಡಿ ಚುಂಚೇಗಲುಡನಿಂದ ವಂ
22. ದು ಅಂಕಣ ದೇವಾಲಯವಂ ಕಟ್ಟಿಸಿಕೊಂಡು ಭೂಸುರನಿಂ ಬೇಡರ ಕಂನಯನಿಂದ ಪೂಜಿಸಿಕೊಂಡು ಬೇಡರ ಕಂನ ಯನ ದೃಢಕೆ ಮೆಟ್ಟಿ
23. ಮೋಷ್ಯವಂಕೊಟ್ಟು ಕುಂನಪನಾಗರುನೀಮೆ ಇದ್ದ ಬೇಡಗಂಪಣಗಾಯಂಣನಾಯ್ಕನ ಮನೆಯಲ ಕೊಂಗದೊರೆಯು ಹೆಣ್ಣು ಕೇಳಿದ್ದರಿಂದ
24. ಅವರು ತರೆತಪಿಸಿಕೊಂಡು ಹೋಗುತಬರಲು ದಾರಿಯಲ ತುಂಗಭದ್ರಾನದಿಯು ಅಡರಾಗಿದುದರಿಂ ದಾಟಲಸಾಧ್ಯ ಮಾಗಿ ಪಾ
25. ರ್ವತಿ ಅಂಶಳಾದ ಭದ್ರಕಾಳಿ ಅಮುನವರಂ ಭಜಿಸಲು ಆ ದೇವಿಯು ಪ್ರತ್ಯಕ್ಷಳಾಗಿ ಇವರ ಮನೋಭಿಷ್ಟವಂ ನೆರೆ ವೇರ್ದಿ ನದಿಯಿಂದಂಟಿ
26. ಡಿಸಿ ಹೊರಗೆಬಂದು ಇತಪ್ಪರ ಮಕ್ಕಳಾದರೆ ಭದ್ರಭದ್ರಯಂಬ ಹೆಸರಂಕೊಡುತ್ತೇವೆಂದು ಹೇಳಿ ನೇರಳೆ ಕೆರೆಯಲ ಸ್ಥಳವಾಗಿದ್ದ
27. ರು ಮೇಲನ ಪಂಚಮಠದ ಸ್ವಾಮಿಗಳು ಬಂದು ಬೇಡಗಂಪಣಕ್ಕೆ ಲಿಂಗಧಾರಣೆಯಿಂಮಾಡಿ ರಾಯಪ್ಪನಾ ಯ್ಕರಿಗೆ ವೋಕಳಿಸೇ
28. ವೆಗೆ ಕರ್ತನಮಾಡಿ ಶ್ರೀ ಮಹದೇವನು ಉಪ್ಪಲಗಶೆಟ್ಟಿಯ ದೃಢಕ್ಕೆ ಮೆಟ್ಟಿ ಗುಡ್ಡನಮಾಡಿ ಗುಂಣಿಮಜ್ಜನದ ಸೇವೆಗೆ ಕರ್ತನ
29. ಮಾಡಿ ಭಕ್ತರುಗಳಿಂದೇವಾಲ್ಯವಂ ವಿಸ್ತರಿಸಿ ಇದಕೆ ಪೂಜಾಕರ್ತರು ಅಲಸಾಲಂಮನ ವಂಸಸ್ಥರಾದ ಕೆಂಪ ಮಾದ ತಮಡಿಕಾಳ
30. ಮಾದ ತಮಡಿಸಂತತಿಯವರಿಂದ ಕಾಡವೀರ ತಮ್ಮಡಿಮಕ್ಕಳು ಪೂಜವಿರುದ್ಧವಂಮಾಡಿಕೊಂಡು ವ್ಯಾಜ್ಯಕೆ ಬರಲು ಇದಕೆ ಮೊ
31. ದರಾಳಿಯಾದವನ ಮೊಂಣುಪಾಲನವನ ಶಿವಾಗಮದ ಸೇವೆಗೆ ನೇಮಿಸಿ ಹುಡುಗರು ಪೂಜಾಕರ್ತರೆಂದು ಇವರು ಉತ್ತಭೂಮಿಗೆ ತೆರಿಗೆ
32. ಇಲ್ಲವೆಂದುಮಾಡಿ ಪಟಗಾರರಾಯಂಣನಾಯ್ಕನಿಗೆ ಬಿಳಿ ಚತ್ರಿ ಪಚೆವಂಟಿ ತೋಡ ಬಳಿ ಶಾಲು ನಾಮಸಹ ಕೊಟ್ಟು ಕಂ
33. ಪಣಕ್ಕೆ ಕರ್ತನೆಂದು ನಿನ್ನ ತದ್ವಂಶಪರಂಪರೆಯಾಗಿ ನಡಿಸಿಕೊಂಡು ಬರತಕ್ಕದೆಂದು ನಿಯಮಿಸಿ ಪಟಗಾರರಾಯಂ
34. ಣನಾಯ್ಕರ ವಂಶದವರು ಪಂದೇಶ್ವರತಮಡಿಗಳು ಮತ್ತು ಶಿಷ್ಯರುಗಳು ಹಿಂಡಿ ರಾಮನ ಗುಂಪು ಬೆಳೆಕೂಟದೊಂ ಣಿಕೂ
35. ಟ ಗುಪರಿನಕೂಟ ಮಂಡಗುಡ್ಡಿಪಾಲನವರು ಕೆರಣಿಪಾಲನವರು ಶಿವನಂಕಾರೇಶ್ವರನ ವಕ್ತೃಲನವರು ಈ ಪಂಚ್ಚಾಇದು
36. ದೇವಸ್ತಾನದ ಮೇಲು ವಿಚಾರ ಅಧಿಕಾರವನು ಶ್ರೀವಾಣಿಜ್ಯಮಠಾಧಿಪತಿಗಳಿಗೆ ಬಿಟ್ಟು ಮಾದೇಶ್ವರ ದೆಟ್ಟಿದ ಉರಿಗ ದ್ದಿಗೆಯೆಂ
37. ಬ ಎರತ್ತಕಟ್ಟಿಯಲ ಆಇದನೆ ವಂದು ಬಾಗ ಕಾಣಿಕೆಕೊಡುವದಲದೆ ರಾಯನಹಳ್ಳಿ ಬಸವನಪುರಯಂಬ ಗ್ರಾಮ ಹಿಂಧಾಗ.
38. ಗಳಂ ಬಿಟ್ಟು ಆ ಗ್ರಾಮದ ಕಾಡಾರಂಬನೀರಾರಂಬ ಗೊಪ್ಪಲ ಪೊಂಮೆಸುಂಕದೇವಾದಾಯ ಬ್ರಂಹಾದಾಯ ನಟ್ಟ ಕಲ್ಲು ಬಿಟ್ಟುಬಸವ ಮೊ

39. ದರಾದುವುಗಳನು ಈ ಮಠಕ್ಕೆ ಅಮೃತಪದಿ ದೀಪಾರಾಧನೆ ಕಾರ್ಯಗಳಿಗಾಗಿ ಕೊಡುವುದುಂದೆ ನಿಮ್ಮ ಶಘ್ನಂಶ ಪರಂ ಪರೆಯಾ
40. ಗಿ ಆ ಚಂದ್ರಾರ್ಕಸ್ತಾ ಇ ಆಗಿ ನಡೆಸಿಕೊಂಡು ಬರತಕ್ಕದ್ದೆಂದು ಬರೆಸಿಕೊಟ್ಟ ತಾಂಬ್ರಶಾಸನ ಇದಕ್ಕೆ ತಪದವರು ಗಂಗೇಯತ
41. ದಿಯುಲಿ ನಹಸ್ತಕವಿರೆಯುಂ ಕೊಂದ ಪಾಪಕೋಪಹರು ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಹರೇತಿ ವಸುಂಧರಾಂ | ಪಪ್ಪಿ ವರ್ಷನ
42. ಹೆನ್ರಾಣಿ ನಿಪ್ಪಾಯಾಂಜಾಯತ ಕ್ರಿಮಿಃ || ಮಂಗಳಮಾಹ || ಶ್ರೀ ||  
ಶ್ರೀ ಆರಾಧನಾಥ

*Note.*

This *sâsana* consisting of a single copper plate was in the possession of a gentleman of the *Viraśaiva* sect in Hardanahalli. The language of the grant is modern Kannaḍa and the characters are a curious mixture of the Hoysala type and the modern type. Thus the letter *bha* in lines 1 and 25 and *dha* in lines 8 and 18 have a vertical line at the bottom to show the aspirate. The letter *r* is written for *ṛ* in *Kōvinakeṛe* in line 9 and the letters *ṇi* and *vi* in lines 4 and 14 have a curved line above and *dē* in line 20 has an *īi* to mark the elongated vowel. These characteristics clearly prove that the paleography is of a much later period, perhaps of the 17th or 18th century. But the letters *la* in line 3 and *da* in lines 6 and 11 and *sha* in line 18 are of the Hoysala period. The language too is modern. The use of *maṭhaventalu* in line 17 and *ṇēmisiṛutēve* and *koḍuttēve* in lines 19 and 26 and *śalunāme* in l. 32, and *aidane-ondu* in l. 37 is not met with in the 14th century to which the plate purports to belong. There is also considerable confusion of language in describing the deeds of *Māhadēśvarasvāmi* in ll. 20-30. The use of the words *ombattu-traya paṇa* in l. 10 and *pañchaidu* in l. 17 and *tatta-dēvasthāna* and *tatta-maṭhadhipatigaḷ* in l. 18 is rather peculiar. There are also several mistakes in the writing.

The date of the record is given in l. 14 as Ś 1246 *Tāraṇa sam. Māgha śu 3*. Ś 1246 is *Raktākshi* and not *Tāraṇa*. The nearest year *Tāraṇa* is 20 years later, Ś 1266. Taking this year as correct and 4 in 1246 as a mistake of the engraver for 6, the date corresponds to January 7, 1345 A. D. On this date a grant is stated to have been made by the Hoysala king *Viraballāla* during an expedition in the south. Even if we take *Ballāla IV* as the king meant the date is rather late. There are, however, some records of 1342, 1343 and 1346 belonging to this king (E. C. XII Tiptur 100; E. C. VI Chikmagalur 190; E. C. IX Bangalore 120).

The record claims to register the grant by the king *Ballāla* in the presence of the guru *Gōsalārya*, certain rights and honours to the heads of the five *Viraśaiva maṭhas* named *Chandraṇi-maṭha*, *Kaṇchi Telugānyada-maṭha*, *Vaṇijyapuri-maṭha*, *Kemballūmaṭha* and *Mahalingi-maṭha*.

As regards *Gōsalārya*, the *Viraśaiva* saint referred to above, we learn from *Siddhēśvarapurāṇa* (chap. 2, verse 33), a Kannaḍa poem by *Tōṇṭadārya* (C. 1560

Kavicharite, Part 2, p. 281) that he was the head of a matt in Vāṇijyapuri called also Hardanhalli (the village where the grant was found) and that his disciple was Śaṅkarēśa who was the guru of Divyalingēśa whose disciple was Channabasava. Tōṇṭada Siddhalingārya, a Vīraśaiva saint, whose achievements are described in the above poem was a disciple of Channabasava and is said to have been found with an ant-hill covering him in a garden at the village Kaggere, (in Kunigal Taluk) while engaged in meditation. Another Kannaḍa poem named Channabasavapurāṇa by Virūpākshayya of 1584 A.D. also refers to Gōsala Channabasava as the preceptor of the above Tōṇṭada Siddhalingārya (Canto V, chapter 10, verse 44). The Mysore Archæological Report for 1912 states on p. 18, "It was at this village (Haradhanalli) that the Lingāyēt guru Gōsala Channabasava had his maṭha where Tōṇṭada Siddhalinga, another great teacher and author of the same sect who flourished at the close of the 15th century was initiated in the tenets of the Vīraśaiva faith."

The record commences with the usual invocation to Śambhu. The blessing of Gōsalārya-yati is prayed for in line 1. He is stated to be the head of Vāṇijyapuri Maṭha (Haradhanalli Matt) and son of Appanārya, belonging to a lineage of *rājagurus* (preceptors of kings) and a descendant of Maruḷārya. He is praised as being ever filled with *sat*, *chit* and *ānanda*; as the embodiment of knowledge, bliss and light; as the foundation pillar for the worlds and the cause of creation of all beings mobile and immobile; as the worshipper of his *iṣṭalinga* (favourite *linga*: the stone *linga* tied to the body of a Vīraśaiva) which is the supreme being worshipped in six positions (*sthala*) inculcated in the *śruti* (Vedas), *smṛiti* and *purāṇas*; and as the *paṭṭamūrti* (pontiff or head of a matt), well-versed in the Vēdas and philosophy (Vēdānta) and the Upanishads.

Next are described the miracles worked by Gōsalāryasvāmi. He is said to have made a stone bull speak and to have converted ordinary water in a pot into ghee when the supply of that commodity ran short during the feast given in his honour by one Pandavaḍiya. He is further credited to have divided his followers into 335 clans, himself becoming their guru. He also is described as having invested one Kōvinakere Sāsalarāya with *linga* and installed Rāyaṇṇa-nāyaka as the chief of Malenāḍ. The followers of the latter are stated to have paid the svāmi at 27 paṇas? (*vambattu traya*) for each house (*kuḷa*). The svāmi is also stated to have travelled to Paḍipattidēśa and brought back to life the son of the king who was bitten by a serpent and to have won victory in a disputation and thereupon to have had the religious mark (*nāmam*) on the forehead of his opponent removed and got in its place ash marks and invested him with a *linga*. The svāmi is next stated to have gone to the Tuluva country and shown his miraculous powers to the people of that country and won fame as the man of hundred miracles.

The present copper-plate is alleged to have been got engraved in the holy presence of the above Gōsalārya-svāmi by the Hoysala king Viraballāla, the refuge

of the whole universe, lord of the goddesses of wealth and earth, mighty emperor, during his victorious tour in the southern regions (Dakṣiṇādēśa) on the 3rd lunar day of the bright half of Māgha in the year Tāraṇa, the year 1246 of the prosperous Śālivāhana era.

The details of the copper śāsana thus granted are as follows:—Five heads of Matts are stated to have been invested by the king with full jurisdiction over the five temples as named below, to have full authority over all the officiating priests in the above temples and the disciples or devotees of those temples including clans of the Bēdas (Bēdagampana). The heads of Matts alone would invest the above persons with liṅga and distribute holy water and food among them and receive in turn dues and presents and look after all the services in the temples specified:—(1) Chandra-maṭha to have jurisdiction over the temple of Śivanankārēśvara of Hirimaḍivāla, (2) Kañchi Telugāṇyada Maṭha to exercise jurisdiction over the temple of Mādēśvara, (3) Vāṇijyapuri-maṭha over the temple of Pandēśvara (4) Kemballumaṭha over the temple of Siddēśvara, and (5) Mahaliṅga-maṭha over the temple of Brahmēśvara.

The śāsana next gives the achievements of a guru or god? named Mahadēvēśvara and registers the gift to the Vāṇijya-Matt of jurisdiction over the five temples and a share of one-fifth of the income earned in a virakta-maṭha named *urigaddige* on the Mādēśvara hill and the perpetual ownership of the villages Rāyanahaḷli and Basavanpura including the right to collect taxes such as *kāḍāramba* (tax over dry lands depending on rain-water), *nirāramba* (tax over lands irrigated), taxes over shops (*pomme-sunka*), income from temples, income from the lands of Brahmans, tax on all stone monuments, tax on all bulls allowed to roam in the land (pastures), etc. All the income of the above villages was to be given away for the feeding and illumination expenses in the matt. The above rights and property were to continue in the matt in perpetual descent.

The usual imprecation against the violaters of grants is next given.

The achievements of Mahadēvēśvara may be summarised as follows, though there is some confusion in the language of the lines 20-29.

Mahadēvēśvara-svāmi dwelt for some time in Kattali-rājya and from there he went to Kanniyāla-dēśa. Here he saw “that all the gods had been joined in Śravaṇa” and he “slew him.” This probably means that the images of various deities had been placed in a temple of Jina and that Mahadēvēśvara broke the idol of Jina. He next received *liṅgadhāraṇa* (a ceremony during which a stone liṅga is tied by a cloth to the arms or neck of a disciple by his preceptor) from the guru Prabhuliṅgārādhyā. He now went to Vajramale and settled there. Here Chunchegaḍa of Ālambāḍi built a small temple for his use and both a Brahman and a person of the Bēda community named Kannaya offered their worship at the temple. Being pleased with the devotion of Kannaya he gave him *mōksha* (helped him to attain salvation).

In the meanwhile, one Râyappa-nâyaka, chief of the Bêḍas in the country of Kunnapa-Nâgar, had to leave his home because the king of the Kongas asked him to give his daughter in marriage. On his way he had to cross the river Tungabhadra which could not be forded at the time. He prayed to the goddess Bhadrakālī vowing that he would give the names of Bhadra and Bhadri to his male and female descendants and with the miraculous help of the goddess he was able to cross the river and settle at Nêraḷekere with his followers. Here the heads of the five Virāṣaiva matts came and gave initiation to him and his followers. And the Bêḍa chief (Râyappa-Nâyaka) was given the honour of looking after the *ōkaḷi-sēve* (services of sprinkling coloured water over the devotees during certain religious ceremonies).

The Virāṣaiva guru Mahadêva or Mahadêvêśvara-svâmi (referred to in a previous para) who was apparently present at the above ceremony along with other heads of the Virāṣaiva matts, favoured Uppaliga-seṭṭi (a salt-manufacturer) by making him a *guḍḍa* as he was firm in his religious devotion and invested him with the office of looking after the oil-bath ceremony of the images. His temple which at first was small was now extended. Next arose a dispute between the rival claimants for the office of the *pūjāri*, viz., the sons of Kâḍavira Tammaḍi and the descendants of Kempamâda Tammaḍi and Kāḷamâda Tammaḍi of the house of Ālasāḷamma. The guru Mahadêvêśvara-svâmi appointed the eldest claimant who was also a worker in gathering salt-bearing earth for salt-pans as the manager of temple services, while the younger members of the family performed the actual worship (the meaning of this line 31 is not clear). These priests were in return exempted from paying taxes for the land cultivated by them. The guru next honoured Paṭagâra (weaver) Râyappa-nâyaka by presenting him a white umbrella, emerald ear-ring, bracelet and bangles and a shawl and made him the hereditary leader of his tribe.

Mahadêvêśvara-svâmi further decreed that the descendants of Paṭagâra Râyappa-nâyaka, the priests of Pandêśvara temple, and its devotees or disciples, the clan of Hiṇḍi Râma, the divisions of Beḷekûṭa, (agriculturists ?), Donṇekûṭa (class of persons that policed the village with their clubs), Guparina-kûṭa (families which erected huts ?) Miṇḍa-guḍḷi-pālinavaru (spade-workers) Korāṇe-Pālinavaru (those who worked with a trowel in putting up mortar etc.,) Śivanankârêśvara-vakkalinavaru (devotees of the god Śivanankârêśvara) should be under the religious control of Vāṇijya-maṭha (Haradhanalli Matt) which was also to have the general supervision over the five temples referred to before.

Further it was also agreed that one-fifth of the fees collected in a monastery named Urigaddige on the Mâdêśvara hill was to be made over to the Haradhanalli Matt. So also two villages Râyanhalli and Basavanpura with all their rights were given away to the Haradhanalli matt in perpetuity for the expenses of food and illumination etc., in the matt.



After this comes the usual imprecation and the signature of the king as Allâla-nâtha.

*Conclusion.*

It may be stated in conclusion that the paleography, date and language of the grant as well as the excessive importance shown to the Vâñijyapuri Matt in preference to the other fellow Vîraśaiva matts prove the spurious nature of the grant. The plate is yet interesting as it records the traditions current in the matt about the miracles and greatness of the Vîraśaiva gurus named therein.

14

At the villge Heggoṭāra, in the hobali of Châmarâjanagar, on a slab set up in front of the Râmêśvara temple.

Size 4' — 6" × 2' — 0"

Old Kannaḍa characters and language.

ಚಾಮರಾಜನಗರದ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಹೆಗ್ಗೊಟಾರ ಗ್ರಾಮದಲ್ಲಿ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದಿ  
ರುವ ಬಸರಿ ಮರದ ಕೆತ್ತಿಗೆ ಪೂರ್ವ ದಿಕ್ಕಿನಲ್ಲಿ ಸೇರಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 4'—6" × 2'—0"

ಹಳಗನ್ನಡದ ಲಿಪಿ

1. ಸ್ವಸ್ತಿಶ್ರೀರಾಜ್ಯವಿಜಯಾ ನಿತಿ
2. ಮರ್ಗ್ಗಪೆಮ್ಮನಡಿಗಳಪಟ್ಟಂ
3. ಗಟ್ಟಿದ ೩೯೩೬ ಇ ಸುಧ
4. ಕ್ರತುಸಂವತ್ಸರದ ಭದ್ರ
5. ಪದಮಸದ ಪೇತಲದೇವಸ
6. ಮಾಗ್ಗೆ ಪೆಮ್ಮಾಡಿಯ ಸುಳಿ ಜೋಗ
7. ಭೈಯಮಗಳ್ ನಿಗನದ ಪೆಮ್ಮಾ
8. ಡಿಗಾವುಣ್ಣನ ಪೆಣ್ಣಿತಿ ಚಾವುಣ್ಣ
9. ಭೈ ಇ ದೇಗುಲವಮಡಿಸಿ ತರ
10. ಗಾಲಂ ದೇವಟ್ಟುಬಿಟ್ಟಳ್ ಇದನಚಿದಂ
11. ಕೆಜೆಯುಂ ವರಣಾಸಿಯುಮಂ ಕ
12. ವಿರೆಯುಮನಚಿದಂ

*Transliteration.*

1. svasti Śrī-rajya vijayâ Nīti-
2. margga Permmāṇaḍigaḷa paṭṭam-
3. gaṭṭida 3936 i Subha-
4. kratu-saṁvatsarada Bhadra-
5. pada-masada peretale-devasa-
6. māḷge Permmāḍiya suḷe Jōga-

7. bbeya magal Sigenada Permâmâ-
8. ñigāvunḍana penḍati Chāvunḍa-
9. bbe î-dēgulava maḍisi Tera-
10. gālanî devatṭha biṭṭal idan alidam
11. keṛeyum Varanâsiyumam ka-
12. vileyuman alidam.

*Translation.*

Be it well. May the Śrî-rājya be prosperous. In the year Śubhakṛit, 3936th year of the anointing of Nītimārga Permānāḍi, on the full-moon day (*perē-tala-divasa*. see p. 29 of M. A. R. 1913.) . . . . Chāvunḍabbe, wife of Permāḍigāvunḍa of Sigenād, and daughter of Jōgabbe, courtesan (*sūle*) of Permāḍi, got this temple erected and granted Teragāla as property of the temple (*dēvatṭha*: this word is probably a mistake for *dēvasva*). He who violates this is the destroyer of tanks, Benares and tawny cows.

*Note.*

The main theme of the present record is the erection of a temple, probably the original nucleus of the present Rāmēśvara temple near which the epigraph is set up, by a woman who was the daughter, though illegitimate, of the Gaṅga king Nītimārga Permānāḍi. The date is given as Śubhakṛitu 3936th year of the reign of the above king. It is not known which king Nītimārga is referred to in this record. There are three kings of the name among the Gaṅgas, Nītimārga I who reigned prior to 870 A. D., Nītimārga II whose reign lasted probably from 886 to 913, and Nītimārga III who ruled about 989. The characters of the present record seem to belong to the latter half of the 9th century. It is therefore likely that Nītimārga I is the king mentioned in it. The number 3936 may be taken to indicate the number of years elapsed in the Kali era and if so, it corresponds to 835 A. D. This year is, however, Rākshasa according to both the southern and northern cycles of Jovian years and not Śubhakṛit. The nearest Śubhakṛit years are A. D. 822 or 3923 Kali and 882 A. D. or 3983 Kali. Whether any Nītimārga was ruling at such an early date as 822 A. D. cannot be determined. The use of the Kali era, however, is very uncommon at this period in the Mysore inscriptions. It is more probable that the engraver first engraved 39 and finding that it was wrong, put in 36 and forgot to cancel 39. If the year is regnal it corresponds to 882 A. D. The ruler would be Ereyāṅga Nītimārga I the date of whose accession would then be 846 A. D. But Ep. Carn. I, Coorg No. 2 suggests 870 A. D. as the year of the accession of Rāchamalla, son of Nītimārga. In that case, it would have to be suggested that Nītimārga I, came to the throne in 846 A. D. and was yet ruling in 882 A. D. and that his son Rāchamalla was crowned as co-regent in 870 A. D. Otherwise it would be difficult to explain the name of the year which distinctly reads as Śubhakṛit in the inscription.

## 15.

On a stone slab set up near the tank bund at the same village Heggoṭhāra.

Size 2½' × 2'.

Kannada language and characters.

ಅದೇ ಹೆಗ್ಗೊಟಾರದ ಕೆರೆ ಕಟ್ಟೆಯ ಬಳಿ ಇರುವ ಬಸರಿಮರದ ಕಟ್ಟಿಗೆ ಒರಗಿಸಿರುವ ಕಲ್ಲು  
(ಇದನ್ನು ಕೆಲವು ದಿವಸಗಳ ಹಿಂದೆ ಈ ಊರ ಆಗ್ನೇಯ ದಿಕ್ಕಿನ ಹೊಲದಿಂದ ತಂದು ಇಲ್ಲಿ ನಟ್ಟಿದಾರೆ)

ಪ್ರಮಾಣ 2' - 6" × 2'

ಸೂರ್ಯ

ಲಿಂಗ

ಚಂದ್ರ

1. ಶುಭಮಸ್ತು ದುರ್ಮುಕಿ ಸಂವತ್ಸ
2. ರದ ಆಸ್ವಿಜಶು ಖಲು ಶ್ರೀ ಬಾ
3. ಲಕ್ರಷ್ಣದೇವರ ನಿರೂಪದಿನಂಬಿ
4. ರ ಅಂಕಪ್ಪಯನವರು ಹೆಗ್ಗೊರರ
5. ದ ಮಲಿಂಗೈಯಗೆ ಆ ಹೆಗ್ಗೊ[ರಾ]ರಕ್ಕೆಸಲು
6. ವಪುರ ನಿನಗೆ ಗುತ್ತಿಗೆಯಾಗಿ ಕೊಟ್ಟ ಕಲ್ಲ
7. ಪಠೈಯವಿವರ ಆ ಪುರಕೆಸಲುವನೀಮೆ
8. ಯೊಳಗಾದ ಸರ್ವಶ್ಚಮ್ಯವ ಅ[ನು]ಭವಿಸಿಕೊಂ
9. ದು ನೀನುದುಮ್ಮುಖಿಗೆತೆಜುವದುಗ ೨೦೦
10. ಹಮಳಂಭಿಗೆತೆಜುವದುಗ ೪೦೦ವಿ
11. ಲಂಭ ಸಂವತ್ಸರಕ್ಕೆ ನಿಂದಗುತ್ತಿಗೆಯಾಗಿ
12. ನೀನುಠೆಜುವದುಗ ೬೦೦ ಯಿದಲ್ಲದೆ ಆ
13. . . ಕಾಣಕೆಛೇಡಿಗೆ ಇಲ್ಲವೆಂ
14. ದು ಕೊರ ಕಲ್ಲಪಟ್ಟೆ

*Transliteration.*

1. śubham astu Durmmuki-samvatsa-
2. rada Āsvija śu 3 lu śrī Bâ-
3. lakrushṇadêvara nirûpadim Nambi-
4. ra Ankappayanavaru Heggoṭhara-
5. da Maṇḡaiyage ā Heggo [ṭhā] rakke salu-
6. va Pura ninage guttigeyāgi koṭṭa kalla-
7. paṭṭheya vivara ā purake saluva sīme-
8. yolaḡāda sarvaśvamyava a [nu] bhavisi ko-
9. ṇḍu nīnu Durmmukhige teṛuvadu ga 2<sup>00</sup>
10. Hēmaḷambhige teṛuvadu ga 4<sup>00</sup> Vi-
11. ḷambhi-samvatsarakke ninda guttigeyāgi
12. nīnu theṛuvudu ga 6<sup>00</sup> yidallade a-
13. . . . kaṇike bhēdige illave-
14. ndu koṭha kallapaṭṭe

## Translation.

May there be prosperity. On the 3rd lunar day of the bright half of Âśvayuja in the year Durmukhi, the priest (Nambira) Ankappaya issued under the order (nirūpa) of Bāla Kṛṣṇadēvaru the following stone charter (kallupatte) to Malingaiya of (the village) Heggoṭhāra granting him for payment of a fixed annual rent the (hamlet) pura belonging to Heggoṭhāra :—

You (the grantee) must enjoy all the rights over the lands comprising the *pura* and pay two varahas for the (year) Durmukhi, four varahas for Hēmaḷambi, and six varahas for the year Viḷambi as quit-rent. All other payments like the presents (kāṇike), benevolences (bēḍige) are remitted. This is the stone charter granted.

## Note.

This records the letting out of the village Pura belonging to Heggoṭhāra by the priest of the Bāla Kṛṣṇadēvaru temple of the said village to one Mālingaiya for a fixed annual rent of six varahas, a smaller sum being paid for the first two years. The date is not expressed in terms of any era. The characters seem to belong to the first half of the 16th century. From this it is possible to infer that the Durmukhi year corresponds to A. D. 1536 and September 18 of this year is the probable date of the grant. No invocatory or imprecatory stanzas are given in the grant. No king is named nor the engraver.

## 16

At the same village Heggoṭhāra, on a stone standing behind the image of the God Kṛṣṇa in the Kāḷīgamardana temple.

1. Size 5' × 4½'.

Kannada language and characters.

ಅದೇ ಹೆಗ್ಗೊತ್ತಾರದಲ್ಲಿ ಉರು ಮುಂದೆ ಇರುವ ಕಾಳಿಂಗಮರ್ದನ ದೇವಸ್ಥಾನದಲ್ಲಿ ದೇವರ ಹಿಂದುಗಡೆ

ನಟ್ಟಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 5' × 4½'

ಶಂಬ, ಚಕ್ರ

ಕೃಷ್ಣ ವಿಗ್ರಹ

ಸೂರ್ಯ, ಚಂದ್ರ

ಬಲಗೈಯಲ್ಲಿ ಬೆಣ್ಣೆ ಇದೆ

ಎಡಗೈ ತೊಡೆಯಮೇಲಿದೆ

1. ಶ್ರೀ ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯಾಯ ಶಾಲಿವಾಹನಶಕ ಮರುಷ ೧೪೪೯
2. ನೆಯ ವರ್ತಮಾನಕ್ಕೆ ಸಲುವ ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶು ೭ರವಿವಾರ
3. ದಲು ಶ್ರೀಮನ್ನ ಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪಕೃಷ್ಣ
4. ದೇವರಾಯ ಮಹಾರಾಯರು ಪುಷ್ಕಿರಾಜ್ಯಂಗಯ್ಯತ್ತಿರರಾಸಮಯದಲ್ಲಿ ಆ
5. ವಸರದ ದೇವರಾಯನವರ ನಾಯಕತನದ ವಳಿತಕ್ಕೆ ಪಾಲಿಸಿದ ಪುಂಮ್ಮತ್ತೂರ
6. ಸೀಮೆಯಲ್ಲಿ ತಗಡೂರ ಸ್ಥಳಕ್ಕೆ ಸಲುವ ಹೆಗ್ಗೊತ್ತಾರವನು ಆ ಹೆಗ್ಗೊತ್ತಾರಕ್ಕೆ ಸಲುವ
7. ಪುರಮಾರ್ಗ ಸರ್ವಸ್ವಾಮ್ಯಗಳನು ಶ್ರೀ ಕೃಷ್ಣ ದೇವರಾಯ ಮಹಾರಾಯರು ಅವರ

8. ರದದೇಮರಸಯ್ಯನವರಿಗೆ ನಿರೂಪವನು ಪಾಲಿಸಿ ನರ್ವಚಿತು ಸಂವತ್ಸ[ರ]ದ ಪುಷ್ಯ
9. ಶುಭ ರವಿವಾರ ಮಕರ ಸಂಕ್ರಾಂತಿ ಪುಣ್ಯಕಾಲದಲ್ಲು ಪಂಪಾಕ್ಷೇತ್ರದಲ್ಲು ವಿರುಪಾಕ್ಷೇಶ್ವ
10. ರನ ಸಂನಿಧಿ ತುಂಗಭದ್ರಾ ತೀರದಲ್ಲು ಬಂಮಾಪುರದ ಶ್ರೀ ದೇವ ದೇವೋತ್ತಮ ಶ್ರೀಬಾಲ
11. ಕೃಷ್ಣದೇವರ ಅಂಗರಂಗಭೋಗ ಆ ಹೆಗ್ಗೊಲಾರ ಆ ಗ್ರಾಮಕ್ಕೆ ಸಲುವ ಪುರಮಾಗ್ಗ
12. ಮೊದಲಾಗಿ ಏನುಂಟಾದ ಸರ್ವಸ್ವಾಮ್ಯ . . . ದಲ್ಲು ದೇವಾದಾ
13. ಬ್ರಹ್ಮದಾಯಗೌಡಸೇನದೋವರರ ಕೊಡಗೆ . . ಗೊಡಗಿ ರಾಮಯ್ಯ ದೇ
14. . . . . ಸಂತೆಯ ಸುಂಕ
15. . . . . ಸಲುವಳಿಯ . . . . .
16. ವಾಗಿ ದೇಮರ್ದಯನವರ . . . . .
17. ದ ಅನಂತಪುರದ . . . . . ದಾನಧಾರಾ
18. ಪೂರ್ವಕವಾಗಿ ಆ ಚಂದ್ರಾಕೃಷ್ಣಾಯಯಾಗಿ . . . . . ಪಾಲಿಸಿದ
19. . . . . ನಿಧಿಪಕ್ಷೇಪಜಲತ
20. . . . . ಗಳನುಸ . . ಯಬಾಲ

*Transliteration.*

1. śrī svasti śrī jayābhyudaya Śālivāhana Śaka varusha 1449-
2. neya varttamānakke saluva Sarvvajitu-samvatsarada Pushya śu 7  
Ravivāra-
3. dalu śrīman mahārājādhirāja rājaparamēśvara śrī vīrapratāpa Kṛishṇa-
4. dēvarāya-mahārāyaru pruthvī-rājyam geyyuttiral ā-samayadalli A-
5. vasarada Dēmarasayyanavara nāyakatanada vaḷitakke pālisida Vummatūra-
6. simeyalli Tagadūra sthālakke saluva Heggoṭhāra vanu ā Heggoṭhārakke  
saluva
7. puramārgga sarvasvāmyagaḷanu śrī Kṛishṇadēvarāya-mahārāyaru Avasa-
8. rada Dēmarasayyanavarige nirūpavanu pālisi Sarvvajitu-samvatsa [ra] da  
Pushya-
9. śu 7 Ravivāra Makara-Sankrānti—puṇyakāladallu Pampākshētradalli  
Virūpākshēśva-
10. rana sannidhi Tungabhadra-tīradalli Bannāpurada śrī dēva-dēvōttama  
śrī Bāla-
11. Kṛishṇa-dēvara anga-ranga-bhōga ā Heggoṭhāra ā grāmakke saluva  
puramārgga
12. modalāgi ēnuṭāda sarvva-svāmya . . . . . dalli dēvādā [ya]
13. brahmādāya gauḍa-sēnabōvara (ra), koḍagi . . . . . goḍagi  
Rāmāyā-dē
14. . . . . santeya sunka
15. . . . . saluvaḷiya
16. vāgi Dēmarsayanavara . . . . .
17. da Anantapurada . . . . . dāna-dhārā-
18. pūrvakavāgi ā-chandrārka-sthāyiyāgi . . . . . pālisida

19. . . . . nidhi-nikshêpa-jala-ta-  
 20. . . . . gaḷanu sa . . . . ya bâla

*Translation.*

Good fortune. Be it well. On Sunday the 7th lunar day of the bright half of Pushya of the year Sarvajit, 1449th year of the victorious and prosperous Śâlivâhana era, while the illustrious *mahârâjâdhirâja râjaparamêśvara, śrî vîra vratâpa* Kṛishṇadêvarâya was ruling the earth :—

The illustrious Kṛishṇadêvarâya-inahârâya issued a *nirûpa* to the Secretary (*avasarada*) Dêmarasayya granting the full rights of the village Heggôṭhâra with its hamlet Pura and outskirts ( ? *Puramârga*) belonging to Tagaḍûr-sthala in Ummattûr-sîme favoured for the office of *nâyaka* to Avasarada Dêmarasayya.

On the holy occasion of Makara-sankrânti and Sunday, being the 7th lunar day of the bright half of Pushya in the year Sarvajit, in Pampâkshetra and in the sacred presence of Virûpâkshêśvara and on the banks of the Tungabhadrà, (king Kṛishṇarâya) granted (by the above *nirûpa*) for the decorations and illuminations of the greatest of the gods, Śrî Bâlakṛishṇadêvaru of Bammâpura, all the rights over the village Heggôṭhâra including *Puramârga*, *dêvâdâya* (grants for temples), *brahmâdâya* (grants for Brahmans) *gaṇḍa-sêṇubôvara-kodige* (grants to the village headman and accountants), grant to Râmaiya-dêvaru temple, income from tolls at fairs, etc., to (some one not named) belonging to Anantapura and (a subordinate) of Avasarada Dêmarasayya, the grant being made with pouring of water to last as long as the sun and moon endure and to include the rights of treasure on the surface and underground, water springs, tree-growth, etc.

*Note.*

This inscription being incised on a slab behind the image of the god Kṛishṇa could not be fully read as some lines below were screened partly by the image. The record is of the reign of the Vijayanagar king Kṛishṇadêvarâya and records the gift of the village Heggôṭhâra in Ummattûr-sîme for services in the temple of the god Bâla-kṛishṇa in Bammâpura, the grant being managed by some officer subordinate to Avasarada (Secretary) Dêmarasayya. The charter was issued as a *nirûp* and addressed to the said Dêmarasayya on Sunday 29th December 1527, which is exactly the English equivalent of the lunar date given in the grant (lines 8, 9).

17.

At the village Kirugoṭhâra, in the same hobâli, on a stone slab standing near the well in the garden of Puṭṭanna.

Size 4' × 3'

## Kannada language and characters.

ಅದೇ ಹೋಬಳಿ ಕಿರುಗೊರಾರದ ಪುಟ್ಟಣ್ಣನವರ ತೋಟದ ಬಾವಿಯ ತೆವರಿನಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.  
(ಇದನ್ನು ಕಿರುಗೊರಾರದ ಊರು ಮುಂದಣ ಜಗಲಿಯಿಂದ ತಂದಿದೆಯೆಂದು ಹೇಳುತ್ತಾರೆ.)

ಪ್ರಮಾಣ 4' × 3'.

1. ಸ್ವಸ್ತಿಶ್ರೀ ತಿರುಮನ್ನಿವಳರ ತಿರುನಿಲ ಮಡನ್ನೆಯುಂ
2. . . . . ಚೆಲ್ವಿಯುಂ
3. . . . . ವೊಡವ . . . . .
4. . . . ಪರೆಯ . . . . .
5. . . . . ಇಱತ . . . . . ಮುಡಿಯುಂ
6. . . . ಮಾಡಿಯುಂ ಮುನ್ನರವ
7. . . . . ಚನ್ನರ ಮಾಡಿಯುಂ ಇವಿಯುಲ್ಪುತಂ . . . . . ಣ್ಣಂ
8. ಪರಕೇಸರಿಯಾನ ಶ್ರೀರಾಜೇಂದ್ರ ಚೋಳದೇವರ ಕಿಯಾಣ್ಣಾದಯ್ವ
9. ನೆಯ ಸಕನ್ರಿಪಕಾಳಾತಂಗರ್ ೯೩೯ ನೆಯ ನಳಸಂವತ್ಸರ
10. ಭಾದ್ರಪದ ಮಾಸಾದ ಪುಣ್ಣಮಾಯುಂ ಬ್ರಿಹಸ್ಪತಿವಾರದಂದು
11. . . . . ಕರಾಳ
12. ಯ್ಯ . . . . . ತುನುವಂಕೊಂ
13. . . . . ಬೆಸನಗೊಡ್ಡೆ
14. . . . . ಬೆಂಕೊಂಡ ಕಲಿಯಾಳ
15. ಚೋಲತ್ತರಮಗಂ
16. . . . . ವಿಟ್ಟಂಸನಿಕರ

*Transliteration.*

1. svasti śrī tirumanni vaḷara Tiru-nilamaḍandeyum
2. . . . . chelviyum
3. . . . . voḍava
4. . . . . parēya
5. . . . . ilāta . . . . . muḍiyum
6. . . . . māḍiyum munnarava
7. . . . . chandara māḍiyum iviyulḍutam . . . . ṇḍam
8. Parakēsarīyāna Śrī Rājēndra Chōḷa dēvar ki yāṇḍād ayda-
9. neya Sakanripa-kāḷātitaṁgaḷ 939 neya Nāḷa-samvatsara
10. Bhādrapada-māśāda puṇṇamāyumu Brihaspati-vāradandu
11. . . . . Kalāḷa-
12. yya . . . . . tuṇuvam koṁ-
13. . . . . besāṇa-geydoḍe
14. . . . . benkoṇḍa kaliyāḷa
15. Chōḷattara magam . . . . .
16. . . . . viṭṭam sanikara . . . . .

## Note.

This record is much worn out and only a few letters in each line are clearly legible except in lines 8-10 which have been fully deciphered. After the usual titles applied to the Chôla king Parakêsari Râjêndrachôladêvar, the inscription contains the exploits of a hero, who was the son of Chôlattara, in a fight for the defence of cattle. The date is given both in regnal years and in terms of the Śaka era: 5th year of his reign and Śaka 939 Naḷa, Bhâdrapada śu 15 Thursday. The year Ś 939 corresponds to A. D. 1017 and this is Pingaḷa. The previous year namely Ś. 938 is Naḷa. Taking the latter year, Bhâdrapada śu 15 corresponds to August 20th, 1016 A. D., a Monday and not Thursday. Taking the former year S' 939 Pingaḷa Bhâdrapada śu 15 corresponds to September 8, 1017 A. D., a Sunday. If, however, the previous year *viz.*, Ś 937 Râkshasa is taken the date coincides with Thursday and is equivalent to September 15, A. D. 1015. But the year 1015 is the 4th year of the king Râjêndrachôla. The titles of the king "tirumanni vaḷara tiru-niḷa-maḍandeyunu," etc., are in the Tamil language but written in Kannaḍa characters. (cf. E. C. III, Nanjangud 160.)

## 18.

On the site of the deserted village Śambhupura, on a stone set up under a margosa tree in front of the Śambhuliṅga Basavêśvara temple.

Size 5' × 2'

Kannaḍa language and characters.

ಚಾಮರಾಜನಗರದ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಬೇಟರಾಕ್ ಗ್ರಾಮ ಶಂಭುಪುರದ ಶಂಭುಲಿಂಗ ಬಸವೇಶ್ವರ  
ದೇವಸ್ಥಾನದ ಬಳಿ ಅಗ್ನೇಯ ಮೂಲೆಯಲ್ಲಿ ಬೇವಿನಮರದ ಕೆಳಗೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 5' × 2'

1. ಂ ಶ್ರೀ ನಿಜದಲಿಂಗನೆ ಗತಿ
2. ಶ್ರೀ ಸಂಬುಲಿಂಗ [ ಗ ] ಗತಿ ಶ್ರೀ ಬುಜಂ
3. ಗನೆ ಮತಿ ಜನಕಾದಿ ಸನಕಾಲಮಂ ವರು
4. ಪಮಂ ಮಸಾಂಕಮಂ ಪಕ್ಷಮಂ ದಿ
5. ನಮಂ ಸುವಾರಮಂ ಶ್ರೀಮನ್ಮಹಾಮಂ
6. ಡಳೇಶ್ವರ ಶ್ರೀ ವೀರದೇವರಾಯ ಮಹಾ
7. ರಾಜ ರಾಯ ಸಿಂಹಾಸನ ಮನಾಳು
8. ವ ವೀರನಿ ಪತಿ ಕೃಷ್ಣರಾಯರ ನಿರೂಪ
9. ದಿಂದ ನಾಳುವ ತಿಂಮರಾಜ ಅಳು
10. ಪುಂಮತೂರಿಗೆ ಸಲುವ ಬದಣಗು

11. ಪೈಯ ವೀರಪ [ ಗ ] ಪುಡಗೆ ಸರ್ವಮಾನ್ಯದ
12. ವ್ರಿತ್ತಿಯಾಗಿ ಕೊಟ್ಟ ಕೊಡಗೆಯ ಸಂ
13. ಬಕಿ ಪುರದ ಚತುನೀಮೆಯ ಎರೆ
14. ಯ ವಿವರ ಕಾಣಿಯಾಗದೆಯ ಬ
15. ದನಗುಪ್ಪೆ ಪುರಕ್ಕೆ ಸಲುವ ಬಡರ
16. . . . . . ವೆ ಕಲಂದೆಯ ಹಾ
17. ಯಗಡ ಮೂಡಳತೆವರುಂಬನ
18. ದಾಲದ ಮೂಡಳ ತೆವರು ಹೆಗ್ಗೊರಾ
19. ರದ ಯಲ್ಲಿಯೆರಡುಂ ಕೂಡಿದಲ್ಲಿ ಮರಿ
20. ದಾಲದ ಬದುವು . . . . .



*Transliteration.*

1. śrī nijada lingaṇē gati
2. śrī Sambulinga [ga] ti śrī Bujan-
3. gane mati Janakādi-sanakālamam varu-
4. shamam masānkamam pakshamam di-
5. namaṇi suvāramam śrīman mahāmam-
6. ḍaḷeśvara śrī Viradēvarāya-mahā-
7. rāja rāya-simbhāsanaman ālu-
8. va vira-nripati Krushṇarāyara nirūpa-
9. dinda Sāluva Timmarāja ālu-
10. Vummatūrige saluva Badanagu-
11. ppeya Virapa [ga] vuḍage sarvamānyada
12. vrittiyāgi koṭṭa koḍageya Sam-
13. bakipurada chatusīmeya ele-
14. ya vivara Kāreya-gadeya Ba-
15. danaguppe-purakke saluva baḍara
16. . . . ve kalambeya hā-
17. yigaḍa [da] mūḍaḷa tevaruṇ Bana-
18. dālada mūḍaḷa tevaru Heggōṭhā-
19. rada yalle yeraḍum kūḍidalle Mari-
20. yālada baduvu

*Translation.*

The illustrious (god) Nija-liṅga is the refuge. The auspicious Śambhulinga is the refuge. The holy Bujāṅga is the inspirer. During the auspicious time, ( ? *janakādisana-kālamam*) year, month, fortnight, tithi, and week-day .... The following are the four boundaries of the village Sambakipura, granted as *koḍaḡi-vṛitti* free of imposts to Virapagaḍa of Badanaguppe belonging to Ummattūr ruled by Sāluva Timmarāja, under the orders (*nirūp*) of the heroic king Krushṇarāya ruling on the throne of the illustrious *mahāmaṇḍalēśvara* Viradēvarāya :—

The high ground (*tevaru*) to the east of Kāreya-gadde (a large area of wet land) and the place where the stream .... belonging to Badanaguppe (village) is forded ; the hillock to the east of Banadāla (village) ; the corner of Mariyāla (village) where the two ends of Heggōṭhāra (village) meet. (Heggōṭhāra, Badanaguppe and Mariyāla are the villages immediately to the west, north and east of Sambukapura).

*Note.*

The inscription is not dated. The meaning of the phrase *janakādisana kalamam* in line 3 is not clear. The names of three favourite *liṅgas* (symbols of the god Śiva) are invoked. Of these Śambhu-liṅga is the name given to the *liṅga* 'in' the temple near which the record is found. Bhujāṅga is the name given to the

linga in the large temple of Śiva at Ummattūr, about five miles from the inscription stone. The village Śambakipura or Śambhulingapura seems to have been granted as a *koḍagi* to Virappagauḍa of the village Badanaguppe, about two miles off from the epigraph. The donor was Sāluva Timmarāja, the famous minister of Kṛṣṇarāya (1509-1529), king of Vijayanagar. The minister was entrusted with the government of Ummattūr district. (See E. C. III, Nanjangud 195.) Viradēvarāya may be a contraction of Vira Narasiṃhadēvarāya, the immediate predecessor of Kṛṣṇarāya or it may indicate Dēvarāya, his distant predecessor. The inscription abounds in orthographical errors.

## 19.

## GUNDLUPET TALUK.

Copper-plate in the possession of the goldsmiths of Gundlupet town.

One plate :—Modern Kannaḍa characters and language.

ಗುಂಡಲಪೇಟೆ ತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು.

ಗುಂಡಲಪೇಟೆ ಕನಕಾ ಅಕ್ಕನಾಲಿಗರ ವಶದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

ಒಂದು ಹಲಗೆ : ಹೊಸ ಕನ್ನಡಕ್ಷರ ಮತ್ತು ಛಾಪ್.

1. ಶ್ರೀಮತು ಸ್ವಸ್ತಿ ಸಮಸ್ತರೋಕ ವಿಸ್ತರ ತ್ರಿಬುವನ ಬುವನ ನಿರ್ಮಿ
2. ತೋದಾರ ಆನಂತ ವೇದಾಶಸ್ತ್ರ ಶಬ್ದಪುರಾಣ ಪಾರವಾರಗಂಬಿ
3. ರ ದಿರಿದಿರೋದಾರ ಜಗಕೆ ಹರಕರಣಕರ್ತರಾದ ವೆಸುನಿಹ
4. ನುಮಂತ ಪೆಂಡೊಳ ಪುರದೀಪ್ತರಾದ ಕೂರ್ಪೆಗವಹನಕನ
5. ಕಕುಲಬರಣ ಶ್ರೀ ಕಳಿಂಗರಾಯ ನಿರ್ಧುಮಧಾಮ
6. ಚೋಳರಾಯಸ್ತಪಾನಾಚಾರ್ಯ ಆತಳವಿತಳ ಸುತ
7. ಳತಳಾತಳ ಮಹೀತಳಪಾತಾಳ ರೋಕನಿರ್ಮಿತೋ
8. ದಾರಾ ಪುತ್ರಿ ಆಪುತೇಜು ವಾಯು ಆಕಲಶನಿರ್ಮಿ
9. ತೋದಾರ ಕರುಮೊನೆ ಕಂಟದಮೊನೆ ಕದರು
10. ಮೊನೆ ನೇಗಿಲು ಮೊನೆನಿರ್ಮಿತೋಧಾರ ಶ್ರೀಕಳಿ
11. ಕಾಂಬಕಮಟೆಸ್ವರ ಪಾದಪುಲಜವಿದೇಹಿ
12. ಗಳದಂತು || ಶಲವಹನ ಶಾಕಾಬ್ಬ ೧೬೩೮ನೆ
13. ಸಂದವರ್ಧ ಮಾನವಾದ ತಾರಣನಾಮಸಂ
14. ವತ್ಸರದ ಮಾರ್ಗಶರಸು ೫ ಯ : ಬಾನುವಾರ
15. ಹಸ್ತನಕ್ಷತ್ರ ಯ ಸುಬದಿವಾಸದಲ ವಿಜಯಾ
16. ಪುರದಲಯಿರುವ ಮಲಪಗುರು ಸ್ವಾಮಿಯ
17. ವರಿಗೆ ನೀಲಗಿರಿ ನೆಲ್ಲುನಾಡಿನ ಕೋತಸಿಸುಮಕಳು
18. ಕಾಳಕಂಮುಟ ಕೆಂಡಕೋಡಿ | ನಮಲುಕೊ
19. ಳೆ ಸೆಂದ ಕೂಡಲುರು ಕಂಮುಟ ಕಣಚ ಯರ
- back (ಹಿಂಭಾಗ)
20. ಡು ಸ್ವಳದ ಸಿಶರು ಯೆನ್ನು ಮುಂತಾದಸಮ

21. ಸ್ತಜನಗಳು ಕೂಡಿಬರೆದುಕೊಟ್ಟ ಜಯರೇ
22. ಕೆಯೇನೆಂದರೆ ಅದಾಗಿ ನಾವು ನಂಮಮನೆ
23. ಗಳಿಗೆ ವರುಶಕೆ ಂ ಹಣಕಾಣಿಕೆ ಮದುವೆ
24. ವಸಗೆಗಳಿಗೆ ಂ ಹಣ ಕಾಣಿಕೆ ಕೊಟ್ಟು ತ
25. ಪುನೆಪುಗಳಿಗೆ ಂ ಹಣ ಸಹ ಕೊಟ್ಟುನಿಮಗೆನಂ
26. ಮಸ್ತಳದಲ ನಿಮಗೆ ಸರ್ಪರಾಯಿಮಾಡಿಮುಂ
27. ದಕೆ ರವಾನೆಮಾಡಿ ಕಳುಹಿಸಿಕೊಡಲುಳವರು
28. ಯೆಂದು ನಾವಾಗಿ ನಂಮ ಕುದು ರಾಜಿಯಂ
29. ದಬರದುಕೊಟ್ಟ ತಾಂಬ್ರದ ಜಯರೇಕೆ ಯದಕೆ
30. ತಪಿದರೆ ಕಾನಿಯಲ ಗೋಹತ್ಯೆ ನಿನುಹತ್ಯೆ ಮಾತ್ತುಪಿತ್ತು
31. ಹತ್ಯೆಮಾಡಿದ ಪಾಪಾ ಯಿದಕೆ ಸಾಕ್ಷಿಗಳು ಜೋಗಿಗ
32. ಪುಡ ನಂಜೇಗಾಡ ಪಾದಗಪುಡ ಕೆಂಚಗಪುಡ ದ್ವ
33. ಡೆಗಪುಡಸಹ ಸೇಕ್ಷಿ ಬರದಾತ ಕೊಯಂತೂರನು
34. ಬಾಚ್ಚರಿಯು ಬರದುಕೊಟ್ಟ ಜಯರೇಕೆಪಟ್ಟಿ

Note.

This copper plate record called *jayarékhe-paṭṭe* is written in the characters of the 19th or 20th century. A long vowel is often indicated by the sign (ಃ). Thus *kulābarāṇa* in line five is written as *kulaಃ barāṇa*. Similarly in lines 8, 11, 12, 16, etc., the same sign is used. The grant is further full of mistakes of orthography and it is very difficult to make out the several epithets in praise of the priest Malapagurusvāmi, the donee. The object of the record is to register an agreement by the guilds of artisans of Nīlagiri, etc., to pay certain taxes or fees, *viz.*, a general tax of one haṇa per family or house, marriage-tax (including fees for other such auspicious occasions) of two haṇas per family, a fine of one haṇa for transgressions of religious customs, to their guru Mallapagurusvāmi, priest of Kālikammaṭeśvara, in Vijayapura (Gundlupet). They also agreed to give him a free supply of provisions when he visited them and convey him (free of cost) to the next camp. The donors are stated to be (lines 17-20) the *sisumakkalu* or disciples among the *Kōtas* of the four nāḍus of Nīlagiri, disciples among the artisans of Kāḷa-kammaṭa, Kenchakōḍi, Namalukōṭe and Kūḍalūru-kammaṭa, Kaṇacha, etc., and all the inhabitants of the last two places. These places, however, cannot be identified and the meaning of the lines (17-20) is far from clear.

The witnesses to the grant are named Jōgigaṇḍa, Naṇjegaṇḍa, Pāḍagaṇḍa, Keṇchegaṇḍa, and Daḍegaṇḍa. The engraver's name is Subbāchāri of Koyamtūr (Coimbatore).

The usual imprecation against the violators of the grant is given in lines 30-31. The meaning of the lines 4 and 5 containing praises of the god Kāḷika-kamaṭeśvara is not clear.

The date is given as Sunday the 5th lunar day of the bright half of Mārgasīra with Hasta in the year Tārāṇa, 1638 of the Śālivāhana era. But S' 1638 is identical with Durmukhi and not Tārāṇa and the nearest year Tārāṇa is S' 1626, which is twelve years behind the date given. If we take S' 1626, Mārgasīra śu 5 coincides with Monday (November 20, 1704) and the nakshatra is Śravaṇa. The genuineness of the grant is very doubtful.

## 20.

At the village Madehalli in the hobali of Gundlupet, on a slab standing at the back of the house of Mādappa, son of Kullappa.

Size 5' × 5'.

Kannada language and characters.

ಗುಂಡಲಹೇಟೆ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಮಡೆಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಕುಳ್ಳಪ್ಪನ ಮಗ  
ಮಾದಪ್ಪನ ಮನೆಯ ಹಿಂದುಗಡೆ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' × 5'.

ಸೂರ್ಯ ಬಸವ, ಲಿಂಗ ಚಂದ್ರ.

1. ಸ್ವಸ್ತಿಶ್ರೀಸಕವರುಷ ೧೨೯೬ನೆಯ ಶ್ರೀ ಆನಂದ ಸಂವತ್ಸರದ ಪುಶ್ಯಬ ೫ ಸೋಮಿ
2. ಶ್ರೀಮನುಮಹಾಮಂಡಲೇಶ್ವರ ಅರಿಯುವಿಭಾಡ ಭಾಸೆಗೆ ತಪ್ಪುವ
3. ರಾಯರಗಂಡ ಚತುಸ್ಸಮುದ್ರಾಧಿಪತಿ ಶ್ರೀವಿರಬುಕ್ಕರಾಯನ ಕುಮಾರ
4. ಚಿಕ್ಕಕಂಪಣಿಒಡೆರ ಕುಮಾರ ನಂಜಣ ಒಡೆಯರು ತಮ್ಮತಂ
5. ದೆಕಂಪ್ಪರಾಯರು ಸ್ವರ್ಗಸ್ತರಾದಲ್ಲಿ ವಿಜಯಾಪುರದ ರಾಮಯ್ಯದೇವರಿಗೆ ಅ
6. ಮುತ್ತಪಡಿಗ ಕುಡುಗುನಾಡ ಮಡೆಹಳ್ಳಿಯ ಚತುಸ್ಸಿಮೆ ಒಳಗೆ ಏನುಳಗದ್ದೆ ಬಿದ್ದಲು
7. ಅಕ್ಷೀಣಿನಿಧಿ ನಿಕ್ಷೇಪಜಲ ಪಾಶಾಣ ಸಿದ್ಧಸಾಧ್ಯತೇಜಸ್ವಾ
8. ಮೃತರ್ಪಣ ಪ್ರಾಪ್ತಿಸಮಸ್ತಬಳಿ ಸಹಿತವಾಗಿ ಅಮಡೆಹಳ್ಳಿಯನು
9. ರಾಮನಾತಪುರಮಂ ಧಾರೆಯನೊಡನೆ ಕಲ್ಲನಡಿಸಿಕೊಟ್ಟ ಸಾಸನ |
10. ಯಥಮ್ಮಕ್ಕ ಅರು ಅಳುಪಿದವರಿಗೆ ದೇವ ದ್ರವ್ಯವನು ಅಪಹರಿಸಿ
11. ಕೊಂಡವರಿಗೆ ಎಷ್ಟುನರಕವಿಹುದು ಅಯ್ಯಪ್ಪನರಕವಿಹುದು
12. ಸ್ವದತ್ತಂ ಪರದತ್ತಂವಾ ಯೋಹರೇತು ವ ಸುಂಧರಾಂ ! ಷಷ್ಠಿವರ್ಷರುಷ
13. ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿ ಎಂದು ತಾಗಿ ಈ
14. ಧಮ್ಮಕ್ಕ ಅಳುಪಿದವರು ಅಂಥಾ ನರಕವನು ಅನುಭವಿಸು
15. ವರು ಯಿ ಸಾಸನಕ್ಕೆ ನಂಜಣ ಒಡೆಯರ ಸುಹಸ್ತದ ವ
16. ಪ್ಪ ಶ್ರೀ ವಿಶ್ವೇಶ್ವರ ||

Transliteration.

1. svasti śrī saka-varusha 1296 neya śrī Ānanda-samvatsarada Puśya ba 5 Sô
2. śrīmanu mahâmaṇḍalesvara arirāya-vibhāḍa bhāsege-tappuva-
3. rāyaragaṇḍa chatuṣ-samudrādhīpati śrī vīra Bukkarāyana kumāra
4. Chikka Kampanna-oḍera kumāra Nañjaṇṇa-oḍeyaru taṁma tan-

5. de Kampparāyaru svarggastarādalli Vijeyāpurada Rāmayyadēvarige a-
6. mrutapaḍige Kuḍugunāḍa Maḍehalliya chatussīme-ōḷage ēnūla gadde  
beddalu
7. akshīṇi nidhi nikshēpa jala pāsāṇa siddha sādhyā tējasvā-
8. mya sarvva-prāpti samasta-baḷi sahitavāgi ā Maḍehalliyanu
9. Rāmanātapuramaṁ dhāreyaṁ eṇḍu kalla naḍisi koṭṭa sāsana
10. yi-dharmmakke āru aḷupidavarige dēva-dravyavanu apaharsi-
11. koṇḍavarige esṭu narakaviḥuḍu ā yashṭu narakav iḥuḍu
12. sva-dattam para-dattam vā yō harētu vasundharām shashṭhir-vvarusha-
13. sahasrāṇi viśṭhāyāṁ jāyatē krimi endu tāgi ī
14. dharmmakke aḷupidavaru anthā narakavanu anubhavisu-
14. varu yi sāsanaḥ Nañjaṇṇa-ōḍeyara su-hastada va-
16. ppa śrī Viśvêśvara ||

*Translation.*

Be it well. On Monday, the 5th lunar day of the dark half of Pushya, in the auspicious year Ānanda, the Śaka year 1296 :—

This is the charter granted by Nañjaṇṇa Oḍeyar, son of Chikka Kāmpaṇṇa Oḍeyar, who was a son of the illustrious mahāmaṇḍalêśvara, destroyer of hostile kings, champion over kings who break their words, lord of the four oceans, Vīra Bukkarāya, on the occasion of the death of his father Kamparāya, made a grant for food-offerings to the god Rāmayyadēvaru of Vijeyāpura, of the village Maḍehalli, (called) Rāmanāthapura in Kuḍugunāḍu, with all rice-fields, dry fields, imperishables, treasure, hidden hoards, water springs, minerals, present rights and possibilities, full powers, all income and taxes, after pouring of water and setting up a stone (on which the grant is engraved).

He who violates this charity, suffers (residence in) as many hells as one who seizes the property of the gods. He who confiscates the land given by himself or by others will be born as a worm in ordure for sixty-thousand years. Thus those who violate this charity will suffer in such hells.

To this śāsana (is affixed) the signature in his own hand of Nañjaṇṇa Oḍeyar : Śrī Viśvêśvara.

*Note.*

This records the gift of the village Maḍehalli (the village where this inscription is set up) situated in the district of Kuḍugunāḍ (which seems to have comprised portions of the present Gundlupet Taluk) for services in the temple of Rāmayyadēvaru in Vijeyāpura which is the same as the Rāmanātha temple near the present town of Gundlupet (the hamlet of Vijeyāpura still existing near Gundlupet). The donor was Prince Nañjaṇṇa Oḍeyar, grandson of Bukka I of Vijayanagar, and son of Chikka Kāmpaṇṇa Oḍeyar called also Kamparāya (line 5). Several inscriptions of

both the father and the son are found in Nanjangūd, Chāmarājanagar and Gundlupēt Taluks testifying to their rule in those parts as governors (See Gundlupet 32 of § 1294 and 46 of § 1290 and Nanjangud 117). The occasion of the grant was the death of Chikka Kampanūa Odeyar the date of which is thus determined. The date of the grant is given as § 1296 Ānanda, Pushya ba 5 Monday, corresponding to 25th December, 1374 which is a Monday. But the tithi current on the day is shashthi and not pañchami as stated in the grant. No invocation or imprecation is contained in the charter. It is also interesting to note that this very village had been previously granted for a Jaina temple Bittijinālaya of Tuppūr in § 1118 (E. C. IV Gundlupet 27). The village Maḍehalli seems to have been renamed Rāmanāthapura as it was given away to the god Rāmanātha or Rāmayyadēvaru. If we take the solar month corresponding, Makara bahuḷa pañchami will coincide with Monday Jan. 22 A. D. 1375 on which day pañchami tithi began at about 10 A. M. This confusion between lunar and solar months is possible in these parts owing to the mingling of the Tamil immigrants from the neighbouring Coimbatore and Malabar Districts with the native Kannāḍa people.

## 21.

At the village Masahalli, in the same hobali, on a stone set up in front of the village.

Size 4' × 4'.

Kannāḍa language and characters.

ಅದೇ ಗುಂಡಲಪೇಟೆ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಮನಹಳ್ಳಿ ಊರಮುಂದೆ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 4'.

1. ಶುಭಮಸ್ತು ಶ್ರೀಜಯಾಧ್ಯದಯ ಸಾಲವಾಹನ
2. ಶಬವರುಸಕಸಲುವ ೧೪೬೦ನೆ ವರುಸ
3. ಕೈ ಸಲುವ ಪಾರಧನ ಸಂವತ್ಸರದ ಧದ್ರಪದ ಬ ೩ ಲೂ
4. ಶ್ರೀಮತು ಸಾದಾಸಿವರಾಯ ಮಹಾರಾಯರ ಅನುಗೈ
5. ಯಂ ರಾಮರಾಜ ಮಹ ಅರಸುಗಳ ನಿರುಪದಿಂ ರುಸ್ತುಂಜಿ ಬ
6. ನ ಪೊಡೆರು ಕೊಡತಿಯಹೊಂನ ಹಲಗೆ ಪೊಡೆರಿಗೆ ಕೊಟ ಗ್ರಮನುಗ್ರ
7. ಮದಕಲಪಚಿಕ್ರವೆಂತದರೆ ನಂಮ ವಿಜೆಯಪುರಕೆ ಸಲುವಮಸಹ
8. ಳಿಗ್ರಾಮ ಕಾಲುವಳಿ ಮಜುಜಉಳಿಪುರ ೧ ಕೆಂಗಹಳುಪುರ ೧ ಯ ಮೂ
9. ಜುಗ್ರಾಮವನು ನಿವಗೆ ಸುತ್ತಿಗುತ್ತಿಗೆಯಿ ಕಲುಪಚಿಯಾಗಿ ಕೊಟೆವಾ
10. ಗಿ ಯೀಮುಖ ಗ್ರಾಮದ ಚತುಸಿಮೆ ಪೊಳಗುಳ ಗದೆಬೆದಲುಕೋಟ ಅ
11. ಡುಸುಂಕಯೇನುಂಟಾದ ಸಕಲ ಆದಾಯವನು ಅನುಧವಿಸಿಕೊಂಡು ಪ್ರ
12. ಮಾದಿಚಂವತ್ಸರದ ಕತ್ತಿಬ ಶು ೧ ಅರುಧ್ಯವಾಗಿ ಆನಂದಸಂವತ್ಸರದ
13. ಆತ್ಮಯಜಿ ಬ ೩೦ ನಿರಗೆ ಧರ್ಮಕ್ಕೆ ಗ್ರಾಮದಲು ಸಾಗುವಳಿ ಕಲಪಚಿ
14. ಯಾಗಿ ತಜ್ಜಿದುಗಳ ೪೦ ಆಕ್ಷರದಲು ನಾಲುವತ್ತು ವರಹಂನು
15. ತೆಜುತಲ ಕಾಣಕೆ ಬಿಡಿಗಿಯಿಲ್ಲ ಯಧರ್ಮಕಳಿಕದವರು ಗಂಗಿಕಾ
16. ಶಿಯಲ ಗೋಲುಬ್ರಮರ ಕೊಂದ ಪಪಕೆ ಹೊಹರು

*Transliteration.*

1. śubham astu śrī jayābhyudaya Śālivāhana
2. śakha varusake saluva 1468 ne varusa-
3. kke saluva Pārābhava-samvatsarada Bhādrapada ba 3 lu
4. śrīmatu Sādāsivarāyamahārāya anugye-
5. yim Rāmarāja-maha-arasugala nirupadim Rustumji-kha-
6. na-voḍeru Koḍatiya-honna Halagevoḍerige koṭa gramanu gra-
7. mada kalapaṭe-kra [ma] ventondare namma Vijeyapurake saluva Masaha-
8. ḷi grāma kālupaḷi Maṇjaulipura 1 Kenga-halupura 1 yi-mū-
9. ru grāmavanu nivage suttu guttigeyagi kalupaṭeyāgi koṭevā-
10. gi yī muṇa grāmada chatusime-voḷaguḷa gaḍe bedalu tōṭa ā-
11. ḍu-sunka yēnuṭṭāda sakala-ādāyavanu anubhavisikoṇḍu Pra-
12. mādi-chamvatsarada Kattikha śu 1 ārubhyavāgi Ānanda-samvatsarada
13. Āsvayija ba 30 nilege dharinmakke grāmadalu sāguvaḷi kalapaṭe-
14. yāgi taṇṇidu ga 40 āksharadalū nālūvattu varahaṇṇu
15. teṇṇṇali kāṇike bēḍige yilla yī dharinmak alihidavarū Gange-Kā-
16. śiyali gōṭi bramara konda papake hōharu

*Translation.*

May it be auspicious. On the 3rd lunar day of the dark half of Bhādrapada in the year Parābhava, corresponding to the year 1468 of the prosperous and victorious Śālivāhana era.

By the order of the illustrious Sādāsivarāya-mahārāya and under the *nirūpa* (letter) of Rāmarāja-mahā-arasu, Rustumjikhāna-voḍeru granted the following stone charter conferring certain villages on Halagevoḍeyar of Koḍatihonnu (village):—

We have given with a charter on stone the three villages Masahaḷi belonging to Vijeyapura and Marujaulipura, a hamlet of Masahaḷi, Kengahalupura, as *suttu-guttage* (*śrōtriya-guttige* i.e., grant of land for a fixed payment of rent made in favour of priests) to you and hence you may enjoy within the four boundaries of the said three villages all the income from wet lands, dry lands, gardens, taxes on goats etc., with effect from the 1st lunar day of the bright half of Kārtika in the year Pramādicā and paying forty *varāhas* for (a year, the first year ending with) the new moonday of the dark half of Āsvayuja in the year Ānanda. The land is to be cultivated and enjoyed as a religious grant in virtue of this stone charter. No presents (*kāṇike*) or benevolences (*bēḍige*) need be paid. He who violates this charity will incur the sin of killing cattle and Brahmans in the Ganges and Kāśī.

*Note.*

This inscription records the grant of the village Masahaḷi and its hamlets belonging to Vijayapura sub-division (Guṇḍlupēṭ) to a Liṅgāyat priest named

Halage Vodeyar of Kodatiahonnu for an annual payment of a quit-rent. The grant was made by a local officer named Rustumjikhān under the orders of Rāmarāya of Vijayanagar. Sadāsiva was still the nominal king of Vijayanagar and his name is also mentioned along with that of Rāmarāya. The date of the present grant is S. 1468 Parābhava sam. Bhā. ba. 3, which corresponds to 12th September 1546 A. D. The presence of a Moslem governor at Gundlupet under Rāma Rāya may be noted.

## 22

In the village Hangaḷa, in the Hobāḷi of Hangaḷa, on a stone set up in a wall of the Siddhēśvara temple.

Size 4' × 2'.

Kannada language and characters.

ಹಂಗಳದ ಹೋಬಳಿ ಕನಡಾ ಗ್ರಾಮದ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯದ ಗೋಡೆಗೆ ಸೇರಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 2'.

1. ○ ಸೊಧಕ್ಕುತು ಸಂವಸರದ ಕರ್ತೃಕವು ೧೦ ಲು
2. ○ ಶ್ರೀಮಂಮಹಮಂಡಲೇಸ್ವರಾರಾಮರಜ
3. ○ ಆಯತ್ತಿರ:ಮಲರಾಜ ಆಯ್ಯನವರ ಕಾಯ್ದುರ್
4. ○ ಕೈಕರ್ತೃರಾದ ಸಂಕರಯನವರು ಅಂಕೈ
5. ○ ಗುಡನಮಗೆ

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ.)

## Note.

This inscription is incomplete as it ends abruptly after the name Ankegauda, (the donee ?) in line five. It seems to record some grant made by Śankarāya, an officer under the mahāmaṇḍalēśvara Rāmarājaya-Tirumalarājayya, to some one not named, who was the son of Ankegauda. It is dated the 10th lunar day of the dark half of Kārtika in the year Śōbhakṛit. No Śaka year is given. Rāmarāja-Tirumalarājayya was the last governor of Seringapatam under Vijayanagar kings and served Śrīranga I (1573-1584) and Venkaṭapatirāya I (1586-1615). The present grant may belong to Śōbhakṛit, A. D. 1603. Rāmarāja-Tirumalarājayya was the son of Rāmarāya, who was a son of Ere Timmarāja, brother of the famous king Rāmarāya, who died in the battle of Tālikōṭe. (See p. 2 of the Kannada poem Chikkadēvarāya vamsāvali and also E. C. IV, Hunsur, 36 of 1607, Chamarajanagar, 194 of 1610, Gundlupet, 13 of 1614 ? and 40 of 1610.)



At the same village Hangala, on a stone lying near the village entrance.

Size  $3\frac{1}{2}' \times 2'$ .

Kannaḍa language and characters.

ಅದೇ ಹಂಗಳ ಗ್ರಾಮದ ಅಂಕದಬಾಗಿಲ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ  $3\frac{1}{2}' \times 2'$

ಮುಂಭಾಗ

1. ಂ ಸುಧನಮಸ್ತಃಖ
2. ಂ ರಸಂವತ್ಸರದ ಶ್ರಾವಣಶು ೭ ಲು
3. ಂ ಶ್ರೀಮಂಮಹಾಮಂಡಲೇಶ್ವರ
4. ಂ ರಮರಜತಿರುಮಲರಜದೇವಮ
5. ಂ ಹಾರಾಯಅಯನವರಕಾರ್ಯಕೆ
6. ಂ ಕರ್ತರಾದ ಭದ್ರಪ
7. ಂ . . . ಗಂಗೊಜನು ಹಂಗುಳದ
8. ಂ ಕೆಲಸಿಗಳಿಗೆ ಸರ್ವ್ವ
9. ಂ ಲೆಡೆಡುಗೆಸುಂಕಯೆಲ್ಲ
10. ಂ ಉಸರ್ವ್ವಮನವನು

ಹಿಂಭಾಗ.

11. ಕೊಟಿರಾಸಾಧನ
12. ಇದಕೆ ಅಣಿವಿದವನು
13. ಕತ್ತೆಯ ತುಂಣಿಯನು
14. ಕಲುಪ್ಪನುತಿಂದ ನಾಯಿದ
15. ರಕಸಿಗೆ ಅಸಮದಿವ
16. ನಾಯಿದರ ಹೊಟಿಯಲ ಹು
17. ಟದವ ಎಂದು ಕೊಟಿರಾ
18. ಸಧನಮಂಗಳಮ
19. ಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

*Transliteration.*

(Front).

1. O subhanamastah Kha-
2. O ra-samvatsarada Śrāvaṇa śu 7 lu
3. O śrīman mahāmaṇḍalesvara
4. O Ramaraja Tirumalaraja-dēva-ma-
5. O hārāya-ayanavara kāryake
6. O kartarāda Bhadrapa.
7. O . . . . . Gangōjanu Hangulada
8. O kelasigalige sarvva
9. O li bēḍuge sunka yella-
10. O ü sarva-manavanu

(Back).

11. koṭa śilāsādhana
12. idake anipidavanu
13. katteya tunṇiyanu
14. kaluppanu tinda nāyida-
15. ra kasige āse maḍidava

16. nâyidara hoṭeyali hu-
17. ṭidava endu koṭa silâ-
18. sadhana mangala ma-
19. ha śrī śrī śrī

*Note.*

This records the remission to the barbers of Hangala of all taxes including benevolences, customs, duties, etc. The remission was made under the orders of the mahāmaṇḍalésvara Rāmarāja-Tirumalarājadēva mahārāya by his agent Bhadrappa, the order being issued through his servant? Gangōja. An imprecation is contained in the grant that those who violate it will be born as the children of barbers. There are also other imprecations of a foul nature.

The date of the grant is Khara sam. Śrāv. śu. 7. No Śaka year is given. Probably the year Khara corresponding to A. D. 1591 is meant. Similar grants to barbers are also met with in other inscriptions (See M. A. R. 1912, Page 52).

## 24

At the same village Hangala, copy of a paper sannad in the possession of the Liṅgāyat guru Channabasavasvāmigaḷu.

Kannada language and characters.

ಅದೇ ಹಂಗಳದ ಮಠದ ಪಟ್ಟದ ಚನ್ನ ಬಸವಸ್ವಾಮಿಗಳಲ್ಲ ಇರುವ ಕರಡೇ ಕಾಗದದ ಸನ್ನದಿನ ನಕಲು.

ಸೂರ್ಯ

ಲಂಗ

ಚಂದ್ರ

1. ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ಪ್ರಭುಪ್ರತಾಪರಾದಂಧ ದೊಡ್ಡದೇವರಾ
2. ಜು ವಡೇರೈಯನವರು ಶಾಲವಾಹನ ಶಕ ವರುಷಗಳು ೧೪೦೯
3. ನೆ | ಸೊಧಕ್ಕತ್ತನಾಮ ಸಂವತ್ಸರದಲ್ಲಿ ಹಂಗಳದ ಕಲ್ಲುಮಠ ||
4. ದ ಶಾಂತಬಸವಲಂಗ ವಡೇರಿಗ ಪುತ್ರಪಾತ್ರ ಅಭಿವೃದ್ಧಿಯಾ
5. ೧ | ನಡೆವರೀತಿಗೆ | ಬಿಟ್ಟಸ್ವಾಸ್ತಿವಿವರವೆಂತೆಂದರೆ || ಅದಾಗಿಮ್ಮ
6. ಭಕ್ಕತುಸಂವತ್ಸರಧ | ಕಾರ್ತಿಕಶುಭ ೫ ಯಲ್ಲು ಗುರುವಾರದ
7. ಳ್ಲ | ಬಿಟ್ಟಸ್ವಾಸ್ತಿವಿವರವೆಂತೆಂದರೆ || ಅದಾಗಿ || ಹಂಗಳದ
8. ಕೀಳುಗ್ರಾಮ ಹೊರಕೇರಿ ಬಾಚಹಳ್ಳಿ ಗ್ರಾಮ ೧ಕ್ಕೆ ಗುತ್ತಿ
9. ಗೆ ಕಂಗು ೩೬ || ೨ | ಉಟ್ಟವಳಿಕಂಗು ೭೦೦ ಹಂಗಳದ ಧೂ
10. ಮಿಯಲ್ಲ ಸೇರಿದ್ದ ಹೊಲ ೨೫ಕ್ಕೆ ಕಂಬಗಳಿ ೧೭೨೫ |
11. ದೂ ಕಂಬವಂದಕ್ಕೆ ಹೊಲ್ಲು ಮುಟ್ಟಕ್ಕೆ ಯಾರು ಅಧಿಪ
12. ತಿಗಳೂ ಅವರು ಅನುಧರಿಸಿಕೊಂಡು ಬರುವುದು | ಯ
13. ಂದುಯಿ ಹಾಕಿದಂತಾ ಸ್ವಾಸ್ತಿಯೇ ಹಂಗಳದ ಹಧಿ
14. ನಾಲ್ಕು ಹಳಿಗುಯಿಂನು ಹರಹರ ಗ್ರಾಮಗಳಿಗೆ ಆ
15. ಚಾರವಿಚರಕೆ | ಕಾರಣಕರ್ತರು | ಮತ್ತೊಬ್ಬರಿಗೆಕಾ
16. ರಣವಿರಾ ಮತ್ಯು ನೆಟ್ಟಕಲ್ಲುಬಿಟ್ಟವಿವರವೇ

17. ಸೊಮುಕಯುಬತ್ತಸಕರಾಲು ಯೀಮುಟಕ್ಕೆ ಸ
18. ಲತಕ್ಕದ್ದೆ ಕೊರತು ಮತ್ತೆ ಬೇರೆಯಾರನು ಬಾಧ್ಯತೆ
19. ಯಿಲ್ಲವೆಂದು ಹುಕುಂ ಅನುಸರಿಸಿ ಯಿರುತ್ತೆ ಆಯು
20. ರಾರೋಗ್ಯ ಐಶ್ವರ್ಯಾಭಿವೃದ್ಧಿಯಾಗಲೆಂದು | ಬ
21. ಟಂತಾ ಸ್ವಾಸ್ತಿ ಶುಭಮಸ್ತು ಆಯುರಾರೋಗ್ಯ ಐಶ್ವರ್ಯಮಸ್ತು

*Transliteration.*

1. śrīmad rājādhirāja prauḍhapratāparādantha Doḍha-Devarā-
2. ju-vaḍēraiyanavaru Śālivāhana śaka varushaṅgaḷu 1409
3. ne | Sobhakṛittu-nāma-saṁvatsaradalli Hangalāda Kallumaṭha-
4. da Śānta Basavalinga-vaḍerige putra-pautra-abhivṛiddhiyā-
5. gi | naḍeva rittige | biṭa svāsti vivarav entendare || adāgi Svu-
6. bhakṛitu-saṁvatsaradha | Kārtika śudha 5 yallu Guruvārada-
7. llu | biṭa svāsti-vivarav entendare || adāgi || Hangalāda
8. Kiḷugrāma Horakēri Bāchahaḷigrāma | kke gutti-
9. ge Kangu 36 || 2 | [h] ūṭṭuvali kangu 7 ° O Hangalāda bhū-
10. miyalli sērida hola 25 kke kamba gaṭaḷe 1725 |
11. dū kamba vandakke holallu (?) maṭakke yāru adhipa-
12. tigaḷō avaru anubhavisikoṇḍu baruvudu | ya-
13. ndu yī hākīdantṭā svāsti yī Hangalāda hadhi-
14. nālku haḷigu yinnu harahara grāmagalige ā-
15. chāra vicharake | kāraṇakartaru | mattyobarige kā-
16. raṇavillā matyu neṭakallu biṭa basivī āyā
17. somu kaya batta sakalāū yī maṭakke sa-
18. latakkaddē horattu matte bēre yārunu bādyate-
19. yillavendu hukkum anusarisi yirutte āyu-
20. rārōgya aiśvaryābhivṛiddhiyāgalendu | bi-
21. ṭanta svāsti śubham astu āyur ārōgya aiśvaryam astu

*Translation.*

The illustrious rājādhirāja prauḍhapratāpa Doḍa Devarāju-vaḍēraiya-navaru made a grant of land as detailed to Śānta-Basavalingavaḍē of Kallumaṭha in Hangala for the prosperity of his sons and grandsons in the year named Śōbhakṛit, 1409th year of the Śālivāhana era:—The following are the details of the grant of land made on Thursday the 5th lunar day of the bright half of Kārtika of the year Śōbhakṛit. The annual fixed quit-rent for the village Horakēri Bāchahaḷli which is a suburb (kiḷugrāma) of Hangala is 36½ varahas and 2½ haṇas of Kaṇṭhīrāyi-guḷige: the income (from other sources?) is seven Kaṇṭhīrāyi guḷiges and for the dry fields included in the lands of Hangala, 1725 kambas. ? ? ? . . . . . dry field.

Whoever is the head of the maṭha will go on enjoying it. Thus is the estate granted.

They (the heads of the matt) alone have authority for inquiring into the conduct of (the residents of) the fourteen villages of Hangaḷa. No one else has any right over this.

Further in accordance with these orders, all stones set up in the land, all women dedicated to god (*basavi*), all income and property, *kayabatta*?, all these can only belong to this matt and to no one else. The estate is granted in order that longevity, health and wealth may prosper.

May there be good fortune! May there be long life, health and wealth!

*Note.*

This is a manuscript supposed to be a copy of an original sannad. It seems to register the grant by Doḍḍadēvarāja Voḍeyar, of some lands in the villages Hangaḷa and Horakēri Bāchahaḷli, on the condition of a fixed annual payment, to Śānta Basavaliṅgavodē, the guru of a Liṅgayat matt, named Kallumaṭha in Hangaḷa and to his descendants. The donee was also invested with authority over the inhabitants of Hangaḷa with its fourteen villages and of some other villages, not named, in social and religious matters. He was also given special rights such as control over dedicated women in the villages, etc.

The inscription is dated Thursday the 5th lunar day of the bright half of Kārtika in the year Śōbhakṛit, 1409 of Śālivāhara era but Ś 1409 is Plavanga, not Śōbhakṛit. The nearest Śōbhakṛit is Ś 1405 or A.D. 1483. Moreover the date is too early for the donor of the grant, Doḍḍa Dēva Rāja Voḍeyar who was the king of Mysore from 1659 to 1672 A. D. Even if Ś 1409 is a mistake for Ś 1585 or A. D. 1663, Kārtika śu 5 during this year would be Monday (26th October) and not Thursday. The grant appears therefore to be spurious.

A part of the next inscription in this collection (No. 25) also deals with the subject-matter of this grant.

25

The stone set up in the field of Gurappa to the south of the same village Hangaḷa.

Size 5' × 2'.

Kannaḍa language and characters.

ಅದೇ ಹಂಗಲ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಗುರಪ್ಪನ ಜಮೀನಿನಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' × 2'.

1. ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ . . . . .
2. ರಾಜ ಗೌರವ ಸಂದುರ್ದತಿ (?) ಸಂವತ್ಸರದ ಮುಖಾಂತರ ಬ
3. ೧೨ ಚಂವಾರಲಿ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಜಪ

4. ರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪ ಶ್ರೀರಂಜ ಮಹಾ
5. ರಾಯರಾಯರಸುರವರು ಪ್ರೀತೀರಾಜ್ಯಾಗೆಯುತ್ತಿ
6. ರಲು ಶ್ರೀವೆಂಕಟಪತಿಯರವರ ನಿರುಪ
7. ದಿಂದ ಮೈಸುರಾಧಿಪ ಅಂತೆಂಬರಗಂಡ ಬರ
8. ದದ ದೇವರಜುವೊಡೆರು ಹಂಗುಳದಲು ಆ
9. ರಸಿನವರು ಯದ ಆರಮನೆಯಲಿ ವೊಡೆದಲಿ
10. ರಾಜೊಡೆರು ಮುಕ್ತರಾದ ಬಳಿಯ ಅಮೃತಮ
11. ಕಲಮಟವಕಟಿಸಿ ಲಿಂಗಸ್ತಪ್ಯವಮಾಡಿಮರಳ ಬ
12. ಸವಲಿಂಗ ದೇವರಿಗೆ ಸ್ವಸಂತದ ಮಟವಕಟಿಸಿ ಹಂಗು
13. ಳದ ಸ್ತಳದ ಹೊಳಿಕೇರಿ ಬಾಚಳಿಗ್ರಾಮಕೆ ಸಲುಚತು
14. ನೀಮೆವಳಗುಳ [ಂ] ತಗಿಡಹಕ್ಕಲು ಮರಕಟೆಯರೆಕೆ (ಕ?) ಟು ಕಾ
15. ಲುವೆ ಆಕಳಗಣ ಗದೆದ್ದಲುತೋಟ ಸುವಣ್ಣದಯ ಸು
16. ಂಬಮಗ್ಗ ಮನೆವಣಜಾತಿದರಿಗೆ ಸರ್ವಸಮ್ಯ
17. ಸರ್ವಾದಾಯ ಅಗುಮಾಡಿ ಅನುಭವಿಸಿಕೊಂಡು
18. ಬರುವಿರಿವಂದುಕೊಟಿಸಲಿಸಾಧನದಾನ ಮಾನ್ಯದ
19. ಲಿ . . . . . ಯದ
20. ಮರ್ಕೆ ಅಳುವಿದವ ಕತ್ತೆ ಪ್ರಜಾಪ
21. ತಿಗೆ ಅಳುವಿದಾಗೆ

*Translation.*

1. śubham astu svasti śrī vijayābhyudaya . . . . .
2. rusa 1578 sam Durmaki-samvatsarada Vayisākaba-
3. 12 cham-vārāli śrīmad-rājadhiraāja rājapa-
4. ramêśvara śrī vīra pratāpa Śrī Rankha-mahā-
5. rāya-rāya-rayaravaru pritvī-rājyam geyutti-
6. ralu śrī Venkaṭapatirayaravara nirupa-
7. dinda Maisurādhipa āntembara-gaṇḍa-bira-
8. dada Dēvaraju-voḍēru Hangulaḍalu ā-
9. rasinavaru yida āramaneyali voḍedali-
10. Rājoderu muktarāda baḷiya Āmrutaṇṇa
11. Kalamaṭava kaṭisi Lingastapyava mādī Maraḷa Ba-
12. savaliṇṅga-dēvarige sva-santṭada maṭava kaṭisi Hangu-
13. ḷada staḷada Hoṣakēri Bāchaḷi-grāmaka salu chatu-
14. sīme vaḷaguḷa [n] ta giḍa hakkalu marakaṭe yere keṭu-kā-
15. luve ā-kelaḡaṇa gaḍe beddalu tōṭa suvaṇṇadaya su-
16. nkha magga mane-vaṇa-jāti-derige sarva-samya
17. sarvādāya āgumādī ānubhavisikoṇḍu
18. baruviri yendu koṭa sila-sādhana dāna-mānyada
19. li . . . . . yi-da-
20. rmake āḷupidava katte prajāpa-
21. tige āḷupidāge

*Translation.*

May there be good fortune! Be it well. In the prosperous year. . . . .  
1578, the year Durinukhi on the 12th lunar day of the dark half of Vaiśākha  
Monday:—

While the illustrious king of kings, lord over monarchs, possessed of great  
prowess, Śrīrangamahârâya-râyarayaravaru was ruling the earth:—

When Dêvarâju-voḍêr, lord of Mysore under the *nirûpa* (orders) of the  
illustrious Venkaṭapatirâya and possessed of the title of champion over those who  
say so and so (that they have such titles), caused to be dismantled the palace at  
Hangûḷa where the *arasu* (king) lived:—

Amṛitamma (thereupon) got constructed a *kalumaṭha* (a stone matt) at the  
spot where Râjoḍeyar died and set up a lînga thereon. She also built anindepend-  
ent matt for Maraḷa Basavalinga-dêvaru and gave this stone charter stating “You  
may go on enjoying all the rights of possession, and income within the four  
boundaries of the village Horakêri Bâchallî in Hangûḷa-sthala with all jungle,  
clearings, trees, embankments, black cotton soil fields, channels and rice-fields below  
them, dry lands, gardens, money income, customs dues, loom tax, house tax, and  
caste tax, . . . . . He who violates this will incur the sin of  
. . . . .

*Note.*

This inscription records the construction of a matt and the gift of a village  
Horakêri Bâchallî for a Vîraśaiva guru at Hangûḷa by the queen Amṛitamma. She  
is also said to have set up in the old palace site at Hangûḷa a lînga to mark the  
place where Râja Oḍeyar died and built a matt called Kallu-maṭha around it.  
Amṛitamma was the queen of Doḍḍa Dêvarâja Oḍeyar and mother of the famous  
king of Mysore Chikka-Dêvarâjâ Oḍeyar who ruled from 1672 to 1704 (Rice's  
Mysore and Coorg from Inscriptions, p. 126).

The inscription records the suzerainty of the Vijayanagar kings over Mysore  
in so late a date as 1656 A. D. It is also well known that Chikkadêvarâja Oḍeyar  
lived at the village Hangûḷa during his exile from the court and left it for Seringa-  
patam on his accession to the throne. Who was this Râja Oḍeyar who died at  
Hangûḷa and how was the queen Amṛitamma related to him? Could it be the  
famous Râja Oḍeyar I or Immaḍi Râja Oḍeyar or could Râja Oḍeyar stand for  
Dêva Râja Oḍeyar, the two letters *de* and *va* being omitted before Râja Oḍeyar in  
line 10? The last seems to be more probable as the Râja Oḍeyars referred to are  
known to have died at Seringapatam itself (see p. 49 and 64 of Śrīman Mahârâja-  
ravara Vamśâvali by Râmakrishna Rao); while Doḍḍa Dêvarâja Oḍeyar is stated to  
have died at Chikkanâyanahalli (*ibid* p. 103). But there was another king called  
Muppina Dêvarâja Oḍeyar, father of Doḍḍa Dêvarâja Oḍeyar who is believed to  
have lived at Gundlupet and its neighbourhood and who might have also had a

palace at Hangala which is seven miles from Gundlupet, and died there. Amṛitamma would be his daughter-in-law and king Dēvarāja Oḍeyar his son. This queen is said to have been a daughter of Bāle Urs of Mūgūr (p. 95, *ibid*) and was evidently patronising the Vīraśaivas.

The date is given as Ś 1578 Durmukhi Vais' ba. 12 Monday and corresponds to May 12, Monday 1656 A. D. This day was not exactly Dvādaśi as stated in the grant but Trayōdaśi. However it is quite probable that Dvādaśi was observed on the day according to the custom of the Vaishṇava sect. Another difficulty is that the date A. D. 1656 is too early for Dēvarāja Oḍeyar's reign (1659-1673; see p. 95 *ibid*). But it may be answered that this was granted by him before he became king, though royal titles are applied to him out of courtesy.

See also the previous number for the grant of the village Horakêri Bāchahalli to Basavalinga Oḍeyar of Haṅgala.

## 26

At the same village Haṅgala, on the basement of the north wall of the Varadarājasvāmi temple.

Tamil and Grantha characters.

ಅದೇ ಹಂಗಳ ಗ್ರಾಮದ ವರದರಾಜಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಉತ್ತರದಿಕ್ಕಿನ ಗೋಡೆಯ ತಳಪಾದಿಯಲ್ಲಿ  
ಬರೆದಿರುವುದು.

ತಮಿಳು ಮತ್ತು ಗ್ರಂಥಾಕ್ಷರ.

*Transliteration.*

1. svasti śrī Vīra Nārasingadēvar
2. prituvī-rājyam paṇi aruḷānikka I-
3. va sa Mēsha-masam Ba (?) śeṇṇa desami-nāl Pangulattu Tiru-nārāyaṇa-  
perumālu āchandrādi- varai śēla kaḍavaḍu
4. Ārandukka Kuripaṭṭi Māriṣeṭṭi-māḍai tri-sandi-viḷakku kuḍutem (?)  
2 ponil 2 vaṭṭi . . . tu . . . . gaḷum . . . . .

*Note.*

This records the gift of two varahas of money, the interest of which was to be used for illuminations thrice a day in the temple of Tirunārāyaṇa at the village Hangala made by the wife of Ārandukka Kuripaṭṭi Māriṣeṭṭi in the reign of the Hoysala king Vīra Nārsingadēva. It is dated in the year Yuva, the 10th day of the dark fortnight in the month Mēsha. The combination of the year Yuva with the reign of the Hoysala king Nārasimha suggests that it might be 1155 A. D. in the reign of Nārasimha I or 1275 A. D. in the reign of Nārasimha III. The latter is the more probable date as the characters appear to belong to the end of the 13th century rather than to the middle of the 12th century. If so, the date would correspond to 22nd April 1275 A. D.

The temple of Tirunârâyana, referred to, is evidently the present Varadarāja temple at Hangala on a wall of which the record is engraved.

## 27

On the site of the disappeared village Siddaiyanapura, to the south of the same village Hangala, on a vīragal lying in the land of Īḍigaḥ Narasimhāgaḍa.

Size 6' × 3'.

Old Kannada language and characters.

ಅದೇ ಹಂಗಳಕ್ಕೆ ದಕ್ಷಿಣದಿಕ್ಕಿನಲ್ಲಿ ಬೇಚರಾಕ್ ಶಿವೈಯ್ಯನಪುರದಲ್ಲಿ ಈಡಿಗರ ನರಸಿಂಹೇಗಾಡರ  
ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 6' × 3'.

ಹಳಗನ್ನಡದ ಅಕ್ಷರ.

1. ಶ್ರೀಕಾವದೊಡೆ	6. ಕಾದಿಸತ್ತಂ
2. ಐಮಾರಯ್ಯ	7. ಮಗರ್
3. ನಮಗ ಶ್ರೀ	8. ತಾತದ್ವೆ
4. ತೇರರೆ   ಲಯ	9. ಕಲ್ಲ ನಡಿ
5. ತುಱುಗೊಳರ್	10. ಸಿದರ್

## Translation.

Têrar, son of Māravya, of Kāva-Dodêru, fought during the cattle-raid at Eli and died. (His) daughter Tâtabbe caused the stone to be set up.

## Note.

This is a vīragal set up by the daughter of a hero who died for the cows of his village. The characters seem to belong to the end of the 9th century A. D.

## 28

At the village Kaḷḷipura in the same hobali of Hangala, on a vīragal standing in a Hero-shrine (vīraguḍi) in front of the village.

Size 5½' × 3'.

Kannada language and characters.

ಅದೇ ತಾಲ್ಲೂಕು ಹಂಗಳದ ಹೋಬಳಿ ಕಳ್ಳಿಪುರದ ಊರಮುಂದಣ ವೀರರಗುಡಿಯಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5½' × 3'.

1. ರಕ್ಷಿಸಸಂ | ಜಿಪ್ಪಸು ೩ ಸೊಲು
2. ವಿರಂಜನವರು ತನಮಗ ಮಾಡ
3. ಪ್ಪಗೆ ನಿಲಿಸಿದ ವೀರಕಲ್ಲು



## Note.

This is also a vīraṅga record. One Vīraṅga is said to have set this up in memory of his son Māḍappa. It is dated Monday the 3rd lunar day of the bright half of Jyēṣṭha in the year Rākṣasa. The characters seem to belong to the end of the 17th century A. D. and the day may correspond to Monday, May 17, 1675 A. D.

## 29

At the village Channamallapura in the same hobālī of Hangaḷa, on a stone standing in the Nañjunḍēśvara temple.

Size 5' × 4'.

Kannada language and characters.

ಹಂಗಳದ ಹೋಬಳಿ ಚನ್ನಮಲ್ಲಾ ಪುರದ ನಂಜುಂಡೇಶ್ವರನ ಗುಡಿಯಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' × 4'.

(1—6 ಪದ್ಯಗಳ ಎಡಪಕ್ಕದಲ್ಲಿ ತ್ರಿಶೂಲದ ಗುರುತಿದೆ)

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾ
2. ದುದಯಾ ಶಕವರುಷ ೧೩೫೨ನೆಯ ಸ
3. ಲುವ ನಾಥಾರಣ ಸಂವತ್ಸರದ ಅಷಾಡಶು
4. ೧ ಏಲುದೇವಾಧಿದೇವ ದೇವದೇವೋತ್ತಮ ಕಲ
5. ಯುಗ ವಿಷವರಿಹಾರಿ ಕಪಿರಾಕಾಂಡ್ಯಂನೈ
6. ಸಂಗಮದಲ ಪ್ರಸನ್ನರಾದ ಶ್ರೀ ನಂಜುಂಡೇಶ್ವರ
7. ದೇವರಿಗೆ ಶ್ರೀಮಂ ಮಹಾಮಂಡಲೇಶ್ವರಂ ಶ್ರೀ ವೀರಸೋಮಣವೊ
8. ಡೆಯರ ಕುಮಾರ ಚಿಕಣವೊಡೆಯರು ತೆರಕಣಂಬಿಯು
9. ರಾಜ್ಯವನು ಆಳುತ್ತ [ಮಿರ]ಲು ಕುಡುಗುನಾಡಗ
10. ಡಿಯ ಅಲತೂರನು [ದೇವಮಾನ್ಯವಾಗಿ] ಚತುಸ್ಸೇವೆಯಿಷ್ಟ
11. ಭೋಗತೇಜಸ್ವಾಮ್ಯ ಸರ್ವಪ್ರಾಪ್ತಿಸಮಸ್ತಬಳಸಿಕತವಾಗಿ
12. . . . . ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಆ
13. ಚಂದ್ರಾರ್ಕಸ್ತಾಯ ಆಗಿ ಸಮರ್ಪಿಸಿದರು ಸ್ವದತ್ತಂಪ
14. ರದತ್ತಂ ವಾಯೋಹರೇತವಸುಂಧರಾ | ಪಷ್ಠಿರ್ವರುಷ (ಮುಂದೆ ಬರೆವಣಿಗೆ ಇಲ್ಲ.)

## Transliteration.

1. svasti śrī jayā-
2. dudaya Śakavarusha 1352 neya sa-
3. luva Sādhāraṇa-samvatsarada Āṣhāḍa śu
4. 1 ṛalu dēvādhidēva dēva-dēvōttama Kali-
5. yuga-visha-parihāri Kapilā-Kaundyaṁnya-
6. sangamadali prasannarāda śrī Nañjunḍēśvara-
7. dēvarige śrīman mahāmaṇḍalēśvaram śrī Vīra Sōvaṇṇa-vo-
8. ḍeyara kumāra Chikkaṇṇa-voḍeyaru Terakaṇāmbiya
9. rājyavanu āluttu [mira] lu Kuḍuguṇāḍa-ga-
10. ḍiya Ālatūranu [dēvamānya-vāgi] chatuṣ-sime aṣṭa-

11. bhôga tēja-svâmya sarvva-prâpti samasta-bali sahitavâgi
12. . . . . dānadhārā-pūrvakavâgi ā-
13. chandrārkkā-stāyi āgi samarppisidaru sva-dattam pa-
14. ra-dattam vā yōharēta vasundharā | shashthir-vvarusha-

*Translation.*

Be it well. On the 1st lunar day of the bright half of Āshâḍha in the year Sādhārāṇa, in the prosperous Śaka year 1352, while the illustrious mahāmaṇḍalēśvara śrī Vīra Sōvaṇṇavodeyar's son Chikkaṇṇa Vodeyar was ruling the kingdom of Terakaṇāmbi :—

The village Ālatūr situated within the limits of Kuḍugunāḍ was bestowed with pouring of water and with all the eight rights of possession and enjoyment and all the sources of income within its boundaries, to last as long as the sun and moon endure, to the god Nañjunḍēśvara, god of gods, supreme among gods, destroyer of the poison of Kaliyuga, and manifest at the confluence of the (rivers) Kapilā and Kaundyanā. He who confiscates the land given away by himself or by others (will be born as a worm in ordure) for sixty thousand years.

*Note.*

This records the gift of a village Ālattūr in Kuḍugunāḍ for services in the temple of Nanjunḍēśvara (in Nanjangud town). There is a village in ruins, called Gauḍi Ālattūr near Channamallāpūr, in which the inscription is found. The date of the gift Ś 1352 Sādhārāṇa sam. Āshâḍha śu 1 corresponds to 21st June, A. D. 1430 when Dēvarāya II was king of Vijayanagar. His name, however, is not found in the record but the donor is stated to be Chikkaṇṇa-vodeyar, son of Sōvaṇṇa Vodeyar, ruler of Terakaṇāmbi. Evidently Chikkaṇṇa Vodeyar was a chief of Ummattūr as it is known that the Ummattur chiefs ruled for a time over the Terakaṇāmbi kingdom about this period. But the names Sōvaṇṇa Vodeyar and Chikkaṇṇa Vodeyar have not been met with so far among the Ummattūr chiefs (see P. 27, E. C. IV Intr. for a genealogy of the Ummattūr chiefs).

30

At the village Bērambāḍi, in the same hobālī of Hangalā, on a stone pillar standing in front of the village chāvaḍi.

Size 3' × 1'.

Kannada language and characters.

ಅದೇ ಹೋಬಳಿ ಬೇರಂಬಾಡಿ ಗ್ರಾಮದ ಜಾವಡಿಯ ಮುಂದೆ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'×1'

1. ದುಂದುಭಿ ಸಂವತ್ಸ
2. ರವ ಪ್ರತಮಶ್ರಾವಣ

3. ಬ ೫ ಲೂ ಹುಸಾನುಸಾ [ಹು]
4. ಸಾಹಾಪಸಾಹು ಉಡಿಯ

- |                        |                                   |
|------------------------|-----------------------------------|
| 5. ಶ್ರೀರಾಮರಾಜಯದೇವರಲು ಉ | 12. ಇಗಣ ಬರೆಯೆಂಬಾಡಿಯಗ್ಗಾ           |
| 6. ಇಗದ ಬಸವಗವುಂಡೆಯ      | 13. ಮ ಯದಕೆನಲು ಅಯಗ್ಗು              |
| 7. ತೆರಕಣಾಂಬೆಯ ಕೊಂಗು    | 14. ಸಹ ಅನುಭವಿ ಹುನಾನುನಾ            |
| 8. ರ ಗಣಾಂಗಿಗಳೆ ಕೊಟ್ಟದ  | 15. ಹುಬಸವವೊಡೆಯರ                   |
| 9. ತ ಕಾಳಾಂಬಿಯಾಗಿಕೊಟ್ಟ  | 16. ವೊಪ್ಪ    ಶ್ರೀ ಶ್ರೀ ನಂಜುಂಡೇಶ್ವ |
| 10. ಕೊಡಗೆಯ ಗ್ರಾಮಗಳೂ ವಿ | 17. ರದೇವರವೊಪ್ಪ                    |
| 11. ಜೆಯಾಪುರದ ಸೀಮೆಯ ವೊ  |                                   |

*Transliteration.*

1. Dundubhi-samvatsa-
2. rada pratama-Śrāvaṇa
3. ba 5 lū Husānusā [hu]
4. sāhāpasāhu-ūḍeya
5. śrī Rāmarājaya-dēvaralū ū-
6. ḷigada Basavapa-gavunḍeya
7. Terakaṇāmbeya Kongu-
8. ra gaṇachārigaḷige koṭa da-
9. ta kâlāñchiyaḡi koṭa
10. koḍageya grāmagalū Vi-
11. jeyāpurada sīmeya vo-
12. ḷagaṇa Bareyembāḍiya grā-
13. ma yidake salu āyagaḷu
14. saha anubhavi Husānu sā-
15. hu Basavapa voḍeyara
16. voppa || śrī śrī Nañjunḍēśva-
17. ra-dēvara vopa

*Note.*

This record belongs to the reign of Rāmarāya of Vijayanagar, the nominal king Sadaśivarāya not being mentioned in this and some other inscriptions. It is dated Dundubhi sam. Prathama Śrāvaṇa ba 5. Evidently the year referred to must be S' 1484 Dundubhi, since it is the only year of that name occurring in the time of Rāmarāya. In this year there was an intercalary month for Śrāvaṇa and the date is equivalent to July 20, 1562 A. D.

The object of the record is to register the gift of the village Bêrambāḍi (called Bareyembāḍi in the inscription) with all its income, situated in Vijeyāpur-sīme as a rent-free grant to the Vīraśaiva priests (*gaṇachāri*) of Kongur in Terakaṇāmba (kingdom). The donor is Basavapa-voḍeyar also called Basavapagaunḍeya (L.6), a servant of Rāmarājaya-dēvar (*Rāmarāya*). The signature of the donor is given at the end as Śrī Nañjunḍēśvaradēvaru. The Persian titles applied to Rāmarāya are Husānasāhu and Sāhāpasāhu. The former alone is applied to his dependant Basavapa-voḍeyar.

On a vīragal lying in the middle of the same village Bêrambâdi.

Size 7' x 3'.

Old Kannaḍa language and characters.

ಅದೇ ಬೇರಂಬಾಡಿ ಗ್ರಾಮದ ಉರಮಧ್ಯದಲ್ಲಿ ಬಿದ್ದಿದ್ದ ವೀರಗಲ್ಲನ ಬಲಭಾಗದಲ್ಲಿ.

- |                      |                      |
|----------------------|----------------------|
| 1. ಸ್ವಶ್ರೀಮತ್‌ಚಾ (?) | 6. ಲತೂರ ನಣಿದು ಪೆಣ್ಣೆ |
| 2. ಪುಣ್ಣಪೆಮ್ಮನಡಿಗ    | 7. ರುಡೆಯುಲ್ಚರ್       |
| 3. ಆ ಪಟ್ಟಂಗಟ್ಟಿದ ಎಲಾ | 8. ಅಳಗೆಯರ ಲಕ್ಕ       |
| 4. ನೆಯವರಿಸದನ್ನು      | 9. ಣಯ್ಯ ಕದಿಸತ್ತಂ     |
| 5. ಬಯರ್ನಾಡುಬಂದು ಆ    |                      |

*Transliteration.*

- |                           |                          |
|---------------------------|--------------------------|
| 1. sva [sti] śrīmat Châ-  | 6. latûran iṛidu peṇḍir- |
| 2. vuṇḍa Permmāṇaḍiga-    | 7. uḍey-ulchal           |
| 3. la paṭṭam-gaṭṭida êla- | 8. Aḷageyara Lakka-      |
| 4. neya varisadandu       | 9. ṇayya kadi sattam     |
| 5. Bayalnâḍa bandu Â-     |                          |

*Translation.*

Be it well. In the 7th year of the installation (paṭṭam-gaṭṭu) of the illustrious Châvuṇḍa-permmāṇaḍigaḷ, on—(a warrior?) of Bayalnâḍ—coming to Âlattûr and slaying (its citizens) and stripping the waists of its women, Aḷageyara Lakkaṇayya fought and died.

*Note.*

This inscription seems to belong to the end of the 10th century A. D. by its paleography and language. It records the heroism of an inhabitant of the village Âlattûr. There is a village of this name called Gauḍi Âlattur, near Bêrambâdi where the inscription stone is found. The meaning of the phrase *Bayalnâḍa bandu* is not clear. It might mean that some one, perhaps Châvuṇḍa Permmāṇaḍi or his general, came to Bayalanâḍ or it might mean that some one from Bayalnâḍ came. Bayalnâḍ is the name of a province which included the territory in the south of the Mysore District near the Nilgiris. Who the Châvuṇḍa Permmāṇaḍi of the record was is not clear. He might be the chief Châvuṇḍayya referred to in E. C. III., T.-Narsipur 69 which is not dated.

At the village Puttanapura, in the same hobālī of Hangaḷa, on a fragmentary stone on a platform of the peepul tree.

Size  $1\frac{1}{2}' \times 1\frac{1}{2}'$ .

Kannaḍa characters and language.

ಗುಂಡ್ಲುಪೇಟೆ ತಾಲ್ಲೂಕು ಹಂಗಳದ ಹೋಬಳಿ ಪುತ್ತನ ಪುರದ ಅರಳಿಕಟ್ಟೆಯಲ್ಲಿರುವ ತುಂಡು ಕಲ್ಲು

ಪ್ರಮಾಣ  $1\frac{1}{2}' \times 1\frac{1}{2}'$ 

- |                                 |                         |
|---------------------------------|-------------------------|
| 1. ಶ್ರೀಮತು                      | 6. ಗಳ ಹಳ್ಳದಿಂದ ಬಡಗ ಪಡುವ |
| 2. ಹಂಗುಳದ ಗಲಡಗಲು                | 7. ಮಧ್ಯದಲುಳ್ಳಧೂಮಿಯನುನಾ  |
| 3. ಪುರದ [ಮ] ಹ [ಮ] ಹೆತ್ತುಗಳಿಗೆ ಆ | 8. ಡ ವೊಡಂಬಟ್ಟುಕೊಟ್ಟ ಬೂ  |
| 4. ಣಿಸೆಯ ಕಾಳಸಾಗರಯಿರಿಯಂ          | 9. ವಿಕ್ರಯ ಪಟಿ ಮಾಡಲಕನ    |
| 5. ಡಗಲುಳ್ಳಬೂಮಿ ಮರುಲಕ್ಕನ         | 10. ೧೮ ಸಲಗೆ ಗಡೆಯ        |

Note.

Several letters have disappeared in each line of this fragmentary inscription. It seems to register a sale-deed issued by the *gaudas* of the village Hangala (named Hangula) to the Virasaiva matt at Puttanapura (?) of some lands to the north of Kālasāgara tank of Anise and also north-west of Marulakkana-halla channel with the approval of the (citizens of the) nāḍ. Rice fields to the extent of 18 salages belonging to Māda Lakka were also included in the lands sold. The inscription stone is completely broken at the end. No date or king is given. The characters seem to belong to the 15th century A. D.

## 33

On the *māstigaḷ* standing in the land of Subbegaḍa to the south of the village Kuṇagahalli in the same hobali of Hangala.

Kannaḍa language and characters.

ಹಂಗಳದ ಹೋಬಳಿ ಕುಣಗಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಸುಬ್ಬೇಗಾಡನ ಜಮೀನಿನಲ್ಲಿ ನಿಂತಿರುವ ಮಾಸ್ತಿ ಕಲ್ಲು

- 1 ಯಂದುರಿತು ಪುರದಾಸನಿಗಳು ಸಂದಸಕಾಬ್ಬಗಳು ಸಿದ್ಧವತ್ಸರ ಜೈಷ್ಠ ಮಾಸತಿಥಿ ಬಹುನವ
- 2 ಮಿಯೊಳುಂ ತಿಂಮರಾವಾಮಂಣನ ಪೆಣ್ಣತಿ ಮಂಚಾಯ ಸತಿಯಾ [ದ] ರು ಮಂಗಳಮಹಾಶ್ರೀ

Translation.

On the expiry of 1361 (moon, seasons, cities, moon) Śaka years, in the year Siddhā [rthi], on the 9th lunar day of the dark half of Jyēṣṭhā, Mañchāyi, wife of Tirumalā Vāmaṇṇa, became a *sati*. Good Fortune. Śrī.

Note.

This is an instance of an act of *Sati*. The date corresponds to 5th June, 1439 A. D. but is not verifiable as the week-day is not given.

On a broken stone lying in the land of Viraiya in the village Gôpâlapura, a hamlet of Kunagahalli.

Size 3' x 2'.

Kannada language and characters.

ಅದೇ ಕುಣಿಗಹಳ್ಳಿ ಮಜರೆ ಗೋಪಾಲಪುರದ ವೀರೈಯನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು

ಪ್ರಮಾಣ 3' x 2'

1. ಸ್ವಸ್ತಿಶ್ರೀಸಕರಕಾಲ ೧೩೦೨ನೆಯ ಸಂ
2. ಸಂದ ರವುದ್ರ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಸು ೧
3. ಆ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾ ಮಂಡಳೇಶ್ವರ ಅರಿಯಾ ವಿ
4. ಭಾಡ ಭಾಷೆಗೆ ತಪ್ಪುವ ರಾಯರಗಂಡ ಚತುಸ್ಸಮು
5. ದ್ರಾಧಿಪತಿ ಶ್ರೀ ವೀರಚಕ್ರಕಂಪಣ ವೊಡೆಯರ ಕೊಮಾ
6. ರ ನಂಜಣ ವೊಡೆಯರು ಪ್ರಿಥುವಿರಾಜ್ಯಂಗೆಇತ್ತಮಿ
7. ರ್ದ್ದಲ್ಲ ಚೋಳಅಂಣವೊಡೆಯರ ನಿರೂಪದಿಂ ಯಂಗುಳ
8. ವಾಡಿ ಕುಣಿಗಹಳ್ಳಿಯ ಮಣ್ಣುಂ ಕಂದರ ಕಾಡುಕೋಡಿ ಹೊಂನ
9. ಪ್ಪನವಡುಂ ಕಾರಿನಡ ಜಯತಡ ಪಾಲ್ಗುಣೇಶ್ವರಗೆ ಕೊಟ್ಟಕೊ
10. ಡಾಗೆ . . . . . ಬಾಳುವರಾಯರಕಾ
11. ಲದಲಿಸಲುವುದು ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

*Transliteration.*

1. svasti Śrī Sakarakāla 1302 ne ya sam
2. sanda Ravudra-samvatsarada Śrāvaṇa su 1
3. Ā svasti śrīman mahāmaṇḍalēśvara arirāyavi-
4. bhāḍa bhāshege-tappuva-rāyara-gaṇḍa chatussamu-
5. drādhīpati Śrī Vira Chikka Kampannavoḍeyara komā-
6. ra Nañjaṇṇa-voḍeyaru prithuvi-rājyaṃ-geittami-
7. rddalli Chōḷi Aṇṇavoḍeyara nirūpadim Yingula-
8. vāḍi Kuṇigi-halliya maṇṇuṃ Kandarakāḍu Kōḍi Honna-
9. ppana-vaḍuṃ Kārināḍa Jayatada Pāḷguṇēśvarage koṭṭa ko-
10. ḍage . . . . . kâ-
11. ladali saluvudu maṅgaḷamahâ śrī śrī śrī

*Translation.*

Be it well. The 1302nd year of the time of the Śakas having expired, in the year Raudri, on the 1st lunar day of the bright fortnight of Śrāvaṇa, on Sunday:—

Be it well. While Nañjaṇṇa Voḍeyar, son of the illustrious mahāmaṇḍalēśvara, destroyer of hostile kings, champion over kings who break their word, lord of the four oceans, Śrī Vira Chikka Kampanna Voḍeyar was ruling the earth:—

Under the orders (*nirūpa*) of Chōḷianna-Voḍeyar, the lands of Kuṇigihalli of Yingulavāḍi and Kandarakāḍu and the small tank (*vaḍḍu*) of Kōḍihonnappa are

given as *koḍagi* to Palgunēśvara of Jayita in Karināḍu. This will continue to be maintained during the times of all the rulers . . . . . Good fortune. Well-being.

*Note.*

This is a record of the time of Nanjaṇṇa Voḍeyar, son of Chikka Kampanṇa Voḍeyar, son of Bukka I, king of Vijayanagar (see also No. 20). It records the gift of some land in Kuṇagahaḷḷi for the services of a Śiva temple in the village Jayita, Kari-nāḍ. Kārināḍ or Kārēnāḍ is also referred to in some inscriptions of Nanjangud Taluk as a division which covered parts of the present Nanjangūd and Guṇḍlupēṭ Taluks.

The date is given as Ś 1302 Raudri sam. Śrāv. śu 1 Sunday. The English equivalent of the above tithi is July 3, A. D. 1380, but it is a Tuesday and not Sunday as stated in the record.

### 35

At the same village Gōpālapura, on a viragal in the land of Mahabasetṭi.

Size 5' × 3'

Kannada language and characters.

ಹಂಗಳದ ಹೋಬಳಿ ಗೋಪಾಲಪುರದ ವಡೇರ ಸೆಟ್ಟರ ಮಹಬಶೆಟ್ಟರ ಹೊಲದಲ್ಲಿ ನಿಂತಿರುವ ವೀರಗಲ್ಲು

೧ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

1. ಸ್ವಸ್ತಿಶ್ರೀ ಸಕರಕಾಲ || ೧೦೭೮ || ನೆ ವರ್ಷ ಸಂದ ಶ್ರೀಧಾ
2. ತು ಸಂತ್ಸರದ ಭಾದ್ರಪದ ಸು | ೫ ಅ ಸ್ವಸ್ತಿಶ್ರೀ
3. ವೀರನಾರಸಿಂಹದೇವರು ಪ್ರಭುವಿರಾಜ್ಯಂಗೆ

೨ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

4. ಯುತ್ತಿರಲು || ಸ್ವಸ್ತಿಶ್ರೀಮನು ಮಹಾಪಸಾ
5. ಯುರುಮಪ್ಪ ವಾಮಣ ಮಂಲ್ಲಣನವರು

೩ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

6. ಕೊಂಗಿಂಗೆ ಧಾಳಿಯ ಹರಿವಲ್ಲ ಇಂಗುಳವಾಡಿಯಮ
7. ಕೃ ಬೋವನ ರನ ಮಂಟಿಗ ಸರದಿ ಹರದ ಭಾಸೆಮಾಡಿ

ಎಡಭಾಗದ ಅಡ್ಡಪಟ್ಟಿ

8. ತಿವಿ	20. ತಮ್ಮನು	32. ಮಕ
9. ದುಭಿ	21. ಮುತ್ತ	33. ಕಮಂ
10. ದಲ್ಲ	22. ಗಡಹ	34. [ಮ] ಕೃಳು
11. ಶ್ರೀ	23. ರಿಗೆಯ	35. ಕೃನಕ
12. ಮತುಕು	24. ಲುಬಿ	36. ಸಲು
13. ದುಗನಾಡ	25. ಟ್ತಮ	37. ಪುದು
14. ಶ್ರೀಮಹಾ	26. ಣ್ಣಸಾವಿ	38. ಮಂಗಳ
15. ಪ್ರಭು	27. ರಮ	39. ಮಹಾ
16. ಚೋಳ	28. ಣ್ಣಮಂ	40. ಶ್ರೀ
17. ಗವುಡ	29. ಬಿಟ್ಟ	41. ಶ್ರೀ
18. ನಮಗ	30. ಂಮ	
19. ಮಾರ	31. ಕಳು	

## Transliteration.

## First

1. svasti śrī Sakarakāla 1078 ne varsha sanda śrī Dhā-
2. tu-sa m [va] tsarada Bhādrapada su<sup>1</sup> 5 Ā svasti śrī
3. Vīra Nārasingha-dēvaru prithuvī-rājyam ge-

## Second

4. yyuttiralu || svasti śrīmanu mahāpasā-
5. ytarum appa Vāmaṇa Mallāṇanavarū

## Third

- |  |                 |
|--|-----------------|
| 6. Konginge dhāliya harivalli Ingulavāḍiya Ma-     |                 |
| 7. ḷa-bōvana Rana Manchiga Saradiharada bhāse māḍi |                 |
| 8. tīvi-   | 25. ṭṭa ma-     |
| 9. du bhi-   | 26. ṇṇu sāvi-   |
| 10. dalli  | 27. ra ma-      |
| 11. śrī-   | 28. ṇṇumanu     |
| 12. matu Ku-                                       | 29. biṭṭa-      |
| 13. ḍuganāḍa                                       | 30. nu ma-      |
| 14. śrīmahā-                                       | 31. kaḷu        |
| 15. prabhu   | 32. maka-       |
| 16. Chōḷa-   | 33. ḷa mam-     |
| 17. gavuḍa-  | 34. [ma] kkaḷu- |
| 18. na maga  | 35. ḷḷanaka     |
| 19. Māra-  | 36. salu-       |
| 20. tammanu  | 37. vudu        |
| 21. Mutta-   | 38. mangala     |
| 22. gaḍa-ha-                                       | 39. mahā        |
| 23. rigeya-  | 40. śrī         |
| 24. lu bi-   | 41. śrī         |

## Translation.

Be it well. Good fortune. 1078 years having expired in the era of the Śakas, on the 5th lunar day of the bright half of Bhādrapada, on Sunday:—

Be it well. While the illustrious Vīra Nārasingadēvaru was ruling the earth:—

Be it well. When the *mahāpasādyta* (the highly favoured) Vāmaṇa Mallāṇa marched to invade Kongu, Raṇamanchiga Saradiharada, (son?), of Mallabōva of (the village) Ingulavāḍi made a vow, pierced and fell. On this Māratanma, son of Chōḷagauda, the illustrious *mahāprabhu* (great lord) of Kuḍugunāḍu, granted land to the extent of 1000 maṇṇu in Muttagaḍaharige. This will continue to be enjoyed by his sons and sons' grandsons. Well-being. Good Fortune.



## Note.

This is an instance of a grant of land in memory of warriors who fought valiantly and died in battle. It belongs to the reign of the Hoysala king Narasimha I and is dated Ś 1078 sam. Dhātu Bhā. śu. 5. It corresponds to the 23rd August of A. D. 1156 but the week-day is Thursday and not Sunday as stated in the grant. If however Ś 1078 expired or Ísvara is taken as the year meant the tithi Bhādra śu 5 falls on Sunday, 11th August 1157 on which day Panchami began at about 10-30 A.M.

## 36

On a slab near a well in the village Dēvarahalli in the same hobali of Hangaḷa.

Size 2' × 2'

Old Kannada characters and language.

ಗುಂಡ್ಲುಪೇಟೆ ತಾಲ್ಲೂಕು ಹಂಗಳದ ಹೋಬಳಿ ದೇವರಹಳ್ಳಿ ಗ್ರಾಮದ ಬಾವಿಯಕಟ್ಟಿಗೆ ಸೇರಿಸಿರುವ  
ಕಲ್ಲಿನಲ್ಲಿ ಕೆತ್ತಿರುವುದು.

ಪ್ರಮಾಣ 2' × 2'

ಹಳಗನ್ನಡಕ್ಕರ

1. ಸ್ವಸ್ತಿಶ್ರೀ ಮತುಕೊಡ್ಗುಣಮಾಧವಶೈವವಿ
2. ಪ್ಲುಗೊತ್ತಮಃ ಮಾಧವೋರವಿನೀತಶ್ಚ ದುರ್ವಿನೀ
3. ವಿಕ್ರಮಶ್ಚ ದುಗ್ಗಶ್ಚ ಶಿವಮಾರಸ್ತಥೈವಚ ಕೊಂಗೋಣ
4. ಪೃಥುವೀರಾಜ್ಯಂಕಯೇ ದುರ್ವಿನೀತಃ ಪುಣಿಸೂರ್ಪಲ
- \*5. ಸರುಪುಲಕಿ ಐದಿರಿದಿರುಪಯ್ಗಿರಿದಿರಿದು
- \*6. ಐನಾಮನ್ನಾದಿಗರುಪಗೊಳತ್ತೆಟ್ಟದಿನ್ನರು ನರ
7. ಮೊಕರಮನೊಡೆದೊಡೆಪ್ಪಡೆತ್ತದು ಪುಣಿಸೂರ್ಪಲ
8. ನೆಲ್ಲುಪಾಣ್ಣಿಯುವಳವದು ಸರ್ವಪರಿಹಾರತೊಟ್ಟಪ
9. ಕೆಡಿಪುವೊನು ಕೊಳ್ಳೊನು ಪಪ್ಪಾಮಕಾಸತಕನಕ್ಕೊಕ್ಕ
10. ಲುಳಿದುಣ್ಣು ಕಾದುವೊಂಗಿದುಕಣ್ಣೊಟ್ಟ ತೊಟ್ಟುತ್ತುವ [ಕೆ]

## Transliteration.

1. svasti śrīmatu Konguṇi. Mādhavaś chaiva Vi-
2. shṇugottamah Mādhavōravintas' cha Durvvini-
3. [ti] Vikramas' cha Duggas' cha Śivamāras tathaiva cha Konguṇi
4. pṛithuvi-rājyam keye Durvvinīt Ereappor Ko-
5. sarupulka irid idirupayd agid idid ir uda-
6. rin Āmandādigaḷ Upagoḷatt eḷpadinvaru nara-
7. mokaraman oḍedoḍe ppaḍettadu Puṇisūr-ppola
8. nellu pāṇḍiyu vaḷevadu sarvva-parihāra ttoṭṭopa [r]
9. keḍipuvōnu koḷvōnu ppaṇṇōcha-mahā-patakanakke okka-
10. l ulid uṇḍu kāḍuvōṅg idu kangetṭu toḷkuttuv a [kke]

\* The meaning of lines 5 and 6 is not clear.

DEVARAHALLI STONE INSCRIPTION OF PRINCE DURVINITA.



(p. 176, No. 36.)



*Translation.*

Be it well. The illustrious Konguṇi Mādhava, Viṣṇugottama, Mādhava, Avinṭa Durvint, (Vi) krama, Dugga and Śivamāra likewise:—

While Kongaṇi was ruling the earth, Durvintā Eṛeyappor pierced Kosarupulki, fell upon it, dug up and dismantled it; thereupon Āmanda and others forming the seventy men of Upagola broke the army of men (the opponents).<sup>\*</sup> For this they got the dry lands as well as lands where paddy and *pāṇḍi* could be grown in Puṇasur. They will enjoy the lands free of all imposts. May he who violates this or seizes it incur the five great sins. May he who takes it away from its tenants, enjoys it and fights for it, lose his eyes and arms.

*Note.*

This is a Ganga inscription in old Kannada characters and language of about the 8th century A. D. as seen from the letters *ja* in line four, *thai* in line three, *a* in line four, *ppo* in line four, and the use of old Kannada *la* in lines five and six. The use of *paḍettadu*, as the neuter singular past indicative form of *paḍe*, *keḍipōnu* and *koḷvōn* in line nine, and *eḷpaḍinvar* in line six are also examples of Old Kannada language.

The characters are about two inches square and well-formed. The language is in places obscure as in line five.

The inscription records the heroism of 70 soldiers of a village named Upagola in breaking the ranks of the enemies of the Gaṅga prince Durvintā Eṛeyappa in the siege of Kosarupulki and the grant to them for their valour of the village Puṇasūr by the Prince. The king is named Kongaṇi. The previous kings are named in lines 1-3 as Konguṇi, Mādhava, Viṣṇugōttama, Mādhava, Avinṭa, Durvintā, Vikrama (Śrīvikrama?), Dugga and Śivamāra. The last of these is Śivamāra I and as both he and his son Śrīpurusha bore the title of *Prithvī-kongaṇi*, it is difficult to say whether the record belongs to the reign of Śivamāra I or his successor Śrīpurusha. The use of the phrase *tathaivacha* (and so on), seems to indicate that the latter was the king meant. The kings enumerated are also found in other grants. Viṣṇugōttama is the same as Viṣṇugōpa; Dugga is apparently Bhūvikrama, the brother and predecessor of Śivamāra. This Dugga is different from Duggamāra, son of Śrīpurusha referred to in E. C. XI, C1. 8 etc. The name of this early Dugga is also found in the Gañjām plates (E. C. IV, Seringapatam, 160), after Śrī-Vikrama and before Śivamāra I. Mārasinga Eṛeyappōr is named in the Gañjām plates as a son of Śivamāra II.

No date is given. Durvintā Eṛeyappōr, however, appears to be a son of Śivamāra I or of Śrīpurusha whose date according to the Halkūr stone inscription is 788 A. D. (Mysore Archæological Report 1918, P 42). The present record may

<sup>\*</sup> Meaning not clear.

be assigned the approximate date 800 A. D. The only other stone record of an earlier date is the Kallûr stone inscription of Śrī-Vikrama which does not give a genealogy (Mysore Archæological Report 1917, P. 31).

The present inscription is important in Gaṅga history as it is the first lithic record of early times in which the Gaṅga genealogy is traced down to the time of king Śivamāra. A great deal of doubt has fallen on the pedigree of the early Gaṅga kings, as no stone inscriptions were found of those kings containing their genealogy. It is also interesting to note that the genealogy given in the record closely follows the usual one of the Talkāḍ Gaṅgas given in numerous copper plate inscriptions but not the special genealogy mentioning Āryavarma and Kṛishṇavarma as in the Penugonda and Bendigānahalli plates (See *supra* note on No. 3).

The first three lines of the present record contain an incorrect version of one ślōka and a half which appear in the Gaṅjān plates (E. C. IV, Seringapatam 160.) also in a mutilated form. Each of the records supplies the omissions of the other except that both of them make some common mistakes like omitting the name of Harivarman and calling Avinṭa, Ravinṭa. The ślōkas containing Gaṅga genealogy must have been well known in their own time and probably read as follows, the corrections being made with reference to the Keregāḷur plates, the Kūḍḷur plates of Mārasimha, etc :—

Koṅṅunir-Mādhavaś chaiva Hariś cha Viṣṇugôpamaḥ ||

Mādhavôpy-Avinṭaścha Durvinṭaścha Mushkaraḥ |

Śrī-Vikramaścha Duggaścha Śivamāras tathaivacha ||

In the neighbourhood of Dēvarahalli there are no villages of the name of Puniseyur and Kosarupulki. But in the Begûr Hobli of the same taluk there is a village named Huṇasinapura; but this is at some distance from Dēvarahalli.

### 37

At the same village Dēvarahalli on a broken stone in the Ādikarnāṭaka street.

Kannada language and characters.

ಅದೇ ದೇವರಹಳ್ಳಿ ಗ್ರಾಮದ ಅಧಿಕರ್ಣಾಟಕರ ಬೀದಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು

- |                     |                  |
|---------------------|------------------|
| 1. ಅಂತ್ರು           | 5. ಹೂವಾದಿಗನ ನಂ   |
| 2. ಕೈಗ ೧೮ ಬೆದಲು     | 6. ತ್ರಿಗ ೨೪೯ ವರಹ |
| 3. ಗ ೧೨ ವಂ ಸ್ತಾನಿಕಂ | 7. ಅಂಕೈಯ ಪ್ರಮಾಣ  |
| 4. ಗೆ ೭೦ ಬಾರನನ      | 8. ದಲ ಎಂದುಕೊಟ    |

Note.

This is a fragmentary inscription. It records some land and money grants for the *sthānikas* (managers) of some temple as also for its flower-sellers etc. The characters seem to be of the early part of the 17th century A. D.

## NANJANGUD TALUK.

At the village Kāhalli in the Hobali of Bilgere, on a stone lying near the village entrance.

Size 5' × 3' — 6".

Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಬಿಲ್ಗರೆ ಹೊಬಲಿ ಕಾಹಳ್ಳಿ ಗ್ರಾಮದ ಅಂಕದ ಬಾಗಿಲಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 5'×3'—6"

1. ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರುಷ
2. ೧೪೩೪ ನಂದುನಡೆವಂತ . . . . ಶ್ರೀಮುಖಸಂವತ್ಸರದ ಫಾಲ್ಗು ಬ ೫ ಸ್ವಸ್ತಿಜಿತಂ
3. ಭಗವತಾ ಗತ ಘನಗಗನಾಭೇನ | ಸ್ಥಿರಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮಹಾರಾಜಾಧಿರಾಜರಾ
4. ಜಪರಮೇಶ್ವರ ಶ್ರೀಮನ್ಮಹಾಮೇದಿನೀ ಮೀಸೆಯರ ಗಂಡಕಲಾರಿ ಸಾಳುವ ಶ್ರೀಮದಕ್ಷಣಸಮು
5. ದ್ವಾಧಿಪತಿನಾರಸಿಂಹ ವರ್ಮಮಹಾಧಿರಾಜ ತತ್ಪುತ್ರ ಪಿತುರನ್ಯಾಗತ ಯಾದವ ಕುರಾಂಬ
6. ರದ್ಯಮಣಿ ಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿ ಸಕಲವಂ ಬೃಂದನಂದೋಹ [ಸಂತರ್ಪಣ] ಪರನಾರಿಸಹೋದರ
7. ಸೌಚವೀರ ಪರಾಕ್ರಮಾಧಾರ ಸ [ಕ] ಲ ದೇಸಾಧಿಸ್ವರ ಮಣಿಮಕುಟ ಚರಣಾರವಿಂದ ಕಲಾರಿ
8. ತ್ರಿಲೋತ್ರ ಶ್ರೀಮತ್ಕೃಷ್ಣವರ್ಮಮಹಾಧಿರಾಜ ಪುಥಿವಿರಾಜ್ಯಂಗೈಯುಉತ್ತಿರಲು ದಕ್ಷಿಣದೇ
9. ಶದ್ಲ ವಿಜಯವಾಗಿ ಚಿತ್ತಯಿಸಿದ ವೀರಕೃಷ್ಣರಾಯರ ನಿರೂಪದಿಂ ಶ್ರೀಮನು ಮಹಾಪ್ರಧಾನಂ ಯ
10. ಜುನಾಖೆಯ ಪಾಂಡವ ಗೋತ್ರದ ಅಪಸ್ತಂಭಸೂತ್ರದ ಶ್ರೀಮನು ಸಾಳುವ ತಿಂಮರಸರು ದಕ್ಷಿಣ
11. ವಾರಣಾಸಿ ಗಜಾರಣ್ಯಕ್ಷೇತ್ರ ರಾಜರಾಜ ಪುರವಾದ ತಳಕಾಡಲ ಶ್ರೀಮಹಾದೇವದೇವೋ
12. ತ್ರಮಕೀರ್ತಿನಾರಾಯಣ ದೇವರಿಗೆ ಥಾಯೂರಸ್ಥಳದ ಕಾವಳಿಯೊಳಗಣ ಗದೆಬೆದಲು ತೋ
13. ಟತುಡಕೆ ಸುವರ್ಣಾದಾಯ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷಣಿ ಆಗಾಮಿ ನಿಧಿಸಾಧ್ಯವೆಂಬ
14. ಪೃಥೋಗ ತೇಜಸ್ವಾಮ್ಯ [ಎ] ಲ್ಲವನು ಆಗುಮಾಡಿ ಅನುಭವಿಸಿಕೊಂಡು ಸಲುವ ಆದಾಯವರಹ
15. ಗ ೧೩೦೦ ಅಕ್ಷರದಲು ನೂರು ಮುವತ್ತು ವರಹವೆರಡಂ ಕೀರ್ತಿ ನಾರಾಯಣದೇವರ
16. ಮಧ್ಯಾಂನ ಮೂರು ಅವಸರಕೆ ಗ ೧೩೦ ನ ಗ್ರಾಮವನು ವಿಜಯನಗರಿಯ ಪಂಪಾಕ್ಷೇತ್ರದಲು
17. ತುಂಗಭದ್ರಾತೀರದಲಿ ವಿರೂಪಾಕ್ಷಲಿಂಗ . . . ದೇವರ ಸಂನಿಧಿಯಲಿ ತಥಾಸ
18. ಮಯ [ದ] ಲಿ ಶ್ರೀಕೀರ್ತಿನಾರಾಯಣ ದೇವರಿಗೆ ಕಾಳಿಹಳ್ಳಿ ಗ್ರಾಮವನು ಕೃಷ್ಣಾರ್ಪಣವೆಂ
19. ದು ಸಹಿರಂಜ್ಯೋದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ವಿಜಯನಗರಿಯ ಉತ್ಸವದೇ
20. ವರುದೇವಿಯರು ಅಭರಣಸಹಿತವಾಗಿ ಶ್ರೀಕೀರ್ತಿನಾರಾಯಣದೇವರ ಭಂಡಾರ
21. ಕ್ಕೆ ಆಚಂದ್ರಾಕೃತ್ಯಸಾಯಿ ಆಗಿನಡೆಉದೆಯೆಂದುಕೊಟಕಾಳಿಹಳ್ಳಿಯ ಗ್ರಾಮದ
22. ಸ್ತಳ ಕೃಷ್ಣರಾಯರು ಸಾಳುವತಿಂಮಯರಿಗುಧರ್ಮವಾಗದೇಕೆಂದು ಭಾರ
23. ದ್ವಾಜಗೋತ್ರದ ಯಜುಸಾಖೆಯ ಅಪಸ್ತಂಭಸೂತ್ರದ ಉಪಪಾಸಿ ಆಚರಿಯ
24. ನು ಬಿನ್ನಹೆ ಮಾಡಿಕೊಡಿಸಿದಗ್ರಾಮ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಭೇ
25. ಯೋನುಪಾಲನಂ ದನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದ ಚುತಂ ಪದಂ ಸ್ವದತ್ತಂ
26. ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾ ಪಹರೇಣಸ್ವದತ್ತಂ
27. ನಿಷ್ಕಲಂಭವೇತು | ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇ ತುರುನ್ನುಪಾಣಾಂ ಕಾರೇಕಾರೇ
28. ಪಾಲನೀಯೋಧವದ್ಧಿಃ ಸರ್ವಾನೇತಾನ್ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಭೂಯೋಭೂ
29. ಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ | ಸ್ವದತ್ತಂ ಪರದತ್ತಂವಾ ಯೋಹರೇತಿವ
30. ಸುಂಧರಾಂ ಪಪ್ಪಿವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂಜಾಯತೇ ಕ್ರಿಮಿಃ |

81. ಯಧರ್ಮವನು ಆರೋಪರು ಆಳುವಿದವರು  
 82. ಗಂಗೆತಡೆಯಲ ಕವಿಲೆಯಕೊಂದಪಾಪ  
 83. ಕೆಜೋಹರು

*Transliteration.*

1. svasti śrī vijayābhyudaya Śālivāhana śaka varusha
2. 1434 sandu naḍavanta . . . . Śrīmukha-saṃvatsarada Phālgua ba  
5 svasti jitam
3. bhagavatā gata-ghana-gaganābhēna sthira-simhāsanārūḍha śrīmahārājā-  
dhirāja rā-
4. ja-paramēśvara śrīman mahā-mēdinī-mīseyara-gaṇḍa kaṭhāri-sāḷuva śrīma  
dakṣiṇa-samu-
5. drādhīpati Nārasimha-varma-mahādhīrāja tat-putra pitur-anv-āgata  
Yādava-kulāmba-
6. ra-dyumaṇi samyaktva-chūḍāmaṇi sakala-vandi-brinda-sandōha-[santarpa-  
ṇa] paranārīśahōdara
7. sauchavīra (sārvavīra?) parākramādhāra sa [ka] la dēsādhīśvara-maṇi-  
makūṭa-charaṇāravinda kaṭhāri-
8. triṇētra śrīmat Krushṇavarma-mahādhīrāja pruthivi-rājyam-geyiūottiralu  
Dakṣiṇa-dē-
9. śadalli vijayavāgi chittayisida vīra Kṛishṇarājya nirūpadim śrīmanu  
mahāpradhānam Ya-
10. ju-sākheya Khāṇḍavagōtrada Āpastambha-sūtrada śrīmanu Sāḷuva  
Timmarasaru Dakṣiṇa-
11. vāraṇāsi Gajāranyakshētra Rājarājapuravāda Talakāḍali śrī mahādēva-  
dēvō-
12. ttama Kīrti Nārāyaṇa dēvarige Thāyūra-sthalada Kāvahāḷiyolagaṇa gade  
bedalu tō-
13. ṭa tuḍake suvarṇādāya nidhi-nikshēpa-jala-pāshāṇa akṣiṇi-āgāmi-sidha-  
sādhyavemba a-
14. shṭa-bhōga tēja-svāmya [e] llavamnu āgumāḍi anubhavisikonḍu saluva  
ādāya varaha
15. ga 130 '2 aksharadalu nūṇamūvattu varahaveradaṃ Kīrtinārāyaṇa dēvara
16. madhyāṃna mūru avasaraḱe ga 130 na grāmavanu Vijayanagariya  
Pampākshētradalu
17. Tuṅgabhadra-tīradali Virūpāksha-linga . . . . dēvara sannidhiyali  
tathā-sa-
18. maya [da] li śrī Kīrti Nārāyaṇa-dēvarige Kāḷihāḷli-grāmavanu Kṛishṇa-  
rpaṇaven-
19. du sa-hiraṇpyōdaka-dāna-dhārā-pūrvakavāgi Vijayanagariya utsava-dē-
20. varu dēviyaru ābharāṇa sahitavāgi śrī Kīrti Nārāyaṇa-dēvara bhaṇḍāra-

21. kke ā-chandrārka-ssthāyi-āgi naḍēūdu yendu koṭa Kālīhaḷḷiya grāmada
22. stala Kṛishṇa-rāyaru Sāluva Timmayarigu dharinavāgabōkendu Bhāra-
23. dvāja-gōtrada Yajusākheya Āpastamba-sūtrada Upavāsi-āchariya-
24. nu biannahamādi koḍisida grāma ' dāna-pālanayōr madhyē dānāchhrē-
25. yōnupālanam danā svargam avāpnōti pālanād achutam padam sva-dattam
26. dvigunam puṇyam paradattānupālanam ' paradattāpahārēṇa sva-dattam
27. nisphalam bhavētu ' sāmānyō yaṁ dharmā-sēturu nrupāṇam kāle  
kāle
28. pālanīyō bhavadbbhiḥ ' sarvān ētān bhāvinaḥ pāthivēndrān bhūyō bhū-
29. yo yāchate Rāmachandraḥ ' sva-dattām para-dattām vā yō harēti va-
30. sundharām shashti-varusha-sahasrāṇi viśṭāyām jāyate krīṇiḥ '
31. yi-dharmavanu ārobaru ālupidavaru
32. Gange-taḍiyali kavileya konda pāpa-
33. ke hōharu

*Translation.*

Be it well. In the victorious and prospering Śālivāhana era, 1434 years having expired, while the year Śrīmukha was current, on the 5th lunar day of the dark half of Phālguna :—

Be it well. Victory to the Adorable (Padmanābha) who resembles the sky free from clouds.

While the illustrious Kṛishṇavarma-mahādhirāja seated on the stable throne, the prosperous king of kings, lord of kings, champion over those who wear moustaches in the great earth, *kathāri-sāluva* (dagger and kite), ruler over the southern sea, Narasimha-mahādhirāja's son ; a sun to the firmament that is the Yādava race of which he is a lineal descendant ; crest-jewel to righteousness, (delighter) of all the assemblage of bards, brother to the wives of others, support for purity, heroism and prowess ; possessed of lotus-like feet on which bow the jewelled crowns of all the kings, *kathāri-triṇētra* (a Śiva in the use of dagger) : was ruling the earth :—

Under the orders of Vīra Kṛishṇarāya, while he was pleased to go on a victorious expedition to the south :—the illustrious mahāpradhāna (chief minister) Sāluva Timmarasa of Yajus-sākhā, Khāṇḍava-gōtra, and Āpastamba-sūtra made a gift to the best of the gods, Kirtinārāyanadēvaru of Talakād which is Rājārājapura, south Benares and Gajāranya-kshētra, of the village Kāvahaḷi in Thāyūru-sthala, with the right to enjoy the eight rights and powers in the village including all the rice-fields, dry lands, gardens, vegetable gardens (*tudike*), money income, treasure, deposits underground, water springs, rocks, imperishables, future accruals, existing rights and possibilities.

The said village Kālīhaḷḷi with its income amounting to 130 varahas and two haṇas is granted for the three services, in the afternoon, of the god Kirtinārāyaṇa and the gift is made in the Pampā-kshētra which is the same as Vijayanagari, on



the banks of the Tungabhadra, and in the presence of the God Virūpāksha-linga on the above occasion, as a holy gift (Kṛishṇārpaṇa) with pouring of water and gold; and the village is made over, together with the procession images of the gods and goddesses at Vijayanagari and their ornaments, into the treasury of the god Kīrtinārāyaṇa, in order that the gift might last as long as the moon and sun endure. The gift of the village was made at the request of Upavāsi Āchāriya of Bhāradvāja gōtra, Yajusśākhe, and Āpastamba-sūtra, for the merit of Kṛishṇarāya and Sāluva Timma.

Between making a gift and maintaining one already made, maintenance is better than gift. By a gift one obtains heaven and by protecting a gift one goes to a region from which there is no fall. Maintaining a gift made by others is twice as meritorious as making a gift oneself. By confiscating another's gift, one's own gift becomes fruitless. "This bridge of dharma is common to all kings and should be protected by you from time to time." Thus does Rāmachandra beseech again and again all future rulers. He who seizes land gifted by himself or by others is born as a worm in ordure for 60,000 years. Whoever destroys this gift will incur the sin of killing tawny cows on the banks of the Ganges.

#### *Note.*

This is a record registering the grant of a village called Kāvahalli or Kāḷihalli (same as the present village Kāhali) for services in the Kīrtinārāyaṇa temple at Talakāḍ on the Kāvēri river in T.-Narsipur Taluk, Mysore District. It belongs to the reign of the Vijayanagar king Kṛishṇarāya and is dated S' 1434 Śrīmukha sam. Phal. ba. 5. This date corresponds to March 15, A. D. 1514, if we take S' 1434 expired or S' 1435 current Śrīmukha as the year intended.

There are some peculiar features in the historical portion of this record. The king Kṛishṇarāya is here styled Kṛishṇavarma-mahādhiraḷa (L.8) as is also the case in two other inscriptions of the same Taluk (E. C. III. Nanjangud 190 and 195 of 1512 and 1513 A. D.). He is given some titles of the Western Gaṅgas and Hoysalas. (Jitam bhagavatā gata-ghana-gaganābhēna L.3; Yādava-kulāmbara-dyumaṇi samyaktva-chūḍāmaṇi). Another point to notice in this record is the mention of the king's visit to the southern part of his empire on a conquering expedition.

Sāluva Timmarasa and his brother Sāluva Gōvindarāḷa were ministers of Kṛishṇarāḷa and Gōvindarāḷa was entrusted with the government of Terakāṇambi kingdom (see E. C. IV Gundlupet 3 of Ś 1435 and 1 of Ś 1444, etc.) and his grants are frequently met with in the Nanjangud, Chāmarājanagar and Gundlupēt Taluks. (E. C. III Nanjangud 195 of S' 1435; T.-Narsipur 42 of S' 1445; T.-Narsipur 73 of S' 1441; E. C. IV Gundlupēt 1, 3, 35; Chāmarājanagar 99 of Ś 1445, 111 etc.) In some of these records their gōtra is given as Kaundinya and not as Khāṇḍava.

The temple of Kirtinârâyaṇa at Talakāḍ is a Hoysala structure and is believed to have been constructed by king Viṣṇuvardhana (see M. A. R. 1912, p. 11). Not only are the revenues of the village stated to have been granted for services in the temple but also the *utsava-images* of the god and goddesses with ornaments either newly prepared or belonging to some other temple are said to have been sent from Vijayanagar, the capital. Lastly the grant is stated to have been made at the instance of a Brahman named Upavâsi- Āchāriya.

The usual imprecatory stanzas are found at the end of the grant.

## 39

At the village Kalkunda in the same Hobali, on a boulder to the east of the Himada Kêtârêśvara temple to the south of the village.

Modern Kannada language and characters.

ಅದೇ ಹೋಬಳಿ ಕಲ್ಕುಂದ ಗ್ರಾಮದ ಸಮೀಪದಲ್ಲಿರುವ ಹಿಮದಕೇತಾರೇಶ್ವರ ದೇವಸ್ಥಾನಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿ  
ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ ಬರೆದಿರುವುದು.

- |               |                  |
|---------------|------------------|
| 1. ಸಕ . .     | 3. ಸಂಕಂಠನವರು ಸಿ  |
| 2. ಲರಾಚ . . . | 4. ವಾಲ್ಮವಮಾಡಿದರು |

Note.

This short inscription the characters of which seem to belong to the 18th century records the construction of the above named Śiva temple by one Sankanna.

## 40

At the village Iggali in the same Hobali, on a slab lying on the road to Tayūr village (E. C. III Nanjangud 138 Revised).

Size 7'—6" × 3'.

Old Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಬಿಲ್ಲೆರೆ ಹೋಬಳಿ ಇಗ್ಗಲಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವತಾಯೂರಿಗೆ ಹೋಗುವ  
ಓಣಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಕಳಗನ್ನಡಕ್ಕರ, ಪ್ರಮಾಣ 7'—6" × 3'

- |                         |                      |
|-------------------------|----------------------|
| 1. ಸ್ವಸ್ತಿ ಅಸಗಬ್ಬ       | 6. ಯಗವುಣ್ಣನು ಮುವರುಮಿ |
| 2. ಯನಮಗಂಪಿ              | 7. ಐಬ್ಬಿಗ್ಗಲಿಯೂರಾಗ   |
| 3. ಐಬ್ಬಿಗ್ಗಲಿಂಭಿಟ್ಟಿತಿ  | 8. ವತೆಯ ವಿಡಿಸಿದ      |
| 4. ಅಧಿಕರಿಗವುಣ್ಣನು . . . | 9. ರದಡೆಬಿಟ್ಟವಚಿತ     |
| 5. ಚರಮಗವುಣ್ಣನುರಿವ . . . | 10. ಕೆಮದಿಗರೆ         |

*Transliteration.*

1. svasti Asaga Gaṅga-
2. yana magam Pi-
3. lduvigaṅgam bhiṭa stiti
4. Adhikarigavunḍanū
5. Charamagavunḍanu Śiva-
6. yagavunḍanu muvarum i-
7. ldu Iggaliyûrā ga-
8. vateya viḍisida-
9. radaḍe biṭaḍu vaḷita-
10. ke Madigere

*Translation.*

Be it well. Piḷḍuvi Gaṅga, son of Asaga Gaṅgaya, made the grant. When the three persons Adhikarigavunḍa, Charamagavunḍa and Sivaya-gavunḍa set free the cattle? of the village Iggaliyûr, Madigere was given as a grant.

*Note.*

This inscription is not dated. It is probable that Piḷḍuvi Gaṅga, the donor of this grant is the same as Piḷḍuvipati I, son of Śivamāra II, Gaṅga king, as the characters seem to be of the 9th century. The exact meaning of the phrase "Gavateya viḍisidode" in line 8 is not clear. It is probable that the three persons named Adhikarigavunḍa etc., protected the cows of the village (*gavate*) while attacked by the enemies. As a reward for their services the king granted them a small village named Madigere as *vaḷitu* (grant of land with a fixed quit-rent to be paid annually). For Piḷḍuvipati see *Salem Manual*, ii, 387, quoted on p. 42, Rice's *Mysore and Coorg* from inscriptions.

## 41

At the village Saṇṇa Mallipura, a hamlet of Kirugunda, on a stone lying in the land of Basappa to the west.

Size 7' × 1½'.

Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಬಿಲ್ಗಿರೆ ಹೋಬಳಿ ಕಿರುಗುಂದದ ದಾಖರೆ ಸಣ್ಣಮಲ್ಲಪುರಕ್ಕೆ ಪಶ್ಚಿಮಬಸಪ್ಪನವರ  
ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 7' × 1½'

- |                                 |                             |
|---------------------------------|-----------------------------|
| 1. ಸ್ವಸ್ತಿಶ್ರೀ ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ | 5. ಶಕವಂಶ ೧೨೦೭ನೆಯ            |
| 2. ಹೊನ್ನಸಳ ವೀರನಾರಸಿಂ            | 6. ಸುಧಕ್ರತು ಸಂವತ್ಸರದ ಪಾಲ್ಕು |
| 3. ಕದೇವರಸರು ಪ್ರತಿವಿ             | 7. ಐ . . . . . ಕೆ           |
| 4. ರಾಜ್ಯದೊಳೆಯುತಿರಲು             | 8. ಗೃಹ . . . . .            |

9. . . . . ಗರಬೆದ್ದಲು . . . . .	16. ಯಿರಮತ್ತರು . . . . . ಬಿಟ್ಟ
10. . . . . ಕವುಂ . . . . .	17. . . . . ಸಿದಸಾಸನ    . . . . .
11. . . . . ಮತರು . . . . .	18. ದಕ್ಷಿಣತಗಡೂರಲ
12. . . . . ಹಿ ಆತನ ತಮ್ಮ . . . . . ಆಲ	19. . . . .
13. . . . . ಕೊಡಗೆ . . . . . ಆಲ	20. [ತಾ] ಯೂರಗುಳಿಯಪುರ
14. . . . . ಲ್ಲು ಹೊಲವೆರಡು ಅಂತು	21. . . . . ಯಣ್ಣುಅಳ . . . . .
15. . . . . ತಿದನೆ . . . . . ನಾ	22. . . . . ನಾಗಗವುಡ    ೧    ವಿತರಾಗ

*Transliteration.*

1. svasti śrī pratāpa-chakravartī
2. Hoisala vīra Nārasim-
3. ha-dēvarasaru pritivi-
4. rājyam geyutiralu
5. Śaka varisha 1207 neya
6. Subhakritu-samvatsarada Pālg-
7. na . . . . . he-
8. ggade . . . . .
9. . . . . garabeddalu
10. . . . . lavuṃ
11. . . . . mataru . . . . .
12. . . . . hi ātana tamma . . . . . Āla-
13. . . . . koḍage . . . . . Āla
14. . . . . ldu holav eraḍu antu
15. . . . . tidane . . . . . sâ-
16. yira mattaru . . . . . biṭṭa
17. . . . . sida sāsana ||
18. . . . . dakṣhiṇa Tagaḍûrali
19. . . . .
20. [Tā] yûra Guḷiyapura
21. . . . . yaṇṇa aḷa
22. . . . . Nāgagavuda || 1 || vitarāga

*Note.*

This inscription belongs to the reign of the Hoysala king Narasimha III and is dated S' 1207 Śubhakṛit sam. Phālguna. But S' 1207 is Pārthiva and the nearest Śubhakṛit is S' 1224 which falls in the reign of Ballaḷa III. Hence the Śaka year 1207 may be taken to be correct and the name of the year Śubhakṛit may be a mistake for Pārthiva. S' 1207 or A. D. 1285 falls in the reign of Narasimha III. The record seems to register the gift of some plots of lands rent-free in the villages Tagaḍûr, Tāyûr and Guḷiyapura made by some heggade to Nāgagauḍa. At

the end of the inscription is given the signature Vitarāga, the Jaina God. Apparently the donor was a Jaina. . . . .

## 42

At the village Suttūr in the same Hobālī of Bilgere, a sannad of Krishnarāja Vadeyar III, dated A. D. 1822, in the possession of Śivarātresvāmi, head of the Vīraśaiva mutt of Suttūr.

Kannada language and characters except the seal.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಬಿಲ್ಲೆರೆ ಹೋಬಳಿ ಸುತ್ತೂರು ಮಠದ ಪಟ್ಟದ ಶಿವರಾತ್ರಿಸ್ವಾಮಿಗಳ  
ಬಳಿ ಇರುವ ಸನ್ನದು.

ಕನ್ನಡ ಅಕ್ಷರ.

ಕೃಷ್ಣ ರಾಜವಡೆಯರವರು

1. ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶುಕ್ಲ ೧೨ ಮಂಗಳವಾರದಲ್ಲು ಶ್ರೀಮತು
2. || || ತ್ತಾ ಯೂರು ಅ ಮೀಲ ಶೇಷಗಿರಿ ರಾಯಗೆ ಬರಬಿ ಕಳುಯ್ಸಿ
3. ದಸಿರೂಪಾ ಅದಾಗಿ ಯಾತ್ತಾಲುಕು ಪೈಕಿ ಸುತ್ತೂರು ಮಠದ ಬಸವಲಿಂಗವಡೆರಿಗೆ
4. ಕಂಟರಾಯ ಮುವತ್ತು ಹೊದ ಭೂಮಿಯನ್ನು ಸರ್ವಮಾಂಯವಾಗಿ ನಡೆಸುವ ಬಗ್ಗೆ
5. ಅಪ್ಪಣಿಕೊಟ್ಟು ಯಿಧಿತ್ತುನಾಗುವಳಿ ಭೂಮಿಯಲಿ ಬೆದ್ದಲು ಭೂಮಿಯನ್ನು
6. ಸರಕಾರದವಾರದ ಭೂಮಿಯಲಿ ಆಗಲಿಯುವರು ಮಾಡಿಯಿರುವ ಕಂದಾಯದ
7. ಭೂಮಿಯಲಿ ಆಗಲಿ ಯದರಲಿ ಯವರು ಕೇಳಿದ ಬಳಿಯ ಕಂಟರಾಯ ಮುವತ್ತು ಹ
8. ಣದ ಭೂಮಿಯನ್ನು ಗೊತ್ತುಮಾಡಿಕೊಟ್ಟು ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದಅರಬ್ಬಿ ವರುಷಂ
9. ಪ್ರತಿಯಲುತ್ತಾಜಾನೆನದು ಪುಜುರುಮಾಡದೆ ನಿರುಪಾಧಿಕದಲಿ ಸರ್ವಮಾಂಯವಾಗಿ
10. ನಡೆಸಿಕೊಂಡು ಬರುವದು ಯಿಧೂಮಿಗೆ ಲಿಂಗಮುದ್ರೆಶಿರಾ ಪ್ರತಿಷ್ಠೆಮಾಡಿಕೊಂಡು
11. ವದು ಯಿಸೆನದ ನಕಲುತ್ತಾಲುಕದ ಶಿರಸ್ತಾರದಪ್ಪರಕೆಬರಬಿ ಅಸಲು ಸೆನದು
12. ಸದರಿ ಬಸವಲಿಂಗವಡೆರೈ ವಶಕ್ಕೆ ಕೊಡುವದು ಬತ್ತಾರಿಕು ೨೬ನೆ ಮಾಹೆ ನವಂ
13. ಬರಸಂ ೧೮೨೨ನೆ ಯಿಸವಿ ಬ್ಬಿ ಸುದೈಯಾ ಮುನಷಿಹಜುರುಪೂರ
14. ನೂರು ಕಂಟರಾಯ ಮೂರು ವರಹದ ಭೂ
15. ಮಾಯಿನಾಮಾಗಿನಡೆಶಿಕೊಂಡುಬರೈ
16. ವದು ಶ್ರೀಕೃಷ್ಣ
17. ಪೈಯಿ ವಸ್ತಿಗೆ ಚಿತ್ರಭಾನು ಸಂ|| ರದ
18. ಉಭಯಾತ್ಮಕ ಪುಷ್ಕ
19. ಬಿಳಿಮಂಗ್ಗಲವಾರ

*Transliteration.*

Krishnarājavadeyaravarū.

1. Chitrabhānu-samvatsarada Kārttika śu 12 Maṅgaḷavaradallu śrīmatu
2. „ „ Ttāyūru āmīla Śēshagiriśayage barasī kaḷuyisi-
3. da nirūpa adāgi yī ttālūku paiki Suttūru-maṭhada Basavalingavadeṛige
4. Kaṇṭirāyi muvattu haṇada bhūmiyannu sarvaṁāpnayavāgi naḍasuva bagge
5. appaṇekottu yidhittu sāguvaḷi-bhūmiyali beddalu bhūmiyannu

6. sarakârada vârada bhûmiyali âgali yivaru mâḍiyiruva kandâyada
7. bhûmiyali âgali yidarali yivaru kêlida baḷiya kaṇṭirâya muvattu ha-
8. nada bhûmiyamnnu gottumâḍi koṭṭu Chitrabhânu-saṁvatsarada ârabhya  
varusham-
9. pratiyalu ttâja sannadu vujûru mâḍade nirupâdhikadali sarvamâṁnya-  
vâgi
10. naḍasikoṇḍu baruvalu yi-bhûmige lingamudre śilâpratishṭe mâḍisi koḍu-
11. vudu yi sannada nakalu ttâlukada śirastâra daptarake barasi asalu  
saṁnadu
12. sadari Basavalingavaḍerru vaṣakke koḍuvadu battâriku 26 ne mâhe  
Navam-
13. bara san 1822 ne yisavi khat Subaiyâ munashu hajûru Pûra-
14. nûrru kaṇṭirâya nûrru varahada bhû-
15. mî yinâmâgi naḍasikoṇḍu barru-
16. vadu Śrî Kṛishṇa
17. paiyi-vastike Chitrabhânu sam || rada
18. ûbhayâtmaka Pushya
19. ba 3 Maṁggaḷavâra

*Translation.*

This is the *Nirûpa* which Kṛishnarâjavaḍeyar caused to be written and despatched to Śêshagiri Râv, Amîla of Tâyûr on Tuesday the 12th lunar day of the bright half of Kârtika in the year Chitrabhânu :—

Orders have been issued to the effect that a plot of land of the value of 30 Kaṇṭirâyi haṇas should be granted to Basavalinga-vaḍer of Suttûr Matt of this Taluk. You must grant him a plot of land of 30 Kaṇṭirâyi haṇas or three varahas which he might choose either out of dry land under general cultivation or out of land which the Government lets out on *vâram* tenure (fixing a portion of the produce to be given by the tenant in place of the land-tax) or out of land which he (Basavalingavaḍêr) is already cultivating for *Kandâyam* (fixed rent). You should maintain this as a sarvamâṁya from the year Chitrabhânu onwards without any impediment and without insisting on the production of the original sannad every year. The land should be made over after setting up boundary stones marked with *linga*. A copy of this sannad should be filed in the archives (*daftar*) of the Taluk Sirastedâr and the original *sannad* should be handed to the said Basavalinga-vaḍeyar.

Date of writing :—26th November 1822 : written by Subaiya, Huzur Munshi. Puranur (Camp) :—

Land of three varahas should be granted as inâm : Śrî Kṛishṇa (signature.)

Endorsement (*Paiyivastika*) on Tuesday, the 3rd lunar day of the dark half of Pushya in the year Chitrabhânu. . .

## Note.

This records the grant of some land to the Vīraśaiva guru named Basavalinga Voḍeyar, head of the matt at Suttūr, a village in Nanjangud Taluk, Mysore. The gift of the land was made by the king Kṛishṇarāja Voḍeyar III of Mysore. The order is addressed to Śēshagiri Rāv, *Amil* (amildar) of Tāyūr (which is now a village in Nanjangud Taluk but which was at the time the headquarters of a Taluk). The grant was made in the year Chitrabhānu, A. D. 1822 and the details of dating are given both in terms of Śāka and Christian eras, and lines 14-16 contain the writing and the signature of the king making the gift.

Above the writing is a seal containing the words Śrī Chāmarāja Voḍera tanūja Kṛishṇarāja Voḍeru in Dēvanāgarī characters.

## 43

Another sannad of the king Kṛishṇarāja Voḍeyar III dated the year Prajōt-patti (1812 A. D.) in the possession of the same Suttūr matt.

Kannada language and characters except the seal.

ಅದೇ ಸುತ್ತೂರು ಮಠದ ಶಿವರಾತ್ರಿಸ್ವಾಮಿಗಳ ಬಳಿ ಇರುವ ೨ನೆಯ ಸನ್ನದು.

ಕನ್ನಡ ಅಕ್ಷರ.

ಕೃಷ್ಣರಾಜವಡೆಯರವರು.

1. ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಬಿಡಲು
2. ಶ್ರೀಮತ್ತು || || ತಾಯೂರು
3. ಹರದವಹಳ್ಳಿ ಗುಂಡ್ಲುತರಕಣಾಂಬಿ ಹೆಗ್ಗ
4. ಡದೇವನಕೋಟೆಪೇರಿಯಪ್ಪಟ್ಟ ಕಟ್ಟಿಮಳ
5. ಲವಾಡಿಬಿಟ್ಟದಪ್ಪುರ ಮೈಯ್ಯೂರು ಅಪ್ಪಗ್ರಾ
6. ಮಮಳವಳಿಬೆಂಗಳೂರು ಯಿಮುಂತಾದ ಅ
7. ರಮನೆ ಶಿವಗಡಿಗಳ ಆಮಿಲದಾರ ಕಿಲ್ಲೆದಾ
8. ರೇಗೇನಹಾಬರ್ನಿ ಕಳುಯಸ್ತನಿರೂಪ
9. ಅದಾಗಿ ತಾಯೂರು ತಾಲ್ಕು ಸುತ್ತೂರು ಮಠ
10. ದವಡೆರಪಟದವರು ತಮ್ಮ ಮಠದ ವಿ
11. ಚಾರಣಿಬಗ್ಗೆ ನಿಮ ನಿಮ ತಾಲ್ಕುಗಳಿಗೆ ಬಂದಿ
12. ರುವದರಿಂದಾ ಆಯಾ ತಾರೊಕ್ಕಿನಲ್ಲಿಯಿರುವ ಮಠ
13. ದ ವಡೆರಗಳು ಸದರಿ ಸುತ್ತೂರು ಮಠದ ವಡೆರ
14. ಮೂಲ ಮತ್ತವನ್ನು ಅಸ್ಪರ್ಶಕೊಂಡಿರುವಂತಾ
15. ಧ್ವಂಸ್ನ ವಿಚಾರಣೆಮಾಡಿ ತಮ್ಮವಡೆವೆ ತಾಲು
16. ವಸೂಲ್ಲಮಾಡಿಕೊಳ್ಳುವಲ್ಲು ಆಯಾ ಸ್ಥಳದಲ್ಲಿ ಯಿ
17. ರುವ ತಮ್ಮ ಮಠಗಳ ಆಚಾರವಿಚಾರ ಮುಂ
18. ತ್ತಾಗಿವಾಡಿ ಕೊಳ್ಳುವಲ್ಲು ಅಡ್ಡಿನಡಿಮಾಡದಂತ
19. ಪ್ರಾಕ್ಯ ಕಚೇರಿತಾಕಿತಿರು ಬರದ ಬಂದ್ವಮೆರೆ

20. ಗೆ ಯಿಗಲ್ಲು ಅದೆ ಪ್ರಕಾರಕ್ಕೆ ನಡದುಕೊಳ್ಳುವಂತೆ
21. ಅಪ್ಪಣೆಕೊಡ್ತಿಯಿಧಿತಾದ ಕಾರಣಾನಿಮ್ಮನಿಮ್ಮ
22. ತಾಲ್ಕುಗಳಲ್ಲಯಿರುವ ಸದರಿ ಸುತ್ತೂರು ಮಠದ
23. ಪಟದ ದ್ಯಾವರು ವಡೆರ ಯಿರಾಣಿಮಠ
24. ಗಳ ಆಚಾರ ವಿಚಾರ ವಿಚಾರಣೆಮಾಡುವ
25. ಳ್ಲ ಯಿವರು ವಡವೆ ತೆಗದುಕೊಂಡಿದ್ದವರ ವಿ
26. ಚಾರಣಿಮಾಡಿ ಬರಮಾಡಿಕೊಳ್ಳುವಲ್ಲು ನೀಲು
27. ಅಡಿನಡಿಗಳ ಮಾಡದಂತ ಸಾಬಕ್ಕು ದಸ್ತೂರು
28. ಪ್ರಕಾರಕ್ಕೆ ಸರರಾಸುನಡ್ತಿಕೊಂಡು ಬರುವದು
29. ಯಿ ಬಗ್ಗೆ ಆಯಾಸ್ಥಳದ ಮಟ್ಟದ ವಡೆರಗಳು
30. ಯಿ ವಿಷಯವಾಗಿ ತಂಟೆಬಂಟೆಗಳಮಾಡಿ
31. ದಲ್ಲ ನೀಲು ವಾಜಬಿಯದ್ದ ಮೇರೆಗೆ ಚೆನ್ನಾಗಿ
32. ದರ್ಯಾಪ್ತಮಾಡಿ ಸಾಬಕ್ಕು ಮಾಮೂಲ್ಲು ಪ್ರಕಾ
33. ರಕ್ಕೆ ನಡದುಕೊಳ್ಳುವ ಹಾಗೆ ನಿಮ್ಮನಿಮ್ಮ ತಾಲ್ಕು
34. ದಲ್ಲ ಯಿರುವಂತಾದವಡೆರೆಗೆ ಜೋರತಾಕಿಯಿತು ಮಾ
35. ಡುವದು ಯಿದು ಹೊತ್ತ ಯಿವರು ಸುತ್ತೂರು
36. ವ:ಟಕ್ಕೆ ಶಿಮೆಯಿಂದಾ ಭಿಕ್ಷಾಟನಾಮಾಡಿಕೊಂ
37. ಡು ತಂಮ್ಮ ತಂಮ್ಮ ಶಿಷ ಜನರಕಸೆಯಿಂದಾ
38. ದವ್ವಧಾನ್ಯವೆನಾದರು ತಂದುಕೊಳ್ಳುವಲ್ಲು
39. ಸಾಯರ ಯಿರಾಣಿಯವರು ಸುಂಕ್ಯ ಬರಬೇ
40. ಕೆಂದು ಅಡ್ತಿಮಾಡದಂತೆ ತಾಕಿಯಿತು ಮಾಡಿ ಯಿ
41. ವಿಚಾರವಾಗಿ ಸದರಿ ಅಪ್ಪಣೆಕೊಡ್ತಿಯಿರುವ ಪ್ರ
42. ಕಾರಕ್ಕೆ ಸರರಾಸು ನಡತಿಕೊಂಡು ಬರುವದ್ದು ಯಿ
43. ನಿರುಪ್ಪದ ನಕಲನ್ನು ಸರಕಾರದ ದಪ್ಪರಕ್ಕೆ ಬರ್ಪಿ
44. ಅಸಲ್ಲು ನಿರುಪ್ಪವನ್ನು ಸದರಿ ಸುತ್ತೂರು ಮಟ್ಟ
45. ದ ಪಟದ ದ್ಯಾವರು ವಡೆರವಶಕ್ಕೆ ವಾಪ್ಪು ಕೊಡು
46. ವದು ತಾರಿಬ್ಬಗುರೈ ಮಾಹೆ ಮಾರ್ಚಿ ಸಂ ೧೮೧೨
47. ನೆ ಯಿಸವಿ ಬತ್ತ ಅಶ್ವಫನಾರಣೈಯ್ಯ ಮುನಶಿ
48. ಹಜೂರ ಶ್ರೀಕೃಷ್ಣ

*Transliteration.*

Krishnaraja Vadeyaravaru.

1. Prajōtpatti-samvatsarada PhAlguṇa ba. 3 lu
2. śrīmatu || 'Tayūru
3. Haradanahalli Gundlu Terakanāmbi Hegga-
4. ḍadēvanakōṭe Pperiyappaṭṇa Kattemala-
5. lavādi Beṭṭadappura Maisūru aṣṭagra-
6. ma Malavalli Benggalūru yi munttāḍa A-
7. ramane śime gaḍigala āmilādāra killedā-
8. rarige sahā barsi kaḷuhista nirūpa



9. adāgi 'Tâyûra tâlku Suttûra maṭha-
10. da vaḍera paṭada dēvaru taṃma maṭhada vi-
11. chârāṇe-bagye nimma nimma tâlkugaḷige bandi-
12. ruvadarinddâ âyâ-tâlôkkinalli yiruva maṭha-
13. da vaḍeragaḷu sadari Suttûru-maṭhada vaḍera
14. mûla-mattavaṃṃnu appaharsi koṇḍirruvaṃtthâ-
15. ddannu vichârāṇe mādī taṃma vaḍave tâu
16. vasûllu mādī-koḷuvallu âyâ-sthaḷadalli yi-
17. ruva taṃma maṭhagaḷa âchâra vichâra muni-
18. tâgi mādīkoḷuvallu aḍḍi saḍi mādāḍante
19. prâkku kachêri tâkitiyu barada bandda merre-
20. ge yīgallu ade prakârakke naḍadu-koḷuvante
21. appaṇe koḍsi yidhitâḍakâraṇâ nimma nimma
22. tâlkugaḷalli yirruva sadari Suttûru-maṭhada
23. paṭada dyâvaru vaḍera yilakhe maṭha-
24. gaḷa âchâra vichâra vichârāṇe mādūva-
25. llu yivaru vaḍave tegeḍukoṇḍiddavara vi-
26. chârāṇe mādī baramādīkoḷuvallu nîû
27. aḍi saḍigaḷa mādāḍante sâbakkû dasthûru
28. prakârakke sara [pa] râsu naḍsikoṇḍu barruvaḍu
29. yī bagye âyâ-sthaḷada maṭṭhada vaḍeragaḷu
30. yī vishayavâgi taṇṭe baṇṭegaḷa mādī-
31. dalli nīvu vâjābi yiddha mērege chaṃṃnāgi
32. ḍaryâhptu mādī sâbakku māṃnullu prakâ-
33. rakke naḍeḍukoḷuvahâge nimma nimma tâlku-
34. dalli yiruvanthâ vaḍerige jôra tâkiyitu mâ-
35. ḍuvaḍu yidu horttu yivaru Suttûru-
36. maṭṭhakke simēyindâ bhikshâṭanâ mādīkoṇ-
37. ḍu taṃṃma taṃṃma sishyajanara kaḍeyinddâ
38. ḍavsa dhânyavenâdaru tandu koḷuvallu
39. Sâyara-yilakheyavaru sunkka barabê-
40. kendu aḍḍi mādāḍante tâkiyitu mādī yī-
41. vichâravâgi sadari appaṇe koḍsi yiruva pra-
42. kârakke sara [pa] râsu naḍasikoṇḍu barruvaddu yī
43. nirruppada nakalaṃṃnu sarakârada daptarakke barsi
44. asallu niruppavannu sadari Suttûru-maṭṭha-
45. da paṭada dyâvaru vaḍera vaṣakke vâpsu koḍu-
46. vaḍu târikhka gurra māhe Mārchi saṃn 1812
47. ne yisavi khatta Aśvathanârapaiyya inunaśi
48. hajûra Śrīkrishṇa

## Note.

This sannad also belongs to Kṛṣṇarāja Voḍeyar III and is dated March 1st, 1812 A. D. or (Ś 1733) Prajōtpatti Phālg. ba. 3. It records an order by the king to the Amildars and Killedars (heads of forts) in several places including Tāyūr, Haradanahalli, Gundlu, Terakanāmbi, Heggadaḍēvankōte, Periyāpaṭṇa, Kaṭṭe Maḷa-lavāḍi, Beṭṭadapura, Mysore, Aṣṭagrāma, Maḷavalli. They are informed of the visit of the head priest in charge of the matt at Suttūr to the places in their jurisdiction and directed not to obstruct him in his settlement of religious disputes among the disciples of the matt or in the collection of dues to the matt. They were also instructed to see that the local priests (vaders) did not cause any disturbance to the matt people in their collections of dues, etc., and in case any such priests caused disturbance, the authorities were to carefully investigate the matter and to compel them not to transgress the existing custom.

Further the customs authorities were not to demand any tolls on the provisions collected by the matt people from their disciples, as orders had been passed exempting those articles of theirs from the payment of tolls.

A copy of this nirūp had to be prepared and kept in the Government records (*daftar*) and the original nirūp was to be returned to the presiding abbot (*pattada dyāvaru vader*) of the Suttūr Matt. Then follows the date 1st March 1812, and the name of the scribe Aśvathanāraṇaiya and the signature of the king as Śrī Kṛṣṇa.

## 44

Another sannad of the year Sarvadhāri (1768 A. D.) in the possession of the same Suttūr Matt.

Kannada Characters.

Seal in Persian Characters.

ಅದೇ ಸುತ್ತೂರು ಮಠದ ಶಿವರಾತ್ರಿಸ್ವಾಮಿಗಳು ಹಾಜರುಮಾಡಿದ ೩ನೆಯ ಸನ್ನದು.

ಕನ್ನಡ ಅಕ್ಷರ

ಶ್ರೀ

1. ಸರ್ವಧಾರಿ ಸಂ| ಅಪ್ಪಾಢಶು ೩೪೫ ಶ್ರೀಮತ್ಸಕಲಗುಣ ಸಂಪನ್ನರಾ
2. ದಂತ್ಥಾ ಪ್ರಧಾನ ವೆಂಪ್ಪೆಯನವರಿಗೆ | ಅದಾಗಿ | ಶಂಕನಾರಾಯಣದ್ವಿ
3. ಯಿರುವ ಮಠಕ್ಕೆ ಮೊದಲು ಹೈಗೆ ೧೬೦೦ ವರಹ ನಡುದುಬರುವದು ಸರಿ
4. ಯಷ್ಟೆ | ಯೀಗ ಮತ್ತೂ ಹೆಚ್ಚಾಗಿ ಹೈಗೆ ೮ ವರಹವನ್ನು ಅಪ್ಪಣಿಕೊಡ್ಡಿ
5. ಯಧೀತ್ತು ಉಧಯಂ ಹೈದರಿಗೆ ೨೪೦೦ ವರಹ ಇಪ್ಪತ್ತುನಾಲ್ಕು ವರಹ
6. ಕೈ ಸರಿಯಾಗಿ ಯವರು ಕೇಳಿದ ಬಳಿಯ ತೋಟಗದ್ದೆ ಸಹಾ ಬಿಡಿಸಿಕೊ
7. ಟ್ತು ಸುರೂಟಿಯಾಗಿ ನಡಿಸಿಕೊಂಡು ಬರುವದು | ಯಹಣಕ್ಕೊಟ
8. ಪಗಡಿ ಮುಂತಾದನ್ನು ಕ್ಯಾಳದಂತೆ ಸ್ಥಳಕ್ಕೆ ತಾಕಿತಿಮಾಡಿಸಿ ಯೀನಿ
9. ರೂಪವನ್ನು ಶಾನಧಾಗರ ಕಡಿತಕ್ಕೆ ಬರಿಸಿ ಪುನಃ ಯಮಠದವಡೆ
10. ರ ವಶಕ್ಕೆ ಕೊಡಿಸುವದು || (ರುಜುವಿದೆ)

*Transliteration.*

1. Sarvadhâri sam | Âshâdha śu 3 llû śrīmat sakala-guṇa-sampannar a-
2. dantthâ pradhâna Venkappaiyanavarige | adâgi | Śankaranârâyaṇadalli
3. yiruva maṭhakke modalu Hai ga 16 'o varaha naḍadu baruvaḍu sari-
4. yashte | yîga mattû hechchâgi Hai ga 8 varahavannu appaṇe koḍsi
5. yidhittu ūbhayaṃ Haidari ga 24 'o varaha ippattu-nâlku varaha-
6. kke sariyâgi yivaru kēlida baḷiya tōṭa gadde sahâ biḍisi ko-
7. tṭu surūchiyâgi naḍasi koṇḍu baruvaḍu | yi haṇakk oṭa
8. pagadi muntâdannu kyâlâdantte sthaḷakke tākiti māḍisi yī ni-
9. rūpavaṃnnu śānabhāgara kaḍitakke barasi punaḥ yī maṭbada vaḍe-
10. ra vaśakke koḍisuvudu ||

*Note.*

This is a sannad addressed to Pradhâna Venkappaiya. The signature at the end is apparently Hyder's signature, the letter is Hai in Persian inverted. Pradhâna Venkappaiya was a minister of Mysore serving nominally under the Mysore kings (Kṛishṇarâja Vaḍeyar II, Nañjarâja Vaḍeyar and Beṭṭada Châmarâja Vaḍeyar) but actually under Hyder Ali from about 1763 A. D. till about 1780 A.D. (see pp. 199 and 224 of Annals of the Mysore Royal Family, Part I, 1916.)

The object of the sannad is to record an additional grant of lands to be given to the Vaḍēr (Vīraśaiva priest) of Śankaranârâyaṇa, a sacred place, south of Mangalore in South Canara District. Lands of the rental value of 16 varahas were already being enjoined by the Matt and by the present grant additional lands of the value of 8 varahas were also ordered to be given away to the matt bringing the total value to 24 varahas. The minister was to procure the additional lands whether rice fields or gardens as specified by the matt. The local authorities were to be instructed that no deduction or tribute was due on the additional value of lands. The *nirūpa* was to be copied in the Shanbog's (village accountant's) files after execution of the order and returned to the head priest (*vaḍer*) of the matt.

The date is given as Sarvadhâri sam. Âshâdha śu. 3 which is evidently equivalent to 17th June 1768 A. D.

The Śankaranârâyaṇa maṭha of the present record is believed to have been a branch of the Suttûr Matt and has now disappeared. The above information was furnished by the present head of the Suttûr Matt.

A copper plate of Ś 1693 in the possession of the same matt at Suttûr,

Kannada language and characters.

ಸುತ್ತೂರು ಮಠದ ಪಟ್ಟದ ಶಿವರಾತ್ರಿ ನ್ವಾಮಿಗಳ ಬಳಿ ಇರುವ ತಾಮ್ರಶಾಸನ ೧ ಹಲಗೆ.

ಸೂರ್ಯ, ಚಂದ್ರ.

ಬಸವ, ಲಂಗ.

1. ಶ್ರೀ ರಾಮಾ.
2. ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ್ಯ | ಶಾಲ
3. ವಾಹನಶಕ ವರುಷಂಗಳು ೧೬೯೩
4. ನೆ ಬರ ಸಂವತ್ಸ ಧ ಶ್ರಾವಣ ಶು ೧೦
5. ಲ್ಲು | ಧೇವನಗರದ ಪೆಟಿತಪಟ್ಟಣ
6. ಶ್ಯಾಮಿ ಮುಂತಾದ ಉಭಯ್ಯ ನಾನಾ
7. ದೇಶದ ಮಹನಾಡಿನವರು | ಕಾಳಂ ಗ೦ಡಿ
8. ಮುಟಕ್ಕೆ ಬರಸಿಕೊಂಡ ಧರ್ಮಶಾಸನ
9. ದಕ್ಕಮವೆಂತೆಂದರೆ ಅದಾಗಿ | ಯಡದೊ
10. ರೈ ಕೋಟಿಮಾರ್ಗದಲ್ಲ | ಮೂರೆ ಹೇರಿಗೆ ಕಾಸು
11. ೧ ಜವಳಿನಡೆಗೆ ಕಾಸು ೨ | ಹೊಗೆನೊಂಪಿನ
12. ನಡೆಗೆ ಕಾಸು ೨ ಯಲೆ ನಡೆಗೆ ಯಲೆಕಂತು ೧
13. ತಲೆಹೊರೆಗೆಚಲಕ | ಅರಿಸಿಣ ಮೆ
14. ಣ್ಣ ಮುಂತಾದಕವಾಡನರಕಿನ ಹೆ
15. ರಿಗೆಲ್ಲಾಕಾಸು ೨ ಡರ ಮೆರೈಯಲ್ಲು | ಕೊ
16. ಟುನಡಶಿಕೊಂಡುಬರಲುಳವರೈಯಂ
17. ದುಭರೈಸಿಕೊಂಡ ದರ್ಮಶಾಸನ
18. ಯದರ್ಮಕ್ಕೆ ಯಾರರುದರೆಯಂ
19. ಲ್ಲಾ ಯಂದವರಿಗೆ ಕಾಸಿಯಲ್ಲ

(ಹಿಂಭಾಗ)

20. ಗೋಹುತ್ಯ ಮಾಡಿದ ಪಾಪ ಮಾತ್ತು
21. ಗಮನಮಾಡಿದಪಾಪ ಶಿಶುಹ
22. ತ್ಯಗೋಹುತ್ಯ ಮಾಡಿದ ಪಾಪಕ್ಕೆ
23. ವಳಗಾಗುವರೆಯೆನ್ನುದಾಗಿ
24. ನಾನಾ ದೇಸದವರು ಏವತಾರ್ತು
25. ದೇಸದವರು ಬರಸಿಕೊಂಡ ದ
26. ಮ್ ಶಾಸನವರ್ತನೆಪಂಚ್ಚಿ
27. ಶ್ರೀಬಸವೇಶ್ವರಸ್ವಾಮಿ
28. ಯವರು ||

*Transliteration.*

1. Śrī Rāmā
2. svasti śrī vijayābhyudayya | Śāli
3. vāhana śaka varuṣhaṅgaḷu 1693
4. ne Khara-samvatsa [ra] dha Śrāvaṇa śu 10
5. llu | Dhēvanagarada pēṭe-saṭṭi paṭṭana-
6. śyāmi muntāda ūbhayya nānā-
7. dēśada mahānādinavarra | Kaḷamgaridi-

8. maṭakke barasi koṭa dharma-sāsāna-
9. da kramay entendarre adāgi <sup>1</sup> Yaḍado-
10. rre-kōṭe-mārgadalli mūle-hērrige kāsū
11. 1 javaḷi naḍege kāsū 2 hoge-sompina
12. naḍege kāsū 2 yale naḍege yale kaṇṭhu 1
13. talehorege chaūka <sup>1</sup> arriṣiṇa me-
14. ṇsu muntāda kavāda sarakina he-
15. rrigellā kāsū 2 ḍara mēraiyaḷḷu<sup>1</sup> ko-
16. ṭu naḍasikoṇḍu baraluḷavaru yan-
17. du bharresi koṇṭa darmaśāsana
18. yi-darmakke yārarudaru yi-
19. llā yandavarrige Kāsiyaḷḷi

*Back.*

20. gôhūtya māḍida pāpa mātru-
21. gamana māḍida pāpa śiṣu-ha-
22. tyā gôhatya māḍida pāpakke
23. vaḷagāguvaru yennudāgi
24. nānā-dēsadavaru aivatārru
25. dēsadavaru barasi koṇṭa da-
26. rma- śāsana vartane-paṇṭṭe
27. śrī Basavesvara-svami-
28. yavaru

*Translation.*

Śrī Rāma. Be it well. In the victorious year 1693 of the Śālivāhana era, in the year Khara, on the 10th lunar day of the bright half of Śrāvaṇa, the pēṭe-seṭṭis (merchants of the shops) and paṭṭaṇasāmi (mayor of the town, the chief merchant) of Dēvanagara, the people of the great nāḍs of the two great countries, caused the following śāsana of charity to be written for the Kālangariḍi Matt:—

We promise to pay the following taxes. On the road leading to Yeḍedore fort, 1 kāsū for a bullock-load of general merchandise, 2 pies for a bullock-load of cloth; 2 pies for a bullock-load of tobacco; 1 bundle of leaves for a bullock-load of betel leaves; 1 *chaṇka* (100 leaves) for a package of betel leaves; 2 pies for each load of turmeric, pepper and other articles loaded on bullocks.

This is the dharmaśāsana granted in writing. Whoever refuses to pay this incurs the sin of killing cows at Benares or committing incest with mother or killing infants and cows.

Thus the *nānādēsadavaru* (lit: people of different countries) and *aivatārru dēsadavaru* (people of 56 countries) have this dharmaśāsana and *vartana-paṇṭṭe* (list of dues to be paid) engraved.

• • Śrī Basavêsvarasvamiyavaru.

## Note.

This is a copper plate śāsana found in the same matt at Suttūr. No king is named here. It is dated Ś 1693 Khara sam. Śrāvaṇa śu. 10 (August 19, 1771) and records a grant by certain merchants to the matt at Kālangariḍi of certain fees or taxes on the articles of merchandise in which they traded. This matt at Kālangariḍi is believed to have been subordinate to the one at Suttūr. The record is full of orthographical errors: *koḷḷa* is written as *komḷa*, etc.

## 46

At the same village Suttūr, on the pedestal of the *gaulḍige* (tomb) of Śivarâ-tresvâmi to the west of the village.

ಅದೇ ಸುತ್ತೂರು ಗ್ರಾಮದ ವೀರಸಿಂಹಾಸನ ಮಠದ ಶಿವರಾತ್ರೆ ಸ್ವಾಮಿಗಳ ಗದ್ದಿಗೆಯ ಪೀಠದಲ್ಲಿ.

1. ದುಂದುಭಿ ಸಂವತ್ಸರದ ಮಾಖಶು ೧೦ ಸನಿವಾರದಲ್ಲೂ ಸಜನಸುದ್ಧ ಶಿವಾಚಾರ ಸಂಪಂ
2. ನರಾದಂತ ಸಿವರಾತ್ರೆ ದೇವರ ನಿರೂಪದಿಂದ ಲಿಂಗಣಬಡರು ಬಸವಪ್ರತಿಷ್ಠೆ ಮಾಡಿದ ಪುಣ್ಯದಸೇವೆ

## Transliteration.

1. Dundubhi-samvatsarada Mākha śu 10 Sanivāradalū sajana-suddha- śiva-  
chāra-sampan-
2. narādanta Sivarātre-dēvara nirūpadinda Liṅgaṇa-oḍeru Basava-prati-  
shṭennu māḍida punyada sēve

## Translation.

On Saturday, the 10th lunar day of the bright half of Māgha in the year Dundubhi, by the orders of Śivarātre-dēvar, possessed of righteous conduct and pure Śaiva religious practices, Liṅgaṇa-oḍeyar did the holy service of consecrating the Basava (bull).

## Note.

This inscription is engraved on the pedestal of the sacred bull set up over the burial place (samādhi) of an ascetic of the Vīraśaiva matt at Suttūr and the place is very sacred both to the matt and its disciples. Sivarātri Vodeyar of this record was one of the early heads of the matt. No date in the Śaka era is given. The characters look like those of the early part of the 16th century A. D. If we take Dundubhi, A. D. 1502-3, the date corresponds to January 7, 1503, a Saturday as stated therein. If we take 1562-3 Dundubhi, the date Feb. 2, 1563, would fall on a Tuesday. The former is possibly the date intended.

At the village Tayūr in the same hobli, on a pillar in the raṅga-maṇṭapa of the Jagadēśvara temple.

Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಬಿಲ್ಲೆರೆ ಹೋಬಳಿ ತಾಯೂರು ಜಗದೇಶ್ವರ ದೇವಾಲಯದ ರಂಗಮಂಟಪದ ಕಂಬದ ಮೇಲೆ ಇರುವ ಶಾಸನ.

1. ರಾಕ್ಷಸ ಸಂವತ್ಸ	11. ಕಯ (ಣ) ವೊ
2. ರದ ಚಯಿತ್ರ ಸು	12. ಡೆಯ
3. ಧ ೧ ಲು ಶ್ರೀತ್ರಿಯಂಬಕ	13. ರಿಗೆ ಕೊಟ್ಟುಂ
4. ಕಾ ? (ತಾ) ಲವಿ ಮಟದ	14. ಥಹುರ
5. ಚಕವೀರ	15. ದ ಹೊಲ
6. ಣೊಡೆಯ	16. ಕೊ ೧೫
7. ರಸಿಸ್ಯ	17. ಯಬೂಮಿ
8. ರು	18. ಯ . . . . .
9. ಪರ್ವಧದೇವ	19. ನಪಹರಿಸಿ
10. ರು ತ್ರಿಯಂಬ	

*Transliteration.*

1. Rākshasa-samvatsa-	11. ka-ya (ṇa) vo-
2. rada Chayitra su-	12. ḍeya
3. dha 1 lu śrī Triyambaka-	13. rige koṭṭam
4. kâ (tâ) lavi-maṭada	14. tha Hura-
5. Chikavîra-	15. da hola
6. ṇoḍeya-	16. ko 15
7. ra sisya-	17. yi būmi
8. ru	18. ya . . . . .
9. Parvvatha-dêva-	19. n apaharisi
10. ru Triyamba-	

(There are 11 more lines below which are illegible.)

*Note.*

This inscription is incomplete as several lines below line 15 cannot be made out owing to the letters having been very lightly engraved and covered with several coatings of whitewash. The object of the record is to register the grant of a plot of dry land of the sowing capacity of 15 koḷagas in the village Hura to Triyambakaya Voḍeyar by Parvatadēvaru, disciple of Chikavīraṇoḍeyar, head of Triyambaka Kālavi-maṭha. It is clear that both the donor and donee were priests of the Vira-śaiva sect. It is not known what became of the matt referred to in the record, Nor is it easy to determine the date of the donor nor of the donee. The date given in the record is Rākshasa sam. Chaitra sū. 1 and as no details are given to verify

the date, it is not possible to determine its exact English equivalent. The characters seem to belong to the end of the 15th century and the Rākshasa samvatsara of the record may be the same as 1495 A. D.

## 48

At the same village Tāyūr, on a fragmentary stone in the vacant site of the ruined Hanumantarāya temple at the entrance to the fort.

Size 2' × 1'

Old Kannada language and characters.

ಅದೇ ತಾಯೂರು ಗ್ರಾಮದ ಕೋಟೆ ಬಾಗಿಲ ಹನುಮಂತರಾಯನ ಗುಡಿಯದ್ದ ಪಾಳು ನಿವೇಶನದಲಿ  
ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × 1'

ಹಳಗನ್ನಡಕ್ಕರ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ರಾಜ್ಯವಿಜಯ
2. ಸಂವತ್ಸರ ನಿತಿಮಾರ್ಗಪರ್ಮಾಣಿ
3. . . . ಡಿಗಲ ಕೊಣ್ಣಿವಮ್ಮ ಧಮ್ಮ
4. ರಾಜ ಶ್ರೀಮತ್ ಪರ್ಮಾನ [ಡಿ] ಗಲ
5. [ಪಟ್ಟಂಗಟ್ಟಿ] ದ 9 ನೆಯ ಸಂವತ್ಸರವಾದ . . .
6. ಸಂವತ್ಸರದಲು ವಿರದಿರ . . . .
7. . . . . ರಿ ಮಾಸ

*Transliteration.*

1. svasti śrī-rājya vijaya
2. samvatsara Nītimārgga perumā-
3. . . . . ḍigala Konguṇivarmma dharmma
4. rāja śrīmat Permmāna [di] gāla
5. [paṭṭam gaṭṭi] da 9 neya samvatsaravāda . . .
6. samvatsaradalu 'viradira
7. . . . . rimasa

*Note.*

This inscription is engraved on a fragmentary stone and hence the record is very incomplete. It refers to the 9th regnal year of Konguṇivarma-dharma (mahā) rāja Śrīmat Permāṇaḍi (son ?) of Nītimārga Permāṇaḍi, king of Śrī-rājya. The name of the year has worn away. After the date no further details are left.

• Śrī-rājya or "fortunate kingdom" is the name used in inscriptions for the Gaṅga kingdom (Rice's Mysore and Coorg from Inscriptions, P. 38) from the time of Śrīpurusha (circa 726-776-*ibid* P. 50). The titles Konguṇivarma-dharma mahādhirāja and Permāṇaḍi are applied to all the Gaṅga kings. Nītimārga is also a name applied to three Gaṅga kings. The characters seem to belong to the close of the 9th



century and it is hence possible that the record belongs to the reign of Nittimarga II, surnamed Mahēndrāntaka (C 886-913).

TIRUMAKŪDLU-NARSĪPUR TALUK.

49

At the town T.-Narsipur, on a stone used for washing clothes in the backyard of Upādri Śrīnivāsaiyangār.

Size 3' × 2'—6".

Tamil language:—Tamil and Grantha characters.

The text is printed as a Supplement.

*Front*

*Transliteration.*

1. svasti śrī pratāpachakravatti
2. śrī vīra Vallāḷadēvar prativi-rājya-
3. m paṇṇiy arulā niṛka Śakarai-yā-
4. ṇḍu āyirattu oru nūṛru orupaḍu
5. śeṇṛa Kīlaka-samvatsarattu ch Chi-
6. ttirai-māsam Puṇṇisaiyūr āna
7. Śrīrāmadēva-chchaturpēdimangala-
8. ttu mahāsabhayōril Kauśi-
9. kan Ilaiyālvāhabhasṭarum Bhā-
10. ratvāja Karumaṇikkālvār Pi-
11. llibhasṭarum utpaṭṭa mahāsa-
12. bhayōm [ma] hāmaikku Māligaiyu-
13. ḍaiyān Nētiyālvān-Kaiyi-
14. l vāṅgi yiṭṭa ponnukkum
15. ponnaṛa kkoṇḍu maṇṇaṛa
16. kkuḍutta nilam āvaḍu kumbāran-

*Back*

17. kālil kilakkil śimai.
18. lumbaikku mēṅkuḷvāyik-(k)-
19. kuḷi maṇṇukkum ponna-
20. ṛa kkoṇḍu maṇṇaṛa kku-
21. ḍuttu kalladittu kkuḍut-
22. tōm Ilaiyālvārum Pil-
23. liyālvārum utpaṭṭa mahāsa-
24. bhayōm Nētiyālvārukku
25. Ālugōḍāna . . . . .
26. Kulōttungaśōlapurattu p-
27. periyānāṭṭup perunterunkā-

28. ttu tulagāḍakaṇḍa Abai-
29. ya-vallabha-deva-Vinnagara-kô-
30. yilukku tiruma saptami amâsi-tô-
31. rum iḍakkāḍavadāga Māligaiyu-
32. ḍaiyâr Nētiyālvâr ṣettanamm idu

*Note.*

This belongs to the reign of the Hoysala king Vīra Ballāḷa (II) and was issued in the year S' 1110 Kīlaka, in the month Chittirai corresponding to March-April 1188 A.D. The object of the inscription is to record the grant of some land for certain services (not clearly specified) to be offered on certain days of the month, namely, the 7th lunar day of each fortnight and Full Moon-day, in the temple of Abhayavallabhadēvar, a form of Viṣṇu in the village Ālgôḍ, called also Kulôt-tuṅgaśōlapura. Ālgôḍ is a village about a mile to the north-east of the town of Narsipur where the record is found and contains a temple now called Chennigarāya or Kēśava temple. Evidently the present grant was made for this temple. The donor is named Māligaiyudaiyân Nētiyālvân and he is stated to have given a definite sum of money for the purchase of a plot of land (with boundaries specified) to the village assembly (mahāśabhai) of Puniśaiyûr called also Śrī Rrāmadēva-chchatur-pēdinaṅgala now known as Huṇṣûr, a village two miles to the west of T-Narsipur. The above village assembly of whom two members are named in the grant, Ilaiyālvāha-bhaṣṭar of Kauśika-gôtra, and karuṇāṇikkālvâr Pillibhaṣṭar of Bhāradvāja-gôtra received the money and granted the land and set up the stone śāsana.

The record ends with the signature of the donor and no imprecation is found in the grant against its violators.

As the stone on which the inscription is engraved has been used for a long time as a washing board, some of the letters are much worn out. The figures of conch and discus and a cow are engraved on the back of the slab.

50

At the village Bairāpura, in the hobali of T-Narsipur, on the 1st slab in front of the Basavēśvara temple.

Size 3'—6" × 1'—6"

Kannada language and characters.

ಅರುಮಕೂಡಲು ನರಸೇಪುರದ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಬೈರಾಪುರ ಗ್ರಾಮದಲ್ಲಿ ಬಸವೇಶ್ವರನ  
ಗುಡಿ ಎದುರಿಗೆ ನಟ್ಟಿರುವ ಧರ್ಮ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6" × 1'—6".

1. ಅಂಗೀಕರಣವನ್ನಿತ್ತ ಕಾರ್ತಿಕ
2. ಬ ೭ ಗು ಶ್ರೀ ಮಂಮಹಾರಾಜಾಧಿರಾಜ

3. ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಹರಿಹ
4. ರರಾಯರ ಧರ್ಮೋದ್ಧಾರಕ ತಿರುಮಕೂ
5. ಡಲ ನಾಥ ವೊಡೆಯರ ಸಮಕ್ಷದಲ್ಲ
6. ಅಲುಗೋಡ ಗ್ರಾಮದ ಕೇದಾರನಾಥ
7. ಭಟ್ಟಗಳು ರಾಮಭಕ್ತಂಗದ
8. ಯಿರಾಫರವನ್ನು ಬಿಟ
9. ರಾಗಿ ಅಲ್ಲಿಯ ಹರಹಹ
10. ರಿಯಲುಳ್ಳ ದೇವದಾನವ
11. ನು ಕಳೆದು ಚತುಸೀಮೆ
12. ವೊಳಗುಳ ಗದ್ದೆ ಬೆದ್ದಲು
13. ತೋಟತುಡಿಕೆ ಏನುಳ್ಳ ಸರ್ವ ಸ್ವಾಮ್ಯ
14. ವನು ಅನುಭವಿಸಿಕೊಂಡು ಕಟ್ಟುಗುತ್ತ
15. ಗೆಯಾಗಿ ವರುಷವೊಂದಕ್ಕೆ ತೆಪುತ್ತ
16. ಸಿದಾಯಗ ೧೧ ಹೊನ್ನು ಅಕ್ಷರದಲು ಗ
17. ದ್ಯಾ [೩] ೦ ಹನ್ನೊಂದು ಹೊನ್ನನೂವರಿಪ
18. ವರಿಪಂ ಮಾಗದಲು ಕೊಡುತ್ತ ಬಹರು ಯ
19. ದನಳಿಪಿದವರು ಕಾಶಿ . . . .
20. . . . . ಕವಿಲೆಯ ಕೊಂದ ಪಾಪಕೆ
21. ಹೋಹರು . . . . .
22. . . . . ವರು || —

*Transliteration.*

1. Angi-samvatsarada Kārtika
2. ba 7 Gu śrīmaṁ mahā-rājādhirāja
3. rāja-parameśvara śrīvīra Hariha-
4. rarāyara dharmōddhāraka Tirumakū-
5. ḍala-nāthavoḍeyara samakshadalli
6. Ālugōḍa grāmada Kēdāranātha-
7. bhāṭṭagaḷu Rāma-bhaktange Bha-
8. yirāpuravannu biṭa-
9. rāgi alliya haraha-ha-
10. riyalulḷa dēvadānava-
11. nu kaḷedu chatu-sīme-
12. voḷagaḷa gadde beddalu
13. tōṭa tuḍike ēnulla sarva-svāmya-
14. vanu anubhavisikoṇḍu kaṭṭugutta-
15. geyāgi varuṣa vondakke terutta
16. sidāya ga 11 homnu aksharadalu ga-
17. dyā [ṇa] ṁ hamnnondu homnanū varisha-
18. varisham Māgaḍalu koḍutta baharu yi-

19. dan alihidavaru Kâśi . . . . .  
 20. . . . . — kavileya konda pāpake  
 21. hōharu . . . , . . . . .  
 22. . . . . varu

*Translation.*

On Thursday, the 7th lunar day of the dark half of Kārtika in the year Āngi [rasa]:—

In the presence of Tirumakūḍalanātha Voḍeyar, protector of the charities of Vīra Harihararāya, king of great kings, and lord of kings:—

Kēdāranāthabhaṭṭa of the village Ālugōḍ granted Bhayirāpura to Rāmabhakta and therefore (the donee) will enjoy all the rights within the area (of that village) including all wet and dry lands, gardens, etc., within the four boundaries of the village with the exception of lands previously gifted for service to the gods. And he will pay the fixed sum of 11 varahas as *siddhaya* (quit-rent) in the month Māgha of each year. Whoever violates this will incur the sin of slaying tawny cows in Benares.

*Note.*

This is an inscription of the reign of Harihara of Vijayanagar. From the imperial titles used and the name of the year Āngirasa it is evidently Harihara II that is referred to in the grant. The year Āngirasa did not occur in the reign of Harihara I. (C. 1336-1356.) In Harihara II's reign (1377-1404) there is only one year Āngirasa S' 1314 and taking that year, the details of the date of the present grant correspond to November 7, A. D. 1392 which is a Thursday as stated in the grant.

Both the donor Kēdāranāthabhaṭṭa and the donee Rāmabhakta are private individuals. But who is this Tirumakūḍlanātha Voḍeyar in whose presence the grant was made? He is evidently some officer of Harihara II who looked after the charities of the king (*dharmōddhāraka*). No such officer's name has been so far met with. It is possible to take Tirumakūḍlanātha Voḍeyar as the name of the chief deity (Śiva called also Agastyāśvara) of the village Tirumakūḍlu, a few miles from the inscription stone and *dharmōddhāraka* may mean one who helps the king to make charities. The title *Voḍeyar* is, however, applied to kings, nobles and even heads of mattas but not applied to gods. Hence it must have been applied here to some officer of the king.

51

On a second stone standing in the same place at Bairāpūr.

ದೈರಾಪುರದ ಅದೇ ಸ್ಥಳದಲ್ಲಿ ನೆಟ್ಟಿರುವ ೨ನೆಯ ಚಿಕ್ಕ ಕಲ್ಲು.

1. . . . .  
 2. . . . ಕ ಇರುಷಿ ಅಧಿಕಾರಿಗಳ

3. ಕಲಯೂರ ಅಧಿಕಾರಿಗಳ ಅರುಮುಕುಡಲ
4. ಹನುಮಂತೇಶ್ವರ ದೇವರ ದೀಪಅಮೃತಪದಿಗೆ ಅಲುಗುಡು
5. ಬಯಿರವಪುರದ ವೊಕಲು ಅವರು ತೆಪುವಡ
6. . : ಮೆಯನುಬಿಟ್ಟುಕೊಟ ವಿವರಯದಕೆ
7. ತಪಿದವರು ಗಂಗೆಯ ತಡಿಯಲ ತಮ ತಂದೆ ತಾ[ಯ]
8. ಗಂಗೆಯಲ ಕೊಂದ ಪಪಕೆಹೋಹರೂ
9. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ
10. ವಸುಂಧರಾಂ

*Transliteration.*

1. . . . .
2. . . . . kairuhalē-adhikârīgala
3. Kaliyûra adhikârīgala Tirumakuḍala
4. Hanumantēśvara-dēvara dīpa-amṛita-paḍige Āluguḍu
5. Bayiravapuraḍa vokalū avaru teruva cha-
6. . meyanu biṭṭu koṭa vivara yidake
7. tapidavarū Gaṅgeya taḍiyali tamma tande tâ [ya]
8. Gaṅgeyali konda papake hôharū
9. sva-dattām para-dattām vâ . . . . .
10. vas-undharām

*Note.*

The first line at the top and a portion of the 2nd line of this record have become worn out and the letters thereof cannot be deciphered. What remains seems to register the gift of some taxes paid by the farmers (*vokkalu*) of the village Āluguḍu Bayiravapura (same as Ālgôḍ-Bayirâpura) for the service of illuminations and food-offerings of the god Hanumantēśvara of Tirumakuḍlu. The grant seems to have been made by certain officers of the villages Kairuhalī and Kaliyûr. These villages are situated within a radius of 12 miles from the inscription-stone. The usual imprecation occurs at the end of the grant.

The grant is not dated. The characters seem to belong to about the 15th century.

52

On a 3rd stone standing at the same place.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ನೆಟ್ಟಿರುವ 3ನೆಯ ಕಲ್ಲು.

1. ಜಯಸಂವತ್ಸರದ
2. ಆಷಾಢ ಶುದ್ಧ ೧೦ ಅ
3. ಚ್ಯುತರಾಯರ ಕಾಳದಲು
4. ದೈರಾಪುರದ ಲಂಗಂ
5. ಐನ ಎರಗಲು

*Note.*

This is a vîragal set up in memory of a warrior named Liṅgaṇṇa of the village Bairâpura in the reign of the Vijayanagar king Achyutarâya.. No Śaka year is given. The date is Jaya sam. Āshâḍha śu 10. As the only year Jaya in the reign of Achyutarâya is S' 1456 the date corresponds to June 21, A. D. 1534.

## 53

At the village Hunasur in the same T.-Narsipur hobali, on a broken stone lying in a field to the north.

## Size.

Tamil language : Tamil and Grantha characters.

The text is printed as a Supplement.

*Transliteration.*

1. svasti śrī pratâpachakravatti śrī Virâ Val-
2. lâladêvar prativî-râjyam paṇṇiy aruḷa
3. niṛka Idai-nâṭṭup Puniṣaiyû-
4. r âna Simmadêva-chchaturpêdi-maṇ-
5. galattu mahâsabhaiyôm svasti
6. śrī padinen-vishayattu Dêsa śala-
7. ttigaṇḍarku engaḷ pâramattak-
8. ku vaḍakku Oraṇakku kiḷakku Ara-
9. ūkku teṛku śrī Kayilâyattuk-
10. ku meṛku in-nâlu-pâdaivukku-
11. ṭpaṭṭa bhûṇiyai virapaṭṭana-
12. kall aḍittu kkuḍuttôm mahâ-
13. sabhaiyôm idukku irai-
14. kaḍaiyâdu Karkuḍa-u-
15. ḍaiyânukkum Viṣaiyanallu-
16. lânukkum irai-ili Aiyimaṇi-
17. kâr-araśumakkaḷukku irai-ili-

*Note.*

This Tamil inscription, like No. 49, also belongs to the reign of the Hoysala king Vira Ballâḷa but is not dated. The donors are the members of the village assembly of Puniṣaiyûr here called Simmadêvachchaturpêdimangalam (now known as Hunsûr) situated in Idai-nâṭṭu district. A plot of land seems to have been granted by them, free of taxes, to the *dêsa-śalatti-gaṇḍar* (merchants ? like nânâdêsis) of the 18 *Vishayas* (countries). It is not clear who the donees are or why the grant was

made to them. Some other persons named Karkuṭṭadaiyān (stone engraver ?) and Viśaiyanallūlān and Aiyimanigār (artisans of the five classes ?) and Araśumakkal (princes ?) are also said to have been exempted from the payment of taxes.

## 54

At the village Kirugasūr in the same hobali of T.-Narsipur, on a stone set up in the land of Dêvîramma to the west of the village.

Size 2'—3" × 2'

ತಿರುಮಕೂಡಲು ನರಸೀಪುರದ ತಾಲ್ಲೂಕು ಕಸದಾ ಹೋಬಳಿ ಕಿರುಗಸೂರು ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಭಾಗದಲ್ಲಿ  
ಕಪ್ಪರ ಶಿವನ ಹೆಂಡತಿ ದೇವೀರಮ್ಮನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಿದ್ದ ಕಲ್ಲು.

2'—3" × 2'

ಸೂರ್ಯ-ಚಕ್ರ-ಶಂಖ-ಚಂದ್ರ

1. ಗೋಪಿನಾಥದೇವಂ ಶ[ರ]ಣು
2. ರಕ್ತಾಕ್ಷಿ ಸಂವತ್ಸರ ಭಾದ್ರಪ
3. ದಶು ೧೧ ಸುತಗಡೂರ ಲ
4. ಕ್ಷುಮಿನಾಥನವರು ಕಿಷ್ಕಿಂಧಾ(ಗಾ) ಸೂ
5. ರ ಲಕ್ಷುಮಣ ದಾಸರ ಮಗ ದೊಡ್ಡ
6. ಸಿಂಗರಿಯಮ್ಮಗೆ ಸರ್ವ್ವ ಮಾನ್ಯವಾ
7. ಗಿ ಕೊಟ್ಟರು ಯೇ ಧರ್ಮವನು
8. ಆರೊಬ್ಬರು ಅಳಿದರೆ ಕಾವೇರಿ
9. ಯ ತಡಿಯಲು ಕವಿರೇಯ
10. ಕೊಂದಪಾಪದಲ ಹೋ
11. ಹನು ಸುಂಕಮಾನ್ಯ

Kannada language and characters.

*Transliteration.*

1. Gôpinâtha-dêvam śa [ra] ṇu
2. Raktākshi-saṁvatsara Bhādrapa-
3. da śu<sup>11</sup> Su Tagaḍûra La-
4. kshuminâthanavarû Kirudâsû-
5. ra Lakshumanâdâsara maga Dodḍa-
6. Singariya magge sarvvamânyavâ-
7. gi kottaru yi-dharmmavanu
8. ârobbaru alidare Kâvêri-
9. ya tadiyalu kavileya
10. konda pâpadalu hô-
11. hanu sunka-mânya

*Translation.*

Gôpinâthadêva is (my) refuge.

On Friday, the 11th lunar day of the bright half of Bhâdrapada in the year Raktâkshi, Lakshuminâtha of Tagaḍûr granted Kīṛudâsur as *sarvamānya* to the son of Doḍḍasingariya, son of Lakshumanadâsa. Whoever violates this charity will incur the sin of slaying tawny cows on the banks of the Kāvêri. Customs dues exempted.

*Note.*

This is a private grant made by one Lakshuminâtha, a native of the village Tagaḍûr (in Nanjangud Taluk). The donee's father is named Lakshumanadâsa but the donee's own name is omitted unless we take Doḍḍa *Singariyamaga* as a proper name and Doḍḍa *Singariyamage* as the dative singular of that name. What was the nature of the grant? Either we might say that Kīṛugasur, in line 4 was the village granted or we might interpret Kīṛugasûra as the genitive of Kīṛugasur, the village where the stone is found, and take Lakshumanadâsa as a native of Kīṛugasur. In this case the grant made was of customs dues of the village as stated in line 11 *suṅka mānya*. The former interpretation seems to be preferable.

The Śaka year is not given. The date given is Raktâkshi sam. Bhâdr sū 11, Friday. The characters seem to be of the 16th century. If we take S' 1426 Raktâkshi the week-day is Wednesday; and if S' 1486 is taken the week-day is Friday. It is, therefore, probable that the date of the grant is Friday, the 11th lunar day of the bright half of Bhâdrapada in S' 1486 Raktâkshi corresponding to August 18, A. D. 1564.

## 55

**SHIMOGA DISTRICT INSCRIPTIONS.****SAGAR TALUK.**

At the village Belagunji in the Hobali of Sâgar, on a slab in the ceiling of the Vīrabhadra temple.

Kannada language and characters.

ಶಿವಮೊಗ್ಗ ದಿನ್ನಿ ಕ್ಷಿನ್ ಶಾಸನಗಳು.

ನಾಗರದ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಬೆಳಗುಂಜಿ ವೀರಭದ್ರನ ಗುಡಿಯ ಮೇಲ್ಕಾಗದ ಹಾಸುಗಲ್ಲಿನಲ್ಲಿ.

I ಮೇಲ್ಕಾಗ ಚಾವಣಿಯಲ್ಲಿ ಸೇರಿದೆ.

II 1. ವೀರಚೋಳಂ ವಿಶರಣದೊಳು ಕಾರುಣ್ಯಾಕರಂ ಮೈ



2. ಂ ನಾರಾಯಣಂ ಧಾತ್ರಿಯಲ ಬೊಂಮರಸಂ  
 3. [ಹೊಸಗುಂ] ದದನೆರೆವಿಡಿನೊಳು ಸುಖದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯು [ತ್ತಿರೆವೈ]  
 4. ರಿ ನಾರಾಯಣಂ ಅಂಣ್ಣಲೆ ವೆರ್ಗ್ಗಡೆಯ ಮೇಲೆನಾ.  
 5. ಕರಗಂಡಂ ಕಾಬಕನ ಬೊಂಮೆಯನಾಯ . . .  
 6. ಪುರ್ಕನಾಡ ಯಿಂದಸೋರಲ ಸಕಳಸೇನೆ [ವೆ]  
 III 7. ರಸಿ ಪರಿತಂದು ಸಕವರುಪ್ಪ ೧೧೯೧ನೆಯ ಶುಕ್ಲ ಸಂವತ್ಸರದ . . .  
 8. ಕಟಕಮಂ ಕಳಕುಳಂ ಮಾಡಿದಲ ಕಾಬಕನ ಬೊಂಮೆಯನಾಯಕ . . .  
 9. ಕೆ ಕಾಯಿದು ಬರುತಿರ್ಪ್ಪ ಣ್ಣಲ ವೆರ್ಗ್ಗಡೆಯ ಸೇನೆಯಂ ಮಾರ್ಕೊಂಡು . .  
 10. ಕುದುರೆ ಧಟಾರುತ್ತಿರ್ಪ್ಪ ವಿಧಳನ ಪಟು ವಟ್ಟಿ ಸುಬಳದಿಂ ಕುದುರೆ . .  
 IV 11. ಂದನು || ಕಾರಾಳದಿರ್ಪ್ಪ ಪೊಣದ್ದಡೆಸಾಲಿಟ್ಟಂ . . . . .  
 12. ಕಾಬಕನ ಮಗ ಬೊಂಮನು || ಅಂತಿಪುವಂ ನೆಗೆ ಮೊಡ . . . . .  
 13. ತಗೆಯಾ ಹಟ್ಟಿಯಂತಿರೆ ಶ್ರಾಂತಿಯು ನೇಪು ಕುದು . . . . .  
 14. ಹೋಹಾತ ತ್ಯಕ್ತ ಜೀವನಂ ಸುರ ವಧುಗಳು ಹೇಮ ವಿಮಾ . . . .  
 15. ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಸೋಮೋಜ ಮಾಡಿದ

*Second**Transliteration.*

1. virachôlam vitaranadolū kârumpyâkaram vai-
2. ri-Nârâyaṇam dhâtriyali Bommarasam
3. [Hosagun] dada neleviḍinoḷu sukhadiṁ râjyam geyyu [ttire vai]
4. ri-nârâyaṇam Amṇṇale-verggaḍeya mēle Nâ-
5. karagaṇḍam Kâbakana Bomineyanâya . . .
6. Pulkanâḍa Yindasôrali sakala-sēne [ve]

*Third*

7. rasi paritandu Saka varusha 1191 neya Śukla-sampvatsarada . . .
8. kaṭakamaṇi kalakuḷaṇi māḍidali Kâbakana Bommeya Nâyaka
9. ke kâyidu barutirpp Aṇṇalaverggaḍeya sēneyam mârkoṇḍu
10. kudure thaṭâruttire vidalaṇa-paṭu vaṭṭi sabaladiṁ kudure . . .

*Fourth*

11. . . . ondanu<sup>||</sup> kâlâl idirchhi poṇarddaḍe sâliṭṭam . . . . .
12. Kâbakana maga Bommanu<sup>||</sup> ant ruvam-negamoḍa . . . . .
13. tageyâ haṭṭiyantire śrâṇṭiyan ēri kudu . . . . .
14. hôhâta tyakta jîvanam Suravadhugaḷu hēnavimâ . . . . .
15. śrī śrī śrī Sômoja māḍida

*Note.*

This inscription slab forms part of the ceiling of the Virabhadra temple. A portion of it containing the first few lines is hidden in the wall and cannot be seen. Even with regard to the remaining lines, the letters at the end of each line have been destroyed while sawing off the edges of the slab to make it fit into the ceiling. Hence the record is very incomplete.

It belongs to the time of Bommarasa, a general of the Śântara dynasty. The capital of this dynasty of kings is Patti Pomburcha, same as the village Humcha in the Nagar Taluk. Bommarasa of this record was a general of the Śântaras and stated in several inscriptions to have been ruling in Hosagunda, a village in Sagar Taluk (E. C. VII, Shimoga 61: VIII, Sagar 83, etc.). It is also known that the Śântaras were feudatories of the Hoysalas (E. C. VII, Shimoga 61).

The present record describes the heroic fight and death of a warrior named Bommeyanāyaka, son of Kābaka, in a battle at Indasor in Pulkanādu fought against Annaleveggade. A battle against Annaleveggade is also referred to in two stone inscriptions of Hosagunda (E. C. VIII, Sagar 137 and 138).

The name of the engraver is given as Sōmōja. The titles given to Bommarasa in the record are Vira-Chola (?) in liberality, a mine of kindness, a Nārāyaṇa to enemies. Similar titles are also recorded in a stone inscription at Hosagunda (E. C. VIII, Sagar 140).

The date is not fully given, the name of the month and week-day having disappeared at the end of line 7. The year given is Ś 1191, Śukla and this corresponds to A. D. 1269.

## 56

On a stone set up in the wet land of Kelādi-Nāraṇappa at the village Jambāni in the same Sagar Hobālī.

Size 4' × 2'.

Kannada language and characters.

ನಾಗರ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಜಂಬಾನಿ ಗ್ರಾಮದ ಕೆಳದಿ ನಾರಣಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 2'

ಸೂರ್ಯ

ಲಿಂಗ

ಚಂದ್ರ

1. ಸುಧಮಸ್ತು || ನಮಸ್ತುಂಗ ಸಿರಸ್ತುಂಬಿ
2. ಚಂದ್ರ ಚಾಮರ ಚಾರಪೆ ತ್ರೈಲೋಕ್ಯನಗ
3. ರಾರಂಧ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವ ಸ್ವಸ್ತಿಶ್ರೀ ಜ
4. ಯಾಧ್ಯದಯ ಶಾಲವಾಹನ ಶಬಿ ವರುಷ ೧೫೧೯ನೆ
5. ಪರಿವರ್ತನಕ್ಕೆ ಸಲುವ ಹೇಮಳಂಬಿ ಸಂವತ್ಸರದ ಕಾ
6. ತಿ೯ಕ ಶು ೧೨ ಪುಂಜ್ಯಕಾಲದಲೂ | ಶ್ರೀಮತ್ತುಕಾರೇ |
7. ಪುರುಷೋತ್ತಮ ನಾಯಕರ ಮಕ್ಕಳು ಬಸವಪನಾಯ
8. ಕರು | ಸಜ್ಜನಸುಧಸಿವಾಚಾರ ಸಂಪನ್ನರುಮಪ್ಪ
9. ದೇವಾಪುತ್ರಿ ಮಹಾ ಮಹತ್ತಿಗೊಳಗಾದ ಬಸವಾಪ್ಪಣ
10. ದ ಆನಂದಾನಿ ದೇವರು ಮುಂತಾದ ಮಹಾ ಮಹತ್ತಿಗೆ |
11. ಕಲುಸಿಯಲು | ನೀಲಕಂಠರಾಯರು ಕಟ್ಟಿಸಿದ ಮ
12. ಠಕ್ಕೆ ಬಿಟ್ಟ ಸ್ವಸ್ತಿಯ ಸಿರಾಶಾಶನದ ಕ್ರಮವೆಂತೆಂದ
13. ರೆ ನಂಮ . . ಕಾಳ (?) ಕಾಳಾಂಚಿಗೆ ಸಲುವ ಬರೂರ ಸೀಮೆ ಯೊ

14. ಳಗಣ ಬಕ್ಕಜಂಬಾನಿಲು || ಅಮಳಿಕೆ ಸರುವ ನೊ
15. ಳಗಣ ಬಸವೀರಗೊಂಡನ ಹಿರೆಹೊಂಡದ ಗದೆಯ
16. ತುಂಡು ೧ ವೀರಗೊಂಡನ ಹೊಂಡದ ತುಂಡು ೧
17. ಳಿಳಹೊಂಡದ ಗದೆಯಸಿಂಗಿ ೧ ಅಂತು ಗದೆಯ ತು
18. ಂಡು ೨ ೨ ೧ ಗದೆಯ ಕಲವಿನ ಹಕ್ಕಲು ಸಹನಂಮ
19. ಹಿರೆಗೆ ಪುಣ್ಯವಾಗದೇಕೆಂದು | ಸಕಿರಂಜ್ಯೋದುಕ
20. ದಾನ ಧಾರಾ ಪೂರ್ವಕವಾಗಿ ಶಿವಾರ್ಪಣಮಾಡಿ
21. ದೆವಾಗಿ ಆಗದೆಗೆ ಸಲುವ ಚತು ಸೀಮೆಯ ಎ[ವರ]
22. ಮೂಡಲು ಹಾಕಿದ ಲಂಗಮುದ್ರೆ ಕಲೆಗಡಿ | ತೆಂಕಲು
23. ಹಾಕಿದ ಲಂಗಮುದ್ರೆ ಕಲೆಗಡಿ | ಪಡುವಲು ಹಾ
24. ಕಿದ ಲಂಗಮುದ್ರೆ ಕಲೆಗಡಿ | ಬಡಗಲು ಹಾ
25. ಕಿದ ಲಂಗಮುದ್ರೆ ಕಲೆಗಡಿ ಯಂತಿ ಚತು ಸೀಮೆ
26. ಪೊಳಗಾದ ಧೂಮಿಯಲ್ಲಿ | ಯೇನುಂಟಾದ ಗದೆ ಮ
27. ಕ್ಕಿ ಮೆಕ್ಕಲು | ನಿಧಿ ನಿಜೇವ ಜಲ ಪಾಶಾಣ ಮುಂತಾದ ಆ
28. ಪ್ಲಭೋಗತೇಜಸ್ವ್ಯಮ್ಯಗಳನು ಆಗುಮಾಡಿಕೊಂಡು ನಿಮ
29. ಸಿನ್ಯಸಿಶ್ಯ ಪಾರಂಪಾರೆಯಾಗಿ ಆಳಿಭೋಗಿಸಿ ಬ
30. ಹಿರಿ | ಯೆಂದ್ ಕೊಟ್ಟ ಸಿಲಾಶಾಸನ | ಯಂತಪ್ಪುದಕ್ಕೆ ನಾ
31. ಕ್ಷಿಗಳು | ಸೂರ್ಯ ಚಂದ್ರರೂ ಸಾಕ್ಷಿ || ಯದಕ್ಕೆ ಅವನ
32. ಳುಪುತಾನೆ | ಕಾಶಿಯಲ್ಲೂ ಸಾವಿರ ಗೋವಕೊಂಡ ಪಾಪಕ್ಕೆ
33. ಹೋಹನು ಮಾತಾಗಮನ ಮಾಡಿದ ಪಾಪಕ್ಕೆ ಹೋಹನು

*Transliteration.*

1. subhamastu|| namas tunga-siras-tumbi-
2. chandra-chāmara-chârave trailôkya-naga-
3. rârambha-mûla-stambhâya Sambhave svasti śrîja-
4. yâbhyudaya Śâlivâhana Śakha-varusha 1519 ne
5. parivartanakke saluva Hêmalambi samvatsarada Kâ-
6. rtika śu 12 puṇṇyakâladalû śrîmattu Kâre
7. Puruśôttama-nâyakara inakkaḷu Basavapa-nâya-
8. karu sajjana-sudha-sivâchâra-sampannarumappa
9. dēvâ-pruthvi-mahâ-mahattigoḷagâda Basavâpatṭana-
10. da Annadânidēvaru muntâda mahâ-mahattige
11. Kalusiyalu<sup>1</sup> Nilakanṭharâyarû kaṭṭisida ma-
12. ṭhakke biṭṭa svasteya silâ-śâśanada kramaventenda-
13. re naṃma Kâlâ (?) kâlâmchige saluva Barûra-sîme-yo-
14. ḷagaṇa Chikkajambânîlû<sup>1</sup> ammaḷike-saruvino-
15. ḷagaṇa Basaviviragonḍana Hirê-hoṇḍada gadeya
16. tuṇḍu 1 Viragonḍana hoṇḍada tuṇḍu 1
17. Chaḷahoṇḍada gadeya singe<sup>1</sup> antu gadeyatu-
18. ṇḍu 2 si 1 gadeya kalavina hakkalû saha naṃma

19. hirérige punṇaya-vâga-bêkendu sahiranyôduka-
20. dâna-dhârâ-pûrvaka-vâgi Śivârpaṇa māḍi-
21. devâgi & gadegge saluva chatu-sîmeya vi [vara]
22. mûḍalu hâkida Linga-mudre kale gaḍi tenkalu
23. hâkida Linga-mudre kale gaḍi | paḍuvalû hâ-
24. kida Linga-mudre kale gaḍi | baḍagalû hâ-
25. kida Linga-mudre kale gaḍi yimti chatu-sîme
26. voḷagâda bhûmiyalli | yēnuṇṭâda gade ma-
27. kki mekkalû | nidhi nichêpa jala pâśâṇa muntâda a-
28. shta-bhôga tēja-svamyagaḷanu âgumâḍi-konḍu niṁma
29. sisya sisya pâram-pâreyâgi âli bhôgisi ba-
30. hiri | yendu koṭṭa silâ-śâsana | yint-appuḍakke sâ-
31. kshigaḷu | Sûrya-Chandarû sâkshi || yidakke âvavan a-
32. ḷuputâne | Kâśiyallû sâvira gôva konda pâpakke
33. hôhanu mâtâ-gamana māḍida pâpake hôhanu

*Translation.*

Good Fortune. Praise of Śambhu.

Be it well. In the ever victorious and prospering year Hēmaḷambi, corresponding to the year 1519 of Śalivâhana, on the holy 12th lunar day of the bright half of Kârtika.

The illustrious Basavapanâyaka, son of Kâre Purushôttama Nâyaka granted the following stone śâsana making a gift of land for the matt built by Nîlakaṇṭhârâya in Kalusi to Annadânidēvaru and others, the *mahâmahattu* (Virâśaiva priests) of Basavâpaṭṭaṇa, followers of the righteous and pure Śaiva practices and belonging to the *mahâmahattu* of heaven and earth.

In the village Chikka Jambâni in Barûr-sîme belonging to our *kalâncchi* (estate); one piece of the rico-field of the Big pond belonging to Basavi Vîragonḍa situated in Ammâlîke-saruvu; one piece in Vîragonḍa's pond —one *singe* (a small plot of land) of the rice field of Chîlahonḍa; comprising in all 2 pieces of rice-land and one *singe* including the *hakkalu* (plots of dry land around?).

All this land, we have given away, with pouring of water on gold and dedication to Śiva for the merit of our ancestors.

The following are the details of the four boundaries of the wet land:—to the east, the stone marked with linga (newly) set up; to the south, the stone bearing the mark of linga set up: to the west, the stone bearing the mark of the linga set up; to the north, the stone bearing the mark of linga set up:—

You may administer and enjoy, in a succession of disciples, all the rice-lands, etc., in the plot situated within the above four boundaries, with the eight-fold

powers and rights of possession such as surface or underground treasure, water springs, minerals.

Thus is the stone charter granted.—The witnesses to this are the sun and the moon. Whoever violates this will incur the sin of killing thousand cows in Benares and the sin of incest.

*Note.*

This record registers the gift of some land in the village Chikka Jambāne (where the inscription stone is set up) for a matt of the Virāśaiva sect set up in Kaluse, (same as Kalase, a village in the Sāgar Taluk a few miles off) by Nīla-kaṇṭarāya. The donor is named Basavapanāyaka, son of Kāre Purushōttama Nāyaka and the chief donee is a priest named Annadānidēvaru. The Kāre Nāyakas were apparently subordinates of the Kelādi kings. The date of the grant is the 12th lunar day of the bright half of Kārtika in the year Hēvilambi, Ś 1519 and corresponds to 10th November 1597 A. D.

Barūr, a division including the village Jambāne is also referred to in other inscriptions of the same village. (See E. C. VIII, Sagar 16, 18.)

57

On a Māsti figure set up in front of the Māriguḍi in the same village Jambāni.  
Kannada language and characters.

Size 3'—6" × 1'—9".

ಸಾಗರದ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೊಳೆಯ ಜಂಬಾನಿ ಗ್ರಾಮದ ಮಾರಿಗುಡಿಯ ಮುಂದೆ ನಟ್ಟ ಮಾಸ್ತಿ ವಿಗ್ರಹ.

ಪ್ರಮಾಣ 3'—6" × 1'—9"

ಮೇಲ್ಭಾಗ	1. ದೇವರಾಯನ ಕಾಲದಲ್ಲ	6. ಚಲಿಯ ಬೇಗುರಬ
ಕೆಳಭಾಗ	2. ಎಕ್ರತು ಸಂವತ್ಸರದ ಚ	7. ಯಚಯನ ಮಗತಿ ಚ
	3. ಯತ್ರ ಸುಧಚಲಿತಿಯ	8. ಲಯ ಬೇಗೂರ ಮಾಸ್ತಿನಾ
	4. ಲು ಕಾರಿಯ ಪೆದಿಯೂ	9. ಯಕ್ಕ ಮಂಗರ ಮಹ
	5. ರಬಯಕುಂದದ	10. ಶ್ರೀ

*Note.*

This inscription is engraved on a māsṭikal which, unlike the usual stones of that class, contains the full image of the woman who immolated herself. The first line of the record is written above the head of the woman and the remaining lines on a side below. No definite date is given but the name of the king Dēvarāya in whose reign the record was composed and the year Vikritu and the nature of the characters in the inscription suggest that the record belongs to A. D. 1410 (Vikritu), in the reign of Dēvarāya I of Vijayanagar.

The inscription records the death, as *sati* of Sâyakka, wife of Bayichaya of Chiliya Bêgûr in Bayikunda belonging to Kâriya Medeyûr on the 4th lunar day of the bright half of Chaitra in the year Vikritu probably equivalent to March 10, 1410 A. D.

58

On a Mâsti-stone in the village Kelâdi, in the same hobali of Sâgar.

Kannada language and characters.

Size 5' x 1—6"

ನಾಗರದ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಕೆಳದಿಯಲ್ಲಿರುವ ಮಾಸ್ತಿ ಪ್ರತಿಮೆಯ ಕಲ್ಲಿನ ಮೇಲೆ ಕೆತ್ತಿರುವುದು.

ಮಾಸ್ತಿಯ ಪ್ರಮಾಣ 5' x 1' . 6"

1. ಜಯಾಭ್ಯುದಯ	13. ಲಿ ಗುತ್ತಿ ರಾಜ್ಯ . . . . .
2. ಶಕ ೧೩೨೬	14. . . . .
3. ನೆಯ ತಾರಣ	15. . . . . ಕುಂ
4. ಸಂವತ್ಸರದ	16. ದ ನಾಡಕೆಳ
5. ಮಾರ್ಗಸಿರದ	17. ದಿಯಹರಿ
6. ಮವಸೆಯ	18. ಯಗ ಉಡನು
7. ಲಿ   ಶ್ರೀಮ	19. ಅ[ತನ]ಮದ
8. ತು ಶ್ರೀವೀರ	20. ವಳಿಗೆ ಮೇಳಿ
9. ಹರಿಹರ	21. ಗಲೂಡಿನ
10. ರಾಯನುರ	22. ಹಿತಸ್ವ
11. ಜ್ಯವನು ಅ	23. ಗ್ಗಸ್ತನಾದ
12. ಲುತ ಯಿದ್ದ	24. ನು

*Transliteration.*

1. jayâbhyudaya	13. li Gutti-râjya
2. Śaka 1326	14. . . . .
3. neya Târana-	15. . . . . Kun-
4. samvatsarada	16. danâda Kelâ-
5. Mârgasirad a-	17. diya Hari-
6. mavaseya-	18. ya-gaudanu
7. li   śrîma-	19. â [tana] mada-
8. tu śrî vîra	20. vaḷige Mēchi-
9. Harihara-	21. gaudi sa-
10. rāyanu ra-	22. hita sva-
11. jyavanu â-	23. rggastanâda-
12. ḷuta yirdda-	24. nu

## Note.

This is also a mâstigal inscription and records the death of Mēchigaūḍi as a *sati* with her husband Hariyagaūḍa of Kelādi in Kundanāḍ district in Gutti (Chandragutti) kingdom during the reign of the Vijayanagar king Harihara (II). The date of the record is Ś 1326 Tāraṇa sam. Mārgaśīra ba. 30 corresponding to 2nd December 1404 A. D.

## 59

On a second Masti stone at the same village of Kelādi

Kannada language and characters.

ಕೆಳದಿಯ ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಒಕ್ಕೈ ಮಾಸ್ತಿ ಕಲ್ಲು

1. ಶಕ ೧೩೭೫

2. ಶ್ರೀಮುಖ

3. ಸಂಕಾರ್ಥಿಕ ಶ್ಲೋಕ

4. ಕೆಳದಿ

## Note.

This is also a mâstigal inscription. The writer, however, has stopped in line 4 after merely giving the date. The name of the woman who died as *sati* is not given. It may be remarked that only the right hand of the woman is sculptured here and not her full image. Below the hand the figures of herself and her husband are carved in bas-relief. The date given is Ś 1375 Śrīmukha sam. Kâr. śu 15, equivalent to 17th October 1453 A. D.

## 60

On a stone set up in front of the Virabhadra temple to the south of the village Nâḍakalsi in the same hobli of Sâgar.

Size 3' × 1'.

Kannada language and characters.

ನಾಗರದ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೊಬಳಿ ನಾಡಕಲಸಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ದಿಕ್ಕಿನಲ್ಲಿ ವಿರಭದ್ರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಸೂರ್ಯ

ನಿಹಲರಾಜ

ಚಂದ್ರ

ಪ್ರಮಾಣ 3' × 1'

1. ಶ್ರೀಗಣಾಧಿಪತಾಯನಮಃ || ಶ್ರೀಅಖೋರೇಶ್ವರಾಯಂ
2. ನಮಃ | ಶುಭಮಸ್ತು || ನಮಸ್ತುಂಗೇ ಶಿರಶ್ಚಂಭಿ
3. ಚಂದ್ರಚಾಮರ ಚಾರವೆ || ತ್ರೈಲೋಕ್ಯನಗರಾ
4. ರಂಧ ಮೂಲಸ್ತಂಧಾಯ ಶಾಂಧವೆ || ಸ್ವಸ್ತಿ
5. ಶ್ರೀಜಯಾದ್ವೈತಯ ಶಾಲವಾಹನ ಶಕವರಾಶ
6. ೧೪೫೫ನೆಯ ಪರಿವರ್ತನಕ್ಕೆ ಸಲುವ | ಶ್ರೀಮುಖ
7. ಸಂವತ್ಸರದ ಶ್ರವಣ ಶು ಇಲು ಶ್ರೀಮತು ಕೆಳದಿ
8. ಯ ರಾಮರಾಜನಾಯಕರೂ ಪ್ರತಿಷ್ಠೆಯ ಮಾಡಿಸಿದ

9. ಸಿರಾಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ | ನಮಹಿರಿಯ
10. ರಿಗೆ ಸಕಲಪುಣ್ಯ ವಾಗದೇಕೆಂದು | ಶಿವಲೋಕಪ್ರಾ
11. ಪ್ರಿಯಾಗದೇಕೆಂದು | ನಮ್ಮ ಕಾಣಾಚಿ ಸೀಮೆಕೆಳ
12. ದಿ ಸೀಮೆಯೊಳಗಣ ಕಲಸೆಯ ಪೇಲೆಯ ನೆ
13. ಚಿ ಪಟ್ಟಣ ಸ್ವಾಮಿಗಳಿಗು ಹರದರಿಗು ಅಪುತ್ರಿ
14. ಕೆಯಧಾರನೆಂದುಬಿಟ್ಟವಾಗಿ | ಮುತವಾದ
15. ವರಿಗೆ ಅಂಣತಂಮ ದಾಯಾದ್ಯ ಸಾವಂತರು
16. ಆಗಾದರೂ ಯಿದರೆ | ಅವರು ಉಂಟ | ಆರೂ
17. ಯಲ್ಲದಿದ್ದರೆ ಮುತವಾದವನ ಹೆಂಡತಿಗೆ ಕೊ
18. ಟ್ತು ಮಿಕ್ಕದ ಕೆರೆಕ[ಚಿ] ದೇವಸ್ಥಾನಕೆ ಕೊಡೋಣ ವಲ್ಲ
19. ದೆ ನಮ ಅರಮನೆಗೆ ತೆಗೆದುಕೊಳ್ಳಲಲ್ಲ | ನಂ
20. ಮ ಕೆಳದಿ ಸೀಮೆಗೆ ಸಲುವ ದೊರೆಗಳಾರಾದರೂ ಕಕ್ಕು
21. ಲತೆಯ ಮಾಡಿ ತೆಗೆದುಕೊಂಡರೆ ಎಮಲೋಕ ಪ್ರಾಪ್ತಿ
22. ನರಕಲೋಕ ಪ್ರಾಪ್ತಿ | ತಂಮ ಮಾತುಗ್ರಮನವ ಮಾಡಿದ
23. ದೋಶಕೆ ಹೋಹರು ಎಂದು ಅಪುತ್ರಿಕೆಯಧಾರೆ
24. ನೆರ್ವದುಬಿಟ್ಟು | ಬರದು ಪ್ರಸಿದ್ಧಿಯ ಮಾಡಿ
25. ದ ಶಿರಾಶಾಸನ | ಯದಕ್ಕೆ ಸಾಕ್ಷಿ ಅದಿತ್ಯ ಚಂದ್ರಾ
26. ವನಲೋಕನಲಶ್ವ ದ್ಯಾರ್ಥಮ ರಾಪೋಹುದಯ
27. ಯಮಶ್ವ ಅಹಶ್ವರಾಶ್ವಶ್ವ | ಉಭಯ ಚ
28. ಸಂಧ್ಯಗಾ | ಧರ್ಮೋಪಜಾನಾತಿ ನರಶ್ವಪು
29. ತ್ತಂ ||೦|| ದಾನಪಾಪನಯೋರ್ಮುಫೈದಾನಾ
30. ಭ್ರೇಯೊನುಪಾಲನಂ | ಪಾನಾತ್ಪರ್ಗಮವಾ
31. ಪೋತಿಪಾಲನಾದಚುತಂ ಪದಂ||
32. ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ
33. ನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ
34. ಸ್ವದತ್ತಾ ಸಃ ಪಲಂ ಧವೇತು ||೦||

*Transliteration.*

1. śrī Gaṇādhīpatāyaṃ namaḥ<sup>1</sup> śrī Aghôrêśvarāyaṃ
2. namaḥ<sup>1</sup> śubham astu namas tunga-śiraś-chumbhi-
3. chandra-chāmara-chârave<sup>1</sup> trailôkya-nagarâ-
4. rambha-mûla-stambhâya Śâmbhave<sup>1</sup> svasti
5. śrī jayābhudaya Śâlivâhana śaka varuśa
6. 1495 neya parivartanakke saluva<sup>1</sup> Srimukha-
7. samvatsarada Śravaṇa śu 5 lu srimatu Keladi-
8. ya Râma-râja-nâyakarû pratishṭheya mādīsida
9. silâ-śâsanada kramaventendare<sup>1</sup> namma hiriya-
10. rige sakala-puṇya-vâgabêkendu Śivalôka-prâ-
11. ptiyâgabêkendu<sup>1</sup> namma kaṇâchi-sîme Kelâ-
12. di-sîmeyolaḡaṇa Kaliseya pēṭheya se-



13. ti paṭṭaṇasvāmigaḷigu haradarigu aputri-
14. keya dhāreṇeṇaḍu biṭṭevāgi | mrutavāda-
15. varige amṇa taṃma dāyādya sāvāntaru
16. ārādarū yidare| avaru unṇali ārū
17. yilladiddare mrutavādavāna heṇḍatige ko-
18. ṭṭu mikkada kere kaṭe devastānake koḍḍa-valla-
19. de naṃma arāmanege tegeḍu koḷalillā naṃ-
20. ma Keḷadi-sīmege saluva doregaḷārādarū kakku-
21. liteya māḍi tegeḍu koṇḍare Emaḷōka-prāpti
22. naraka-lōka-prāpti| taṃma mātru-gamanava māḍida
23. dōśake hoharu endu aputrikeya dhāre-
24. n erreḍu biṭṭu| barādu prasiddhiya māḍi-
25. da śilā-sāsina| yidakke sākshi āditya-chandrā-
26. vanilō' nalaścha dyaaur-bhūmir āpō hrudaya-
27. m Yamaś cha ahaś cha rātriś cha| ubhaya cha
28. sandyanā| dharmōpi jānāti naraś cha vru-
29. ttam || o || dāna-pālanayōr madhyē dānā-
30. chhrēyō nrupālanam| dānāt svargam avā-
31. pnōti pālanād achutaṃ padam
32. svadattā [d] dviguṇam puṃṇyam paradattā-
33. nu-pālanam| para-dattāpahārēṇa
34. svadattā nih-palam bhavētu

*Translation.*

Obeisance to Gaṇādhipati. Obeisance to Aghôrêśvara.

Good fortune. Salutation to Śambhu.

Be it well. On the 5th lunar day of the bright half of Śrāvaṇa in the year Śrīmukha corresponding to the year 1495 of the Śālivāhana era, the illustrious Rāmarājanāyaka of Keḷadi set up the following stone śāsana:—

In order that our ancestors might obtain spiritual merit and attain the region of Śiva, we have granted with pouring of water the right of *aputrike* (succession to the estates of people who die leaving no issue) to all the *seṭṭis*, *paṭṭanasvāmis* and merchants of the *pēṭhe* (bazaars) of Kalise in Keḷadi-sīme, which has been conferred on us (by the king). In case the deceased have elder or younger brothers, or kinsmen, etc., they might enjoy the estate. If none such is forthcoming, the widow of the deceased might take the estate and that which is left (after her death?) might be given away for a tank, embankment or temple. But it will not be taken to our palace. In case any rulers of Keḷadi-sīme seize the same by greed, they will go to the region of Yama and hell. They will incur the sin of incest with their mothers.

Thus is the right of *aputrike* given away with pouring of water and the same is written (on stone) and published in this stone *śâsana*.

The witnesses to this :—the sun, moon, wind, fire, heaven, earth, water, human heart, Yama, day, night, the two twilights, and Dharma know the deeds of man :—

Between protecting a grant and making a new grant, protecting is more meritorious than making a grant. By making a grant, one attains *svarga* (a heaven from which there is a fall) but by protection of a grant one attains a region from which there is no fall. It is hence as meritorious to protect another's gifts as to make a gift oneself. By seizing what another has given away, one's own gifts become fruitless.

*Note.*

This record is of some interest as it describes an important concession relating to the succession to the estates of persons who died without leaving issue. According to the present record the kings of Keladi gave up the right of escheat to such property, and allowed it to be given away, in case there were no agnates of the deceased and after due provision for the widow, to some public charity such as construction of tanks, temples, etc.

But this privilege seems to have been conferred on the merchants of the village Kalase where the inscription is found. Whether similar privileges were conferred on other villages it is difficult to say though it is quite probable that such rights were granted elsewhere also in the kingdom of Keladi. This information regarding escheat to the king is interesting to students of Hindu law.

The date of the grant Ś 1495 Śrîmukha Śrāv. śu. 5 corresponds to August 3, 1573 A. D. and the king who issued it was Râmarâjanâyaka, king of Keladi (1570–1582 A. D.)

61

On a Viragal set up in the door way of the Virabhadra temple at the same village Nâḍakalasi.

Size 5'—6" × 1'—0".

Kannada language and characters.

ನಾಡಕಳಸಿಯ ವೀರಭದ್ರನ ಗುಡಿಯ ಬಾಗಿಲಿನಲ್ಲಿ ನೆಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ದಂಪತಿಗಳು

ಹಾಸರಗಾಹಿಣಿ

ಶಿವಲಿಂಗ, ಪೂಜಾರಿ.

ಪ್ರಮಾಣ 5'—6" × 1'—0"

1. (ಚಕ್ಕೆ ಎದ್ದಿದೆ) ದುರ್ಮತಿ ಸಂವತ್ಸರದ ಮಾ . . . . .
2. ಮಗಳು ಬೊಮ್ಮರನು ಯೂ ದೇವರ ಪಾದ [ದಲ]
3. ಮಂಗಳವಾರದಲೂ ಕಲಸೆಯ ರಾಮ ಗ ಉಡ [ನೂಸಾ]
4. ಯೂಜ್ಞವನೆಯದಿರೂ. ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ.

## Note.

This is an inscription engraved on a *vīragal* containing the usual sculptures including the figures of a husband and wife, Śivalinga, etc. A part of the first line has peeled off and several letters are hence lost.

It records the death of Rāmagaṇḍa, resident of the village Kalise and his wife Bommarasi on a Tuesday in the year Durmati. Although the Śaka year is not given the characters indicate that the year meant is probably 1201 A. D. (Durmati).

## 62

On a *Vīragal* set up on a side of the same *Vīrabhadra* temple at Nāḍakalasi.

Kannada language and characters.

Size 2'—6" × 3'—0".

ಅದೇ ನಾಡಕಳಸಿಯ ವೀರಭದ್ರ ದೇವಸ್ಥಾನದ ಎಡಗೋಡೆಯ ಪಕ್ಕದಲ್ಲಿ ಹೂತಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 2—6" × 3'—0"

(ಮೇಲ್ಗಡೆ ಸಿಂಹಲರಾಟ, ಕೆಳಗಡೆ ದೇವಸ್ಥಾನ, ದೇವಸ್ಥಾನದ ಒಂದು ಭಾಗದಲ್ಲಿ ಕೈ ಮುಗಿದುಕೊಂಡಿರುವ ಥಕ್ತ, ಮಧ್ಯದಲ್ಲಿ ಶಿವಲಿಂಗ, ಪೂಜಾರಿಗಳು. ಬಲಭಾಗದಲ್ಲಿ ಬಸವ, ಕರಡೆವಾದ್ಯದವನು.)

1. ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಶ್ರೀಮನು ಮಹಾ [ಮಂಡಲೇಶ್ವರಂ] ಬಿಲ್ಲೇಶ್ವರ ದೇವರ ದಿವ್ಯ ಶ್ರೀ
2. ಪಾದ ಪದ್ಮಾರಾಧಕಂ ಶ್ರೀ ವನು . . . . . ರರ ಗಂಡ
3. ಬೀರರಸರು ಸುಖ ಸಂಕಥಾ ವಿನೋದದಿಂ . . . . . ವಿರೋಧಿಕ್ರತು
4. ಸಂವತ್ಸರ ಆ [ಪ್ರಾ] ಡ ಬಹು . . . ವಾರದಂದು ಶ್ರೀ ಮನು ಮಹಾ

[ಮುಂದಕ್ಕೆ ಕಾಣುವುದಿಲ್ಲ.

## Note.

This is also another *vīragal* inscription. The sculptures dealing with the Kailāsa scene usual in such stones are very elaborately carved in this *vīragal*, a miniature temple with a lion face above, with the Śivalinga, priests, bull, hero with folded hands, and bandsmen inside the temple. Only a portion of this *vīragal* has been recovered from the earth where it was buried. The rest seems to have been cut off and transferred elsewhere.

The inscription seems to record some event, probably the death of a hero, during the reign of the illustrious mahāmaṇḍalēśvara Bīrarasa, worshipper of the holy lotus feet of the god Billēśvara in the year Virōdhikrit, in the dark half of the month Āśāḍha. Evidently the Śāntara king or feudatory Bīrarasa, several inscriptions of whose reign (E. C. VIII, Sagar 119, 146, 150, etc.) are recorded in the neighbourhood is referred to here and the year Virōdhikrit may correspond to 1251 A.D.

On a viragal set up in front of the same Virabhadra temple in Nâḍkalasi.

Size 4' × 4'.

Kannada language and characters.

ನಾಗರದ ತಾಲ್ಲೂಕು ನಾಡಕಳಸಿ ವೀರಭದ್ರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4' × 4'.

(ಮೇಲ್ಕಾಣೆ ಒಡೆದುಹೋಗಿದೆ)

1. ಜ್ಯಂಗಯ್ಯತ ಮಿರೆ ಕೀಲಕ ಸಂವತ್ಸರದ ಪಾಲ್ಗುಣ ಸು. || ಸ್ವಸ್ತಿ
2. ಶ್ರೀ ಮಂಮ್ಮಹಾ ಮಂಡಳೇಸ್ವರ ಸಿಂದ ಗೋವಿಂದ ಸಿತಗರ ಗಂಡ ಪಾ
3. ತಾಳ ಚಕ್ರ ವರ್ತಿ ಯೇಶ್ವರದೇವನ ತಮ ಸೋಯ ಬಲ್ಲಹ ದೇವ
4. . . ದ್ರಾಸನಂ ಬೀರರಸ ಬೊಮ್ಮರಸನುಂ ಹೊಂಬುಚ್ಚದ ಕಾಳೆಗದಲು
5. ತಲು ತಿಟ್ಟಿದು ಮೇರುದು ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದನು ||

*Transliteration.*

1. . . . . jyaṇṇ geyvutamire Kīlaka-samvatsarada Pālguṇa su svasti
2. śrīmaṇ mahāmaṇḍalēśvara Sinda-Gōvinda sitagara-gaṇḍa Pātāla-
3. chakravartti Yīśvaradevana taṃma Sōyi-Ballaha-dēva.
4. . . . drāsaṇaṇ Bīrarasa Bommarasaṇa Hoṃbuchchada kālēgadalu
5. taluṭiṭṭidu merodu suralōka-prāptanādanu.

*Note.*

This is also another viragal inscription, the top portion of which is lost. Some letters in the beginning of lines 3 and 4 have also become worn out and are not legible. The record is dated in the bright half of the month Phālguṇa in the year Kīlaka and mentions the death, in a battle at Hombuchcha (same as the village Humcha in Nagar Taluk), of Bīrarasa Bommarasa and Sōyi Ballahadēva, younger brother of Īśvara-dēva who has the titles mahāmaṇḍalēśvara, Sinda-Gōvinda, punisher of adulterers.

The above titles of Īśvaradeva show that he was a king of the Sinda dynasty, who is referred to in an inscription at Kuppattūr (E. C. VIII Sorab 276 of about 1180 A. D.). Bīrarasa Bommarasa was either a warrior under him or was the same as the Śāntara king or feudatory of that name. The year Kīlaka of the present record may therefore be the same as 1188-1189 A. D. and the record belongs to the close of February in 1189 A. D.

On a stone set up in the wet land of Gauribhaṭṭar, to the west of the same village Nâḍkalsi.

Size 3'—0" × 3'—9".

Kannada language and characters.

ಅದೇ ನಾಡಕಳನಿ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮದಿಕ್ಕಿನಲ್ಲಿರುವ ಗಾರೀಭಟ್ಟರ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3' × 3'—9"

ಸೂರ್ಯ.

ಚಂದ್ರ.

- |                   |                          |
|-------------------|--------------------------|
| 1. ವೇಣಾಂಕಭಾ       | 6. ಅದಿಯಪನಾಯ್ಕ            |
| 2. ನಪ್ಪನವ್ರಿತ್ತಿ  | 7. ಬಾಗಿಲ                 |
| 3. ಪ್ವಗೊತ್ರದ      | 8. ದ ಕಾರ್ತಿಕ ಶುದ್ಧ ೧೨ ಲಾ |
| 4. ರುಕುಶಾಖೆಯವರಿ   | 9. ಸ್ವಭಾನು ಸಂವತ್ಸರ       |
| 5. ರೂಕೊಟ್ಟಧರ್ಮಸ್ವ |                          |

*Transliteration.*

1. Svabhānu-samvachhara-
2. da Kārtika śudha 12 lā
3. Bāgila
4. Ādiyapa-nāyaka-
5. rū koṭṭa dharmasva
6. Ruku-śākheya Vasi-
7. shṭha-gōtrada
8. Vedānti Bhā-
9. nappana vritti

*Translation.*

This is the *dharmasva* (estate of charity) given by Ādiyapanāyaka of Bāgilu on the 12th lunar day of the bright half of Kartika in the year Svabhānu :—

The vṛitti of Vēdānti Bhānappa of Rikśākhā and Vasishṭha-gōtra.

*Note.*

A peculiarity of this inscription is that the lines are written in a wrong order. Their order, as found in the inscription, is as follows:—8, 9, 7, 6, 5, 4, 3, 2, 1. The characters seem to belong to the latter half of the 18th century A. D. and the date of the record, Svabhānu sam. Kār. śu 12 may be equivalent to 17th November, 1763 A. D.

65

On a stone set up in the wet land of the paṭel to the south of the same village Nāḍkalasi

Size 2' × 1'.

Kannaḍa language and characters.

ಅದೇ ನಾಡಕಳನಿ ಗ್ರಾಮದ ದಕ್ಷಿಣ ಪರ್ವತಲರ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × 1'

ಸೂರ್ಯ, ಚಂದ್ರ.

ಉಳಿ, ಕೊಡತಿ.

1. ಶ್ರೀ ಗಣಾಧಿಪತಿಂ ನಮಃ ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಬ ಚಂದ್ರ ಚಾ
2. ಮರಚಾರವೇ! ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಾಂ

3. ಥವೆ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾದ್ಭುತಯ ಶಾಲಿವಾಹನ ಪು
4. ವರುಷ ಸ ೧೦ ೪೦ ೨೯ ಪರಿವರ್ತಕೆ ಶಲುವ ಕ್ಷಯ
5. ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಬಹುಳ ೧೦ ಮಿಯಲು ಎಡವ
6. ಮೂರರಿ ಕೆಳದಿಯ ಚೌಡಗೌಡರು ಕಲಸೆಯ ಕಲು
7. ಕುಟಗ ವೀರಪ್ಪೆಯನ ಮಕಳಗೆ ಕೊಟ ಭೂಮಿ ಹೆಣ್ಣಿ [೦]
8. ದಾ ಗಂಡಿಗೆ ಮೂಲವೆಂದು ಕೊಟ ಭೂಮಿ ಅರು ಅಳು
9. ಪಿದವನು ತುನ ತಾಯಿ ತಂದೆಯ ಬ್ರಾಹ್ಮರ ೧೦೦೦ ಗೋವಾ
10. ಸವಿರಾ ಇದನೆಲವನು ವಾರಣಸಿಯಲ ಕೊಂದಾದೊಶಕೆ ಹೋ
11. ಗಲ ಪಾಲಿಸಿದ ಅವನೂ ಸುಖ ರಾಜ್ಯವನು ಆಳುಹನು

*Transliteration.*

1. śrī Gaṇādhīpatiṁ namaḥ namas tūṅga-śīras-tuṇḍi-chandra-chā-
2. mara-chāraṇe | trailōkya-nagarāraṁbha-mūla--stambhāya Śam-
3. bhava svasti śrī jayādbhudaya Śālivāhana shakha
4. varuṣa sa 10 40 29 parivartake śaluva Kshaya-
5. samvatsarada Mārgaśīra bahuḷa 10 miyalu Eḍava-
6. murāri Keḷadiya Chaudagaḍaru Kaliseya kalu-
7. kuṭiga Vīrapaiyana makalige koṭa bhūmi heṇṇi [n]-
8. dā gaṇḍige mūlavendu koṭa bhūmi aru ālu-
9. pidavanu tanna tāyi tanḍeya brāmhara 1000 gōva
10. savirā idanelavanu Vāraṇasiyali kondā dośake ho-
11. gali pālisida avanū sukharājyavanu āluhanu

*Note.*

This inscription begins with an invocation to the gods Gaṇeśa and Śiva and records the gift of some land (apparently the plot of the wet field in which the śāsana stone is set up) by the king of Keḷadi named Chaudagaḍa to the children of Vīrapaiya, *kalukuṭiga* (stone-carver) of the village Kalise. It was stipulated in the grant that the above estate should follow the rule of succession to males through females. The usual imprecation against the violaters of the grant is given at the end. The date given is Ś 1429 Kshaya sam. Mār. ba. 10. Kshaya is Ś 1428 and not Ś 1429 as stated in the record. Taking the name of the year as correct, the date corresponds to 9th December 1506.

This inscription therefore belongs to the founder of the Keḷadi state, Chaudappa-nāyaka (1499-1513). Records of this ruler are rather rare and it is interesting to note that only the title Eḍava-Murāri is applied to the king. The rule of succession laid down in this record is known as Aḷiya-santānam, descending to sister's son and is often found in parts of Malnāḍ and the adjoining Kanara District. The stone-engravers were often patronised by the kings and nobles and granted small pieces of land for their maintenance.

In the forest adjoining the village Bairâpura, on a 1st viragal standing near the Siddhêśvara temple.

Size 5' x 3'.

Kannada language and characters.

ಅದೇ ಅನಂತಪುರದ ಹೋಬಳಿ ಬೈರಾಪುರದ ಕಾಡಿನಲ್ಲಿರುವ ನಿದ್ಧೇಶ್ವರ ದೇವಸ್ಥಾನದ  
ಬಳಿ ನಿಂತಿರುವ ೧ನೆಯ ವೀರಗಲ್ಲನಲ್ಲ.

ಪ್ರಮಾಣ 5' x 3'.

1. ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಡ ಮಹಾ ಸಬ್ಧ ಮಹಾ ಮಂಡಳೇಶ್ವರ ಉತ್ತರ ಮಧುರಾಧೀಶ್ವರಂ ಪುಷ್ಪಿ ಪೊಂಬುಚ್ಚಿ
2. ಪುರವರಾಧೀಶ್ವರಂ ಪದ್ಮಾವತಿ ದೇವೀ ಲಬ್ಧ ವರ ಪ್ರಸಾದ ಮಿಗಮದಾಮೋದ ಸಹಸೋದ್ಧಾಮ ಮಂಡಕ
3. ದಳ ರುದ್ರ ತೊಂಡ ಮಂಡಳಕಕುಳಾಚಳವಜ್ರದಂಡ ರಿಪು ಮಂಡಳಕ ಪತಂಗ ದೀಪಾಂಕುರ ನಾಮಾದಿಸ
4. ಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀ ವೀರ ಶ್ಯಾಂತರ ದೇವರು ಸಾಂತಳಿಗೆ ಸಾಯಿರ ಮುಮಂ ಸುಕ ಸಂಕತಾ  
ವಿನೋದ
5. ದಿಂ ರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತ ವಿರೆ ತತು ಪಾದ ಪದ್ಮೋ ಪಜೀವಿ|| ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ದ್ರೋಹಿ
6. ಘರಟ್ಟಿರಿಪು ಕುಮಾರ ತಾರಕ ಸಡಾನನ ಸಾಹಸ ವೈನತೇಯ ಸತ್ಯ ರಾಧೇಯನ ಸಹಾ
7. ಯ ಸೌರ್ಯ್ಯ ಹರುಶ ನಾರಾಯಣ ನಾಮಾದಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮತು ವೀ
8. ರ ಬೀರರಸ ನಳಯ ತೈಲರಸಂ ಹರತಾಳು ಹಂನೇರಡು ಕಾಡವರಿಗೆ ಹಂನೇರಡು ಕ
9. ತ್ರಿಗಹಳ್ಳಿ ನಾಡವಳ್ಳಿ ನೆಲ್ಲವಾಡಿ ಸಹಿತ ಯಾಳುತ್ತ ವಿರಲು ಅನಂದ ಸಂವತ್ಸರದ ಚೈತ್ರಸು
10. ದ್ಧ ದಸಮಿಯಂದು ಮೂಡನಾಡ ದೇಸಿಂಗವೆಗ್ಗಡೆ ಸಿರಿಯಂಮವೆಗ್ಗಡೆ ಹಿರಿಯ ಹಾರಿಕವಂ
11. ಹಾಯ್ದು ಸೆಣ್ಣಿ ಕಪುವಂ ಕೊಂಡು ಹೋಗಿರಾ ನಾಡ ಸಮಸ್ತ ಹುಯ್ಯಲು ಸಿಂಗದೇವನ ಸಾತಳಿ
12. ಗೆಯ ನಾಯಕರೆಲ್ಲಂ ತಾಗಲು ನೆಲ್ಲವಾಡಿಯ ಪ್ರಭು ಬೆಳಗಾಡ ಬಾಗಿಯದ್ದೆ ಗಾವಿತಿರು
13. ಸುಪುತ್ರಂ ಶಿವಪಾದ ಶೇಖರಂ ಕಲಯಮ್ಮ ಗೌಡನ ಮಗಂ ಬೆಳೆಯಂ ಪೋಗಿ ತಳ್ಳಿಪ್ಪಿದ ಪರಾ
14. ಕ್ರಮವೆಂತೆಂದೆ|| ಕಕ್ಕಂಬಿಂ ಮೊನೆಯಂ ಬಿಂ ನೆರೆಗಕ್ಕಂ ಬಿಲ್ಲಾಂತು ಕೆಲ್ಲ ಕೆಲ್ಲಂಬುಗಳಿಂಚೆ
15. ಕೃನೆ ಪೊಣದ್ದೆರ ತಲೆಗಳು ಮೊಕ್ಕನೆ ಪೋವಿನೆಗೆಮೆಚ್ಚಿ ಬೆಳನಾಹವ ದೆಡೆಯೊಳು|
16. ಅರುವ ಮರುಳು ಅರುಣ ಜಳಮಂ ಪೀರುವ ಮರುಳು ಪೆಣದ ವ ಹಳೆಯ ಮೊಳಕಾಲಂ ಕಾರು
17. ವ ನರಿಯಹಗಂ ಪಾರುವ ಬಗೆ ಬೆಳನಿಪ್ಪಿದ ಸಮರಾಂಗಣದೊಳೂ|| ವ್ರ ||
18. ಅಂತ ವಿರೋಧಿ ಸೇನೆಯ ನಗುರ್ಬಿ ನೊಳಾಂತಿಪ್ಪಿದಲ್ಲ ವೀರ ವಿಕ್ರಾಂತ ಸರಾಳಿಗಳಂತ
19. ನುವನುಚ್ಚರೊಡಂ ಶಿವಯೆಂದು ವೀರನಿದ್ದಾಂತದ ಪೊಸ್ತಕಂ ತವಣಿ ಕೋರೊಳಳುವ್ವಿಸಿದಂತೆ ವೀರವಿಕ್ರಾಂತ
20. ವ ನಾಸೆ ಪಟ್ಟ ಕಲ ಬೆಳಯನೆಯ್ದಿದ ದೇವರೋಕಮಂ|| ಅಂತಾತ ನಾಳುತನಕ್ಕೆ ಮೆಚ್ಚಿ ತೈಲರಸ
21. . . . ಳಗೆಣಿಯೊಳಗೆ ಅರೆವತ್ತಲು ಗದ್ದೆಯಂ ನೆತ್ತರು ಕೊಡಗೆಯಾಗಿ ಬಿಟ್ಟನಿದನಳಿದನಾ
22. ವ ನೊವ್ವಂ ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದಲು ಸಾಸಿ [ರ] ಕವಿಯ ಬ್ರಾಹ್ಮಣರ ಕೊಂದ ಪಾತಕ ನಿದಂ ಪ್ರತಿ
23. ಪಾಳಿದಂ ಆ ಬ್ರಾಹ್ಮಣರಂ ಕವಿಯ ನಾಕ್ಷೇತ್ರದಲು ದಾನಗೊಟ್ಟ ಪಲ || ಸ್ವದತ್ತಂ ಪರದತ್ತಂ
24. ವಾ ಯೋಹ ರೇತಿ ವಸುಂಧರಾ ಶಪ್ತಿವರ್ಷರು [ಪ] ಸಹಸ್ರಾಣ ವ್ರಿಷ್ಣಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ ಶ್ರೀ
25. ಸಕವರುಶ ೧೧೧೭ನೆ ಯಂದು ಸೇನ ಬೋವ ಬಮ್ಮಯ್ಯನ ಬರಹ

Transliteration.

1. svasti samadhigata-pancha-mahâ-sabda-mahâ-maṇḍaḷêśvara Uttara-  
Madhurâ-dhîśvaram Paṭṭi-Pomburchcha-

2. pura-varādhīśvaram Padmāvatī-dēvīlabdhā-vara-prasāda mriga-madā-  
mōda sāhasōddāma maṇḍalika-
3. daḷa-Rudra Toṇḍa-maṇḍalika-kuḷāchala-vajra-daṇḍa ripumaṇḍalika-  
patanga-dīpāṃkura nāmādi-sa-
4. masta-prasasti-sahitam śrī-Vīraśyāntara-dēvaru Śantalige-sāyiramumam  
suka-sankatā-vinōda-
5. diṇ rājyam-geyyuttavire tatu-pāda-padmōpajivi || svasti samasta-  
prasasti-sahitam drōhi-
6. gharatta ripu-Kumāra-Tāraka-Saḍānana sāhasa-Vainatēya satya-  
Rādhēyan asahā-
7. ya-saurya haruśa-Nārāyaṇa nāmādi-samasta-prasasti-sahitam śrīmatu vī-
8. ra Bīrarasana-āliya Tailarasam Haratāḷu-hannerāḍu Kāḍavarige-hannerāḍu  
Ka-
9. ttigehaḷli Nāḍavaḷli Nellivāḍi sahita yaḷuttaviralu Ānanda-saṃvatsarada  
Chaitra su-
10. ddha dasamiyandu Mūḍanāḍa Dēsinga-verggāḍe Siriyamṇa-verggāḍe  
Hiriya Hārikavam
11. hāydu sere-karuvam koṇḍu hōgal ā-nāḍa samasta-huyyalu Simgadēvana  
Sātali-
12. geya nāyakarellam tāgalu Nellivāḍiya prabhu Beḷagaḍa Bāgiyabbe-  
gāvitiya
13. suputram Śivapāda-sēkharam Kaliyamṇa-gauḍana magam Beḷeyam pōgi  
tāṭirida parā-
14. kramaventendāḍe || kakkambim moneyambim nelegakkam billāntu kella  
kellāmbugaḷim cha-
15. kkane poṇarddara talegaḷu mōkkane pōpinegam echcha Beḷan  
āhavadēḍeyōlu ||
16. āruva maruḷu aruṇa-jāḷamam pīruva maruḷu peṇada vahaḷeya mōlakāḷam  
kāru-
17. va nariy ahagam pāruva khaga Bēḷanirida samarāṅgaṇadolū | vri ||
18. ānta virōdhi-sēneyan agurbinoḷānt iridalli vīravikrānta-sarāḷigaḷu ta-
19. nuvan urchchalodaṃ Śiva yendu vīra-siddhāntada postakam tavaṇekōḷoḷ  
aḷurvvisidante vīra-vikrānta-
20. van āsevattu kali Bēḷayan eydida Dēva-lōkavam || antātan-āḷutanakke  
mechchi Tailarasa . . . .
21. . . . ḷagereyōḷage arevattalu gaḍḍeyam nettaru-kōḍegeyāgi biṭṭan idan  
aḷidan ā-
22. van orvvam Vāraṇāsi Kurukshētradaḷu sāsi[ra]-kavileya Brāhmaṇara  
konda pātakan idam prati-
23. pālisidaṃ ā-Brāhmaṇaram kavileyan ā-kshētradaḷu dāna-gōṭṭa phala sva-  
dattam para-dattam



24. vā yô harêti vasundharâ śashtir-varu[sha]-sahasrâṇi vrishtṭāyām jāyate  
krimi  
25. Saka-varuśa 1117 ne yandu sēnabôva Bommayyana baraha

*Translation.*

Be it well. While the illustrious Vira Śyāntaradēvaru, obtainer of the band of five musical sounds, *mahāmaṇḍalēśvara*, lord of the Northern Madhura, lord of the excellent city of Paṭṭi Pomburchcha, obtainer of excellent boons from the goddess Padmāvati, delighter in musk, great in prowess, a Rudra to the troop of *maṇḍalikas*, a thunderbolt to the mountain that is the Tonḍa-maṇḍalikas, a lamp to the moths, the hostile maṇḍalikas, possessed of all these attributes—was ruling the kingdom of Sāntaḷige Thousand in peace and wisdom :—

While a dependant on his lotus feet :—Tailarasa, nephew (aḷiya) of Bīrarasa, possessed of all the excellent attributes, a grind-stone to enemies, Shanmukha to the Tāraka the hostile princes, a Garuḍa in prowess, a Karna in honesty, mighty without the help (of others), a Nārāyaṇa in joy, possessed of all these titles :—was ruling Haratāḷu 12, Kāḍavarige 12, with Kattigahalli, Nāḍavalli and Nellivāḍi.—

On the 10th lunar day of the bright half of Chaitra in the year Ānanda, on Dēsingaverggaḍe and Siryammaverggaḍe of Mūdanāḍ marching on Hiriya Hārīka and carrying away the calves (cattle) :—the uproar of all the nāḍ reached Siṅgadēva and all the nāyakas of Satalige. Thereupon Bēḷeya, son of Kaliyammagaḍa, whose head is on the feet of Śiva and the excellent son of Bēḷagaḍa, chief of Nellivāḍi and Bāgiyabbegāvitī, marched to battle and fought and slew (the enemies) and displayed his might thus :—

Bēḷa, a sun to the earth (?) took his bow and shot in the battle-field jagged and pointed arrows, all rushing one upon another, in such a manner as the heads of the fighting opponents flew away rapidly. In the battle-field where Bēḷa slew (enemies), (could be seen) demons crying out vociferously (in joy), and sucking blood, and jackals vomiting the knees of numerous dead bodies (swallowed) and vultures flying. During his fierce fight with the enemy troops, numbers of arrows discharged with all the might of heroes pierced his body, and the brave Bēḷaya exclaimed “O Śiva” and fell on the earth like a book treating of the philosophy of valour resting on a *ṭavanekōl* (*ṭavanekōl*, a kind of stand for books) and eager to follow the path of the heroes, he reached heaven.

Pleased with his valour, Tailarasa granted as *nettaru-kōḍage* half a *mattal* of rice-land in . . . . Whoever destroys this will be guilty of killing a thousand cows and Brahmans in Vāraṇāsi and Kurukshētra. Whoever protects this will get the merit of giving away those cows in those sacred places to those Brahmans. He who seizes lands given away by himself or others will be born as a worm in ordure for sixty-thousand years.

Written by Sēnabôva Bommayya in the Śaka year 1117.

## Note.

This viragal inscription describes the exploits of a warrior named Bêlagauda while protecting the cattle of Hiriya Hâraka, a village in the present Shikarpur Taluk, during the reign of the Sântara king Vira Sântaradêvaru over the Sântalige Thousand kingdom. Tailarasa, nephew of Birarasa, is stated to have been governing under him Haratâṇ 12, Kāḍavarige 12, Kattigahalli, Nāḍavalli and Nellivāḍi and Singadêva was the chief of the *nāyakas* of Sântalige district. The attack on the village was made by Dêsingaverggade, etc., of Mûḍanād and Bêleya fought for the defence of the village on behalf of the Sântaras. The event is said to have taken place in Ânanda Sam. Chaitra śu 10. No Śaka year is given here. But in L. 25 a grant of land is stated to have been made by the prince Tailarasa in memory of his valour in Ś 1117. Hence the year Ânanda referred to before must be Ś 1116 and the date of the battle Chaitra śu 10 corresponds to April 2, 1194 A. D.

## 67

On a 2nd viragal near the Siddhêśvara temple in the same village Bairâpur.

5' x 3'

Kannada language and characters.

ಅದೇ ಬೈರಾಪುರದ ನಿದ್ಧೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿ ಎರಡನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 5' x 3'

1. ಸ್ವಸ್ತಿ ಸಮದಿಗತಪಂಚಮಹಾಸಬ್ಬ ಮಹಾ ಮಣ್ಣಿಳಿಸ್ವರಂ ಪದ್ಮಾವತೀಲಬುಧವರಪ್ರಸಾದ ಮೃಗ ಮದಾಪೋದನಾಮಾದಿ ಪ್ರಸಸ್ತಿ
2. ಸಹಿತ ಶ್ರೀಮತು ವೀರಸಾಂತರದೇವ ವರುಷದ್ವರ್ಗನೆಯ ತಾರಣ ಸಂವತ್ಸರದ ಮೈನಾಬಿ ಸುಧ ೫ ಬ್ರಹ್ಮವಾರ
3. ದಂದು ಸ್ವಸ್ತಿಶ್ರೀಮತು ಧುಜಬಳ ಚಕ್ರವರ್ತಿ ತ್ರಿಧುವನಮಲ ಏಜಣದೇವರಸರಂ ಪ್ರದ್ವೀಶ್ವರನಾಗಿ ಕರ್ಯಾಣದನೆರವೀ
4. ಡಿನೋಳು ಸುಕನಂಬತಾವಿನೋ (ದಿ) ದದಿಂ ರಾಜ್ಯಂಗೈಯುತ್ತಮರೆ ಸ್ವಸ್ತಿಶ್ರೀಮತು ಹಿರಿಯದಂಡನಾಯಕರು ಅರಳಯನು
5. ಬನವಸೆಪ್ಪನಿರ್ ಧಾಸಿರದಿಪಡಲಯ್ಯನುಂ ಹೊಂಬುಚ್ಚದಸಿಂಗಿದೇವನುಂ ಹೊಸಗುಂದದ ಬೀರರಸನ ಮೇರೆ ನಡೆದುಹೋಗಿನ
6. ಲು ಹಕುನಾಸಿರ ಕುದುರೆ ಅಯ್ಯತ್ತುಸಾಇರ್ವಾರದಳ ಧುರಕೆಹೋದಲ್ಲ ಘಟದಕೆಳಗಣ ಅರ್ಜುರಸುಜಗದೇವ ರಸನೊ
7. ಇಗಾಗಿ ನಡೆದುನಾಡಕಿಡಿಸುತ್ತವಿರಲು ನೆಲ್ಲವಾಡಿಯತೆಲಗಿಬಿಸೆಟ್ಟಿಯಮಗ ಹಳೆಯಮ್ಮ ಗೌಜವಸುಟ್ಟಂ
8. ದಾಸರಕೆತ್ತಿನಡೆವ ಬೀಡನಡೆಯಲೀಯದೆಕಾದುತ್ತಿರಲು ಹಲಗುಕುದುರೆಹರಿವಸಲು ಕಳಹಾಯ್ತುಕುದುರೆಯಕೆ
9. ಡಕಿ ಹುತ್ತಮೇಘಿಹುಲ್ಲಂ ಕಟ್ಟಿದರಕೊಲರೊಲ್ಲದಕಾಯ್ತು ಕಳಹಿ ಸತ್ತುಸುರರೋಕಪ್ರಾಪ್ತನಾದ || ಜೀತನಲ
10. ಭೈತೇಲಕ್ಷ್ಮೀ ಮೃತೇನಾಹಿಸುರಾಂಗನಾ ಕ್ಷಣವಿಧ್ವಂಸಿಸಿಕಾಯೇ ಕಾಚಿತಾಮರಣೀರಣೀ | ಎಂಬನೀತಿ ಇಂದ
11. ಸತ್ತನಾತನ ಮಯ್ಯೆನುಮಣನು ಕಲ್ಲನಿಲಸಿ ಪರರೋಕ ವಿನೇಯಮಾಡಿಸುರರೋಕಪ್ರಾಪ್ತರು ಮಾಡಿದ

12. ರು || ಗಂಡರಗಂಡ ಗುಣಿಯೆಂದು ಮನುಷ್ಯವರೇಜ್ಯನೆಂದು ಭೂಮಂಡಲಸೇಜ್ಯನೆಂದು ಕಲೆಯೆಂದು  
 13. ಬುದಬ್ರಜವಕ್ತ್ರಪದ್ಮನೀಚ್ಛಂಡಮರೀಚಿಯೆಂದು ಧರೆ ಬಣ್ಣ ಸುತಿಪುರದುಕೂತ್ರ್ಗೊಂಡು ಹಳೆಯಮುಸೆಟ್ಟಿಯ  
 ನಾಡಿನೊ . . . .  
 14. ನರಾಕಧಯಂಕರಬಾಹುದಂಡನನು || ಚತುರಾಸ್ತ್ರಯಕಮಳಾಳಯನತಿಸಯ . . . . .  
 15. . . . . ದೊಲವಿಂವಾಕ್ಷತಿ ಪರಸಿ ಹಳೆಯಮುಸೆಟ್ಟಿಯ ಕುತುಕಮಡೆನ್ನು ವರದೊಳು ನಿಲಿಪ್ಪಳು ||  
 16. ಮರೋಜನಮಗಂಬುವಯ್ಯನ ನಿಳಾಲಿತ ಸೇನದೋವನಿಂಗಣನಕಟ್ಟು ||

*Transliteration.*

1. svasti samadhiḡata-pancha-mahā-sabda mahā-maṇḍalēsvaram Padmāvatī-labuda-vara-prasāda mrigamadaṁmōda nāmādi prasasti-
2. sahita śrīmatu Vīra-sāntara-dēva-varushada 19 neya Tāraṇa-sampvatsarada Vaisākha sudha 5 Brihavāra-
3. dandu svasti śrīmatu bhujabaḷa-chakravartti Tribhuvanamala Bijanadēva-rasarum prithviśvaranāgi Kalyāṇada nelevi-
4. ḡinolu suka-sankhatā-viṇō (di) dadim rājyam-geyuttamire svasti śrīmatu hiriya-dandanāyakaru Araḷayanu
5. Banavase-pannirchhāsiradi? Paḍalayyanum Hombuchchhada Singi-dēvanum Hosagundada Bīrarananamēle naḍadu hōgena-
6. lu hatu-sāsira-kudure ayyattu-sāyirāḷa ḍaḷa Ghaḷada koḷagaṇa Ālvarasu Jagadēvarasan o-
7. ḷagāgi naḍodu nāḍa kiḡisuttaviralu Nellivāḡiya Teliga Aibiseṭṭiya maga Haḷeyamma Gaujava suṭṭ Am-
8. dāsarak etti naḍeva biḡa naḡeyal iyade kāduttiralu halaṭi kudure hariyisalu kaḷa-hāydu kudureya ke-
9. ḡahi? huttamēḡi hullam kachhidara kolal ollade kāydu kaḷihi sattu sura-lōka-prāptanāda || jiteṇa la-
10. bhyatē Lakshmī mritēnāpi surāṅganā kṣhaṇa-vidhvamsini kāyē kā chintā maraṇē raṇē || emba nṭiyinda
11. sattan ātana maiyduna Bamanānu kalla nilisi para-lōka-vinēya maḡi sura-lōka-prāp-taru māḡida-
12. ru || gaṇḡara-gaṇḡa guṇiyendu manusya-varēṇyan endu bhūmaṇḡaḷa-sēbyan endu kaliy endu buda-bra-
13. ja-vaktra-padmini-chchhaṇḡamarichiy endu dhare bannisutirppudu kūrṭtu-gonḡu Haḷeyama-seṭṭiya nāḡino . . . . .
14. narāti-bhayamkara-bāhudandanānu || Chatur-āsraya Kamalāḷayan atisaya
15. . . . . d olavim Vāksati parasi Haḷeyamaseṭṭiya kutuka-m adendu varadoḷu nilippaḷu ||
16. Marojana magam Buvayyana siḷā-likita sēnabōva Singaṇana kabba

*Translation.*

Be it well. On Thursday the 5th lunar day of the bright half of Vaisākha in the year Tārana, being the 19th year of the illustrious Vira Śāntaradēva, obtainer of the band of five musical instruments, mahāmaṇḍalēśvara, possessed of excellent boons from Padmāvati, delighter in musk, having all these and other titles:—

Be it well. While the illustrious *bhūja-bala-chakravarti* Tribhuvanamalla Bijjanadēvarasa was ruling as the lord of earth, his kingdom in peace and happiness in his residence at Kalyāṇa:—

Be it well. The illustrious Hiriya-daṇḍanāyaka Araḷayan and Paḍalaiya of Banavase 12,000 and Singidēva of Hombuchcha ordered a military expedition against Bīrarasa of Hosagunda.—Thereupon an army of ten thousand horsemen and fifty thousand foot-soldiers went to battle. Then Jagadēvarasa, the Ālva king below the Ghauts and others marched and were devastating the district. Thereupon Haḷeyamma, son of Aibiseṭṭi, *telliga* (oil-monger) of Nellivāḍi opposed the army which had burnt Gauja and which was marching to Andāsara and stopped its further progress. Several horses were next led against him. Haḷeyamma therefore marched through the battle-field, cut down the horses but sparing the lives of warriors who mounted anthills or chewed grass in their mouth (as a token of surrender) sent them away and dying attained heaven. Following the moral saying "The victor attains wealth and the slain have celestial damsels. When the body is liable to destruction any moment why grieve for death in battle?" he gave up his life.

His brother-in-law Bamaṇa set up this stone as a monument in memory of the deceased and enabled him to attain the region of the gods.

The world is praising with eagerness Haḷeyamasetṭi, possessed of arms dreadful to enemies, as the warrior of warriors, the best of men, worthy to be served by the world, valiant, and a sun to the lotus the faces of the learned men . . . . . The goddess of speech blesses Haḷeyamasetṭi and admiring him confers boons on him (?)

Marōja's son Buvayya's writing on stone. Śēnabōva Singaṇa's poetic composition.

*Note.*

This vīragal describes the exploits of a hero named Haḷeyama of Nellivāḍi in a battle against the Ālva king Jagadēvarasa. There was also a fight between Bīrarasa of Hosagunda and his overlord Vira-Śāntaradēva. Several generals of the Śāntara king including Hiriya-daṇḍanāyaka, Araḷaya and Paḍalayya of Banavase 12,000 and Singidēva of Hombuchcha joined in this battle. The Kaḷachuri king Bijjanadēva is stated to be the king at Kalyāṇa in the record. Probably, he was the overlord of the Śāntaras.

No definite date is given in the record. The event is stated to have taken place on Thursday, the 5th lunar day of the bright half of Vaisākha in the year

Târaṇa, 19th year of Vira Śāntaradēva. As Bijjala is also stated to be ruling at this time, Târaṇa can only refer to A. D. 1164 and the equivalent of the date is 28th April 1164 A.D. if the Nija Vaiśākha in the year is taken, and 29th March 1164, if the Adhika Vaiśākha is taken. Either way the week-day is wrong, the first coinciding with Tuesday and the second with Sunday. According to this year, Vira Śāntaradēva must have begun to rule in A. D. 1164 *minus* 18, i.e., 1146 A. D.

## 68

On a stone set up in the wet land of Venkaṭagiriyaṇṇa in the village Belandûr, Anantapur hobali.

Kannada language and characters.

ನಾಗರದ ತಾ|| ಅನಂತಪುರದ ಹೋಬಳಿ ಬೆಳಂದೂರು ಪಟ್ಟಣ ವೆಂಕಟಗಿರಿಯಪ್ಪನವರ  
ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಸೂರ್ಯ, ಚಂದ್ರ,

ವಾಮನ,

ಶಂಖ, ಚಕ್ರ,

1. ಅತ್ಯವಿಶ
2. ಲ ದಾಸಾ
3. ರ ಉತ್ತಿ

Note.

This small record inscribed on a stone containing the figure of Vâmana engraved thereon, records that the land in which it is set up is a grant (vṛitti) made to Âtma Viṭhala Dâsar. No date or king is mentioned. The characters seem to be of the 18th century A. D. Nothing is known about this donee in the village.

## 69

At the village Kannûr, on a stone set up in the wet land of Sînapa to the south.

Size 2'—8" × 1'—9"

Kannada language and characters.

ನಾಗರದ ತಾ|| ಅನಂತಪುರದ ಹೋ|| ಕಣ್ಣೂರ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಸೀನಪ್ಪನವರ  
ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'—8" × 1'—9"

ಪೂಜಾರಿ, ಲಿಂಗ,

ಕಠಾರಿ,

ಅಕಳು, ಕರು.

1. ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರಚಾರವೇ !
2. ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂ
3. ಭವ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಶಕವರ್ಷಸಾಸಿ
4. ರದ ನೂಜಿಅಪುವತ್ತಾಯಿದನೆಯ
5. ಶುಭಕ್ಕುತು ಸಂವತ್ಸರದ ಮಾಘ ಶುಭ ಪಾ

6. ಡಿವ ಶುಕ್ರವಾರದಂದು ಶ್ರೀಮದನಾದಿ
7. ಯಗ್ರಹಾರಂ ಕಂಠವೂರದ ಅಶೇಷಮ
8. ಹಾಜನಂಗಳ ಶ್ರೀಪದವ ಸುವರ್ಣಪೂಜೆ
9. ಯಿಂದಾರಾಧಿಸಿ ಶ್ರೀಮತು ಗವುತಮ
10. ಗೋತ್ರದ ಹರಿಹರ ಭಟ್ಟರ ಪುತ್ರರು ದಾ
11. ಮೋದರ ಭಟ್ಟರು ಹರಳಬಯಲಗಲ್ಲಿ
12. ಯ ಒಳಗೆ ಹನ್ನೆರಡು ಕಂಬವ ಹ
13. ಡದು ಅಗ್ನಿಪ್ರಸಾದ ದರ್ಮಕೆ ಬಿಟ್ಟರು ||
14. ಯದಧರ್ಮವನ [ಳಿದವಗಂಗೇ] ಯ
15. ತಡಿಯ [ಲಿ] ಪಹಸ್ರಕವಿಲೆಯ ಕೊಂಡ
16. ಪಾಪಕೆ ಹೋಹನು ಮಂಗಲಮಹಾ ||

*Transliteration.*

1. namas tunga-siras-tunga-chandra-chāmara chāravê
2. trailōkya-nagarâ-rambha-mûla-stambhâya Sam-
3. bhava svasti śrīmatu śaka-varsha sâsi-
4. rada nûra aruvatta âyidaneya
5. Śubhakrutu-samvatsarada Mâgha śudha pâ-
6. ñiva Śukravâradandu śrīmad anâdi-
7. yagrahâram Kamnavûrada asêsha-ma-
8. hâjanangaḷa śrī-padava suvarna-pûje-
9. yind ârâdhisi śrīmatu Gavutama-
10. gôtrada Harihara-bhaṭṭara putraru Dâ-
11. mōdara-bhaṭṭaru haraḷa-bayala-gaḷde-
12. ya oḷage hamneraḍu kambava ha-
13. ḍadu agnishṭhageya dharmake biṭṭaru ||
14. yī dharmavan a [lipidava Gange]-ya
15. taḍiya [li] shahasra-kavileya konda
16. pāpake hōhanu mangala mahâ ||

*Note.*

This record begins with the usual invocation to Śambhu and records the gift of a piece of land (12 poles in measurement) in a rice-field called Haraḷa-bayala-gaḷde by Dāmōdarabhaṭṭa, son of Hariharabhaṭṭa of Gautama-gôtra for the purpose of setting up an altar for offerings in fire (*agnishṭhage*). The land was acquired by the donor from the *mahājanas* of the immemorial agrahâra Kamnavur (same as Kamnûr) after paying a suitable price in gold. The grant is dated S' 1165 Subhākṛit sam. Mâgha su' 1 Friday corresponding to January 23, A. D. 1243, taking the Śaka year as the current year. The usual imprecation is found at the end of the grant.

At the village Gauja in the same hobli, on a stone set up near the village.

Size 2'—9" × 1'—0".

Kannada language and characters.

ನಾಗರ ತಾ | ಅನಂತಪುರದ ಹೋಬಳಿ ಗೌಜಗ್ರಾಮದ ಕಾರೆಯ ಮನೆಯ ಬಯಲಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'—9"×1'—0"

ಸೂರ್ಯ

ಲಂಗ

ಚಂದ್ರ.

1. ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂ ಬಿ ಚಂದ್ರ
2. ಚಾಮರ ಚಾರವೆ ತ್ರಯಿಲೋ
3. ಕೃನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾ
4. ಯ ಶಂಭವೆ ಸ್ವಸ್ತಿಶ್ರೀಜಯಾ
5. ಭೃದಯ ಶಾಲಿವಾಹನ ಶ
6. ಕ ವರುಷ ೧೪೮೯ನೆಯ ಪ್ರ
7. ಭವಸಂವತ್ಸರದ ಮಾಘ
8. ಬ ೧೪ ಶಿವರಾತ್ರೆ ಪುಂಜ್ಯ ಕಾ
9. ಲದಲೂ ಶ್ರೀಮತುಗೌಜದ
10. ಗೌತಮೇಶ್ವರ ದೇವರ ಶ್ರೀಪಾದ
11. ಕೈ ತಾ [ಗ] ತೀಯ ಬಯಲಯನಾ
12. ಯಕರು ಮಾಡಿದ ಧರ್ಮ ಕಾರೆ
13. ಮಕಿಯ ಹರುಬರಿಯೊಳಗೆ
14. ಕಾರುಕದಮನ್ಯ ತುಂಡುಗೆ
15. ದೆಯೊಳಗೆ ಬಿಡದತ್ತಿಖಯೆ
16. ರಡು ಅಮೃತಪಡಿ . . . . .
17. ಗದೆ ಉಭಯಂ ೬ ಮಂಗಳ
18. ಮಹಶ್ರೀ

*Transliteration.*

1. namas tunga-siras-tumbi-chandra-
2. chāmara-chāravê trayi-lô-
3. kya-nagarâ-rambha-mûla-stambhâ-
4. ya Sāmbhave svasti śrī jayâ-
5. bhyudaya Śālivāhana-sa-
6. ka varusha 1489 neya Pra-
7. bhava-samvatsarada Magha-
8. ba 14 Śivarâtre-puṇṇya-kâ-
9. ladalû śrīmatu Gaujada
10. Gautamêśvara-dēvara śrī-pâda-
11. kke Tâ [ga] rtiya Bayichaya-nâ

12. yakaru mâḍida dharma Kâre-
13. makiya harubariyolage
14. kârukada manya tuṇḍu ga-
15. deyolage biṭṭa datti kham ye-
16. raḍu amrutapaḍi
17. gade ubhayam 6 mangala
18. maha śrî

*Note.*

This inscription records the gift of a plot of rice-land (details given) for the service of food-offering to the god Gautamêśvara of Gauja by Bayichayanâyaka of Tâgarti on the 14th lunar day of the dark half of Mâgha, being the holy Śivarâtri festival day, in the year Prabhava S' 1489. The date of the grant corresponds to January 27, A. D. 1568.

## 71

At the same village Gauja, on a stone set up in the rice-field of Chidambara-bhaṭṭa.

3'—0" × 0'—9".

Kannada language and characters.

ಅದೇ ಗೌಜಗ್ರಾಮದ ಒಣ ಮನೆ ಚಿದಂಬರಭಟ್ಟರ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

- |                                |                     |
|--------------------------------|---------------------|
| ಕನ್ನಡ ಅಕ್ಷರ                    | ಪ್ರಮಾಣ 3'—0"×0'—9". |
| 1. ಭಾವಸಂವತ್ಸರದ ಶ್ರಾವಣ          |                     |
| 2. ಶು ೧೫ನು ಕಾಣಿಯಬಯಿರ           |                     |
| 3. ಪುನಾಯಕರಮಕ್ಕಳು ಕ             |                     |
| 4. ಟಪ್ಪನಾಯಕರು . . . . ಗವುಜಟ್ಟಿ |                     |
| 5. ಅರ್ಜಯ್ಯಗೆ [ಕೊಟ್ಟ]           |                     |
| 6. . . . . ಗದೆಯ                |                     |
| 7. . . . . ಮ ೧                 |                     |
| 8. . . . . ೮ ಸಲಗದ              |                     |
| 9. . . . . ಅದಕೆ                |                     |
| 10. . . . . ದ                  |                     |

*Note.*

The record is full of lacunæ, all the lines below the 5th line having become mostly defaced. The object of the inscription is to register the gift of some rice-land to Chik-Arasayya of the village Gauja by the chief, Kâṭappa Nâyaka, son of Kâreya Bayirappa Nâyaka. The purpose of the grant is not given. The date is given as Bhâva Śrâv śu 15. No Śaka date is recorded. The characters seem to be of the latter half of the 17th century and the date may be probably identical with (For Kârechiefs see also No. 56).



At the same village Gauja, on a *māstigal* to the south of the Banāsankari temple.

Kannada language and characters.

ಅದೇ ಗೌಜಗ್ರಾಮದ ಬನಶಂಕರಿ ಗುಡಿಯಲ್ಲಿ ದಕ್ಷಿಣಪಾರ್ಶ್ವ ನೆಟ್ಟಿರುವ ಒಕ್ಕೈಮಾನ್ತಿ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'×3'

1. ಚಿತ್ರಭಾನುಸಂವತ್ಸರ
2. ಮಾರ್ಗಸಿರ ಶುಭ ೧೫ ಸೋ
3. ಮವಾರಸ್ವನಿ
4. . . . . .
5. . . . . .
6. ಚಾಕಿಯಕ್ಕ
7. ಕಿಚ್ಚಹಾಯ್ದರು

Note.

The *māstigal* on which this record is engraved is of the variety which has only a single arm of a female with the figures of a male and female carved thereon. The inscription is written below. The record merely states that a woman named Châkiyakka entered fire, that is to say, became a *sati* on Monday the 15th lunar day of the bright half of Mârgasîra in the year Chitrabhānu. As the date is not expressed in terms of the Śaka era, it is not possible to find the exact equivalent of the date. From the paleography, however, it may be inferred that the year Chitrabhānu here corresponds to 1582 A. D. and the whole date considered as equivalent to 29th November 1582, which, however, is a Thursday and not a Monday.

At the village Tāgarti in the same Anantapur hobli, on a *māstigal* in front of the Tirumaladēva temple.

Size 1'—6"×0'—9".

Kannada language and characters.

ಸಾಗರದ ತಾಲ್ಲೂಕು ಅನಂತಪುರದ ಹೋಬಳಿ ತಾಗರ್ತಿ ಗ್ರಾಮದ ತಿರುಮಲ ದೇವಾಲಯದ ಎದುರು ಬನರಿ ಮರದ ಬುಡದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಒಕ್ಕೈಮಾನ್ತಿ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1'—6"×0'—9".

ಸ್ತ್ರೀಪುರುಷರ ಚಿತ್ರವಿದೆ

1. ಶ್ರೀರಾಮ
2. ಮುತ್ಯಾ
3. ಲಚಾರಿಯ
4. ಬಾಚಾಯ

## Note.

This is also a *māstīgal* inscription similar to the previous one. The name of the woman who died as *sati* is Bāchāyi, wife of MutyālaChāri. No date is given. The characters seem to be of the 17th century A. D.

SHIKARPUR TALUK.

74

At the village Bannūr in the hobli of Shikarpur, on a stone set up in the rice-field of Mallappa.

Size 2'—3" × 1'—8".

Kannada language and characters.

ಶಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು.

ಶಿಕಾರಿಪುರದ ತಾ| ಕನದಾ ಹೋ| ಬನ್ನೂರು ಗ್ರಾಮದ ಬಳಿ ಮಲ್ಲಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ಕಾಲು ಮರದ  
ಕೆಳಗೆ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'—3"×1'—8"

1. ಸ್ವಸ್ತಿಶ್ರೀಮತು ಬಿರರಸ
2. ರು ವುತ್ತಯದೇವರಿಗೆ ಕೊಟ್ಟು
3. ದೆ ಅರವತ್ತಲು.

## Transliteration.

1. svasti śrīmatu Bīrarasa-
2. ru Vuttaya-dēvarige koṭṭa ga-
3. de aravattalu

## Note.

This short inscription registers the gift of a plot of rice-land, half *mattar* in extent, granted to the god? Vuttayadēvar by the illustrious Bīrarasa. The characters seem to be of the 13th century A. D. and the donor of this grant Bīrarasa is probably the Śāntara general of the name met with in inscriptions. No date is given.

75

At the same village Bannūr, on a stone standing in the field of Bhīmaṇṇa.

Size 4'—2" × 1'—4".

Kannada language and characters.

ಶಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ಬನ್ನೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಮಡಿವಾಳರವೇಟೆ ಭೀಮಣ್ಣನ ಗದ್ದೆಯಲ್ಲಿ  
ನಟ್ಟಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 4'—2" × 1'—4".

1. [ಸ್ವ]ಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಶ್ರೀ ಪ್ರಿಥ್ವೀವ
2. [ಲ್ಲ]ಭ ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇ[ಸ್ವರ]
3. [ಪ]ರಮಭಟ್ಟರಕಂಸತ್ಯಾಶ್ರಯಕುಳ
4. [ತಿಳಕ]ಚಾಳುಕ್ಕಾಧರಣಂ ಶ್ರೀಮ
5. [ತ್ರಿ]ಭುವನಮಲ್ಲ ವಿಜಯರಾಜ್ಯ
6. [ಮು]ತ್ತರೋತ್ತರಾಭಿ ಪ್ರಿದ್ಧಿಪ್ರವರ್ಧ್ವ
7. [ಮಾ]ನ ಮಾಚಂದ್ರಾಕ್ಷ್ಯತಾರಂಬರಂಸ
8. [ಲು]ತ್ತಮಿರೆ || ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸ
9. [ಮ]ಧಿಗತ ಪಟ್ಟ ಮಹಾಶಬ್ದಮಹಾ
10. [ಪ್ರ]ಚ್ಛದ್ಧಾ ನಾಯಕ ವಿಬ್ಧ ಪರದಾಯ
11. ಕ ಗೋತ್ರಪವಿತ್ರಂ ಜಗದೇಕಮಿತ್ರಂ ನಿಜ
12. ವಂಸಾಬ್ಧದಿವಾಕರಂ ಸತ್ಯರತ್ನಾಕರಂ ವಿ
13. ಪೇಕಬ್ರಹ್ಮಪತಿ ಸಾಚಮಹಾಬ್ರ
14. ತಿ ಪರನಾರೀ ಸಹೋದರ ವಿದಗ್ಧವಿದ್ಯಾಧರ
15. ಶಕಳಗುಣನಿವಾಸನುಭಯರಾಯ
16. ಸಂತೋಸ ಶ್ರೀಮತ್ತೈಶ್ವರೋಕ್ಯಮಲ್ಲವೀರನೋಳಂ
17. ಬಪಲ್ಲವ ಪೆಮ್ಮಾ ನಡಿಜಯಸಿಂಘದೇವ
18. ಪೇಶಣಹಣುಮನ್ನರಿಪುಬಳಕೃತಾನ್ನನಾ
19. ಮಾದಿಸಮಸ್ತಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮ
20. ದಣ್ಣ ನಾಯಕ ತಂಬರಸರು ಬನವಾ
21. ಸಿಪನ್ನಿಚ್ಛಾಸಿರಮುಮಂಸಾನ್ನಳಿಗನಾಯ
22. ರಮುಮಂಸುಕಸಂಕತಾವಿನೋದದಿಂ ರಾಜ್ಯಂ
23. ಗೆಯ್ಯುತ್ತಮಿರೆ || ಚಾಳುಕ್ಕ ವೀರವಿಕ್ರಮ ವರ್ಷ
24. ೭ನೆಯ ದುಂದುಭಿ ಸಂವತ್ಸರದ ಪಾಸ್ಯಬಹುಳ ೩ ಆ
25. ದಿವಾರ ಉತ್ತರಾಯಣ ಸಂಕ್ರಾಂತಿಯನ್ನು ಸ್ವಸ್ತಿಯಮನಿ
26. ಯಮು ನಿಯಮಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನದಾರಣಮೋನಾನು
27. ಪೂಣ ಜಪಸಮಾಧಿ ಗುಣಸಂಪನ್ನರಪ್ಪ ಶ್ರೀ ಅಗ್ರಹಾರಂ
28. ಬನ್ನಿಪೂರಸಾಸಿರ್ವರ್ಗ್ಗ ಪಾದಪೂಜೆಯಂ ಕೊಟ್ಟು ಅಳಿಯನಮ
29. ಗಂ ನಾದಯ್ಯನ ಬಮ್ಮಂದಳರಂಕೊ[ಣ್ಣ] ಬಿಟ್ಟಸರ
30. ಐವತ್ತಿಉರಲು ಕಣವಸೆಯ ಆಲಬಳಿ . . . ಯ ನಾಗ
31. ನಮತ್ತ ಗರೊಂದು ಇ ಧರ್ಮಮನಾವನೊರ್ವಂ[ಪ್ರತಿ]ಪಾಳಿಸಿ
32. ದವರ್ಗ್ಗ ಕುರುಕ್ಷೇತ್ರದ ವಾಣರಾ [ಸಿಯ]ಅಗ್ನಿ
33. ತೀರ್ಥದೊಳಗೆ ಸಹಶ್ರಕವಿರೆ . . . . .
34. ದ ಪಾರಗರಪ್ಪ ಬ್ರಾಹ್ಮಣರಿಂಗಿ . . . . .
35. ಧರ್ಮಮ ನಾವನೊರ್ವನಳಿದವ ಆ . . . . .

36. ಗದೋರು ಸಾಸಿರ ಕವಿರೆ[ಸಾಸಿ]ವ್ವರ್ಬ್ರಾಹ್ಮ[ರ]  
 37. ಕೊನ್ನಮಹಾ . . . . . ಓವರು  
 38. . . . .  
 39. ಯೋಹರೇತವರು  
 40. . . . .  
 (ಬಲಭಾಗ ಚಕ್ಕೆ ಎದ್ದುಹೋಗಿದೆ.)

*Transliteration.*

1. [svasti] samasta-bhuvanâśrayam śrī-pirthvī-va
2. [lla] bha mahâ-rājâdhirāja raja-paramê [svara]
3. [pa] rama-bhaṭṭarakam Satyâśraya-kuḷa-
4. [tiḷaka] Châḷukyâbharanam śrīma-
5. [Tribhu]-vana-malla-vijaya-rājya-
6. [m u] ttarōttarâbhivridhdhi-pravarddha-
7. [mâ] nam â-chandrârkka-târam-baram sa-
8. [lu] ttamire || tat-pâda-padinopajivi sa-
9. [ma] dhigata-pañcha-mahâ-śabda mahâ-
10. [pra] chaṇḍa-daṇḍanâyaka vib [u] dha-vara-dâya-
11. ka gôtra-pavitram jagad-êkamitram nija-
12. vaṃsâbja-divâkaram satya-ratnâkaram vi-
13. vêka-Brihaspati saucha-mahâ-bra-
14. ti para-nârî-sahôdara vidagdha-vidyâdhara
15. śakaḷa-guṇa-nivâsan ubhaya-râya-
16. santôsa śrīmat Trailôkya-malla-vīra-Noḷam-
17. ba-pallava-permmânaḍi Jayasingha-dêva-
18. pêsana-Haṇumanta ripubaḷa-kritânta nâ
19. mâdi samasta-prasasti-sahitam śrīma [d]
20. daṇḍanâyaka Tambarasaru Banavâ-
21. si-pannichchâsira-munam Sântalige-sâyi-
22. ramumam suka-sankatâ-vinôdadim râjyam-
23. geyyuttamire || Châḷukya-vīra-vikrama-varsha
24. 7 neya Dundubhi-samvatsarada Pausya bahula 3 Â-
25. divâra Uttarâyana-sankrânti-yandu svasti yama
26. niyama svâdhyâya dhyâna dhâraṇa monâ-nu-
27. shṭhâṇa japa samâdhi guṇa-sampannarappa śrī agraḥâram
28. Bannivûra sâsirvargge pâda-pûjeyam koṭṭu Alḷiyana ma-
29. gam Nâdayyana Bammam daḷaram ko [ṇḍu] biṭṭa sara-
30. ṇa-vritti ūralu Kaṇavaseya âla baḷi . . . . . ya-Nâga-
31. na mattal<sup>1</sup> ondu yi-dharmmaman âvanorvam . . . . . pâlisi
32. davargge Kurukshêtrada Vâṇarâ . . . . . Arghghya-

33. tîrtadoḷage sahaśra-kavile . . . . .  
 34. da pâragrappa Brâhmanaringe . . . . .  
 35. dharmaman avanorvvan alidava â . . . . .  
 36. gadoḷu sâsira-kavile [sâsir] vvar Brâhma [ra] . . . . .  
 37. konda mahâ . . . . . ḷivaru  
 38. . . . .  
 39. yô harêta vasu-  
 40. . . . .

*Translation.*

Be it well. While the victorious kingdom of the illustrious Tribhuvanamalla, refuge of the whole universe, favourite of Prosperity and Earth, king of kings, the supreme lord, the great master, an ornament to the family of Satyâśraya, a jewel of the Châlukyas, was prospering, to last as long as the moon, sun and stars endure :—

While the illustrious daṇḍanâyaka Tambarasar, a dependant on his lotus feet, entitled to the band of-five instruments, *mahâprachandaḍḍanâyaka*, grantor of boons to the learned, purifier of his family, sole friend of the universe, a sun to the lotus, his family, an ocean of truth, a Bṛhaspati in discrimination, a Mahâvrati (Bhîṣma or Hanûmân?) in purity of character, a brother to other women, a Vidyâdhara to the wise, abode of all good qualities, delighter of two kings, a Hanumanta in crushing the enemies of? the illustrious Trailôkyamalla Vîra Noḷamba Pallava Permânaḍi Jayasinghadêva, Death to the enemy troops, possessed of these and other titles :—was ruling in peace and wisdom Banavâsi 12,000 and Śantalige 1,000.

In the seventh year of the Châlukya Vîra Vikrama era, on Sunday the third lunar day of the dark half of Paushya in the year Dundubhi, the day of Uttarâyana Sankrânti :—

Be it well. Nâdayyana Bomma, watchman, (taḷâra) son of Alḷiya, worshipped the feet of (paid a money price to) the Thousand (Brahman inhabitants) of the agrahâra Bannivur, endowed with the qualities of self-control, restraint, study, meditation, concentration, silence, performance of religious duties, repetition of the sacred formulae and fixing the mind intently on sacred objects, and obtained (purchased) one mattal of Nâga, near the banyan tree of Kanvase? in the village and granted it as *śaraṇavṛitti* (land given away for religious devotees?).

To him who protects this charity accrues the merit of giving away to Brahmans versed in the Vêdas, thousand cows in Kurukshêtra, Vâraṇâsi and Arghyatîrtha. He who destroys this charity incurs the sin of killing thousand tawny cows and Brahmans in those sacred places.

## Note.

This inscription records the grant of some land as *śaraṇa-vritti* by the watchman of the village Bannivûr (Bannûr) who purchased the land from the thousand *mahājanas* of the village. The meaning of the word *śaraṇa-vritti* is not clear. No donee is named in the grant. Evidently, the income of the land was to be spent for feeding religious devotees (*śaraṇar*) who visited the village occasionally.

Tambarasa was the governor of Banavase and Sântalige provinces as a subordinate of the Châlukyas during the reign of Tribhuvanamalla (Vikramāditya VI, 1076-1126 A. D.). The titles applied to him are also found in his other grants (see Mys. Arch. Rep. 1929, P. 140). It was during his governorship that the grant recorded herein is said to have been made.

The date of the grant is given as Dundubhi sam. Push. ba 3. Sunday, Uttarâyana-sankrânti day in the seventh year of the Châlukya Vikrama era. Now, as the Châlukya Vikrama era commenced in 1076 A. D., the seventh year of this era falls in Dundubhi, 1082-1083. But Push. ba 3 of this year is a Monday (January 9, A. D. 1083) and not Sunday; nor is it a day of Uttarâyana-sankrânti as stated in the grant. If we take Pushya śu 3 of this year (December 25, A. D. 1082) it falls on a Sunday and is an Uttarâyana-sankrânti day according to the grant. Hence it may be inferred that *bahula* here is a mistake for *suddha* and the date intended is Dundubhi Push. śu 3 equivalent to Sunday 25th December 1082.

## 76

On a stone lying in the jungle of Hale Bannûr in the same Shikârpur Hobli.

Size 7'—0" × 2'—6"

Kannada language and characters.

ಶಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕು ಕನಕದಾ ಹೋಬಳಿ ಹಳೆ ಬನ್ನೂರು ಕಾನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ದೊಡ್ಡ ಕಲ್ಲು

ಸೂರ್ಯ, ಚಂದ್ರ ಹನುಮಂತ

ಹನು ಕರು

ಪ್ರಮಾಣ 7'—0" × 2'—6"

1. ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರೀತಿವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ
2. ರಮಣಾಚಾರ್ಯ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಧಿರಾಜ ಶ್ರೀ ಮತ್ಯಧುವನ ಮಲ್ಲ
3. [ದೇ]ವರ ವಿಜಯರಾಜ್ಯ ಮುಕ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧ್ಯ ಮಾನಮಾಚಂದ್ರಾರ್ಕ ತಾರಂಸಲುತ್ತಮಿರ . . .
4. . . . . ಯುವರಾಜಂ ಸಮಸ್ತ ಭವ[ನ] ಸಂಸ್ಕರಯಮಾನ ರೋಕವಿಪ್ಯಾತಪಲ್ಲವಾನ್ವಯ ಶ್ರೀ
5. . . . . ಯುವರಾಜರಾಜ ಪರಮೇಶ್ವರಂ ವೀರಮಹೇಶ್ವರಂ ವಿಕ್ರಮಾಧಿರಾಜಂ ಜಯಲಕ್ಷ್ಮೀರಮ[ಣ]
6. [ಶ]ರಣಾಗತರಕ್ಷಾಮಣಿ ಚಾಳುಕ್ಯ ಚೂಡಾಮಣಿ ವೀರಸಿಖಾಮಣಿ ಕದನತ್ರಿಸೋತ್ರಂಕ್ಷತ್ರಯ
7. [ಪವಿ]ತ್ರಂ ಗಜಾಂಗರಾಜ ಸಹಜಮನೋಜಂಠಿಪುರಾಯ ಕುಳಕಸೂಣಿಕಾಚಿನ್ನಾನಂಕಕಾಚ
8. ತ್ರೈಲೋಕ್ಯಮಲ್ಲವೀರನೊಳಂಬವಲ್ಲವ ವೆಮ್ಮಾ ನಡವಿಯ ಸಿಂಹದೇವರು ಬನವಾಸೆ ಪನ್ನಿಚಾರ್ಯ
9. ರಮುಂಘಾನಾಳಿಗೆ ಸಾಸಿರಮುಮಂ ಮಣ್ಣುಳಿಸಾಸಿರಮುಮಂಪದಿನೆಂಬು ಭತ್ತಗ್ರಾಮಗಳಂ ಬೆಳ್ಳಲಮೂನೂಜು . . .

10. [ಪು]ಲಗೆರೆ ಮೂನಾಋಷಿಮಂ ಕಪುರೆ ನಾಸಿರಮುಮಂದುಪ್ಪನಿಗ್ರಹ ಶಿಷ್ಯ ಪ್ರತಿಪಾಳನಂಗೆಯ್ಲು ಬಿಳಾಸ
11. [ದಿಂಧ]ರೆಯನಾಋಷಿಮಂ ಗ್ರಿಯುತ್ತಮಿರೆ || ಶ್ರೀ ತತ್ಪಾದಪದ್ಮೋಪಚೀವಿಸಮಧಿಗತ ಪಂಚಮಹಾ ಶಬ್ದ ಮಹಾ
12. [ಸಾ]ಮಂತಾಧಿಪತಿ ಮಹಾಪ್ರಚೀದ್ವದ್ವನಾಯಕಂವಿಬುಧವರದಾಯಕಂ ಗೋತ್ರಪವಿತ್ರಂಜಗದೇಕ
13. ಮಿತ್ರಂನಿಜಪಂಶಾಂಬುಜದಿವಾಕರ ಸತ್ಯರತ್ನಾಕರ ವಿವೇಕ ಬೃಹಸ್ಪತಿ ಶಿಚಮಹಾಬ್ರತಿ ಪರನಾರೀ ಸಹೋ
14. [ದ್ರ]ವಿದಗ್ಧ ವಿದ್ಯಾಧರ ಸಕಳಗುಣನಿವಾಸನುಭಯರಾಯ ಸಂತೋಷ ಶ್ರೀಮತ್ಪ್ರೀತೋಕ್ತಮಲ್ಲ ವೀರನೊಳಂಬಪ
15. [ಲ್ಲ]ವ ಪೆಮ್ಮಾನಡಿಜಯಸಿಂಹ ದೇವ ಪೇಶಣ ಹನ್ತಂತಂ ರಿಪುಬಳಕೃತಾನ್ತಂ ಶ್ರೀಮನ್ಮಹಾ ಪ್ರಧಾನ ಹೆರಾರಾಳಕ
16. ನ್ನಡಸನ್ನಿವಿಗ್ರಹಿದ್ವನಾಯಕಂ ತಂಬರಸರ || ಕನ್ನ || ನುಡಿಯಸುವುದರಿದು ತಂಬಂ ನುಡಿದಡೆ ಕೈಳಾಸಶೈ
17. ಳಗಡ ಪದ್ಮಧವಂ ಕಡೆದಳಿಖಿ ಯಬ್ಬಿಯ ತಡಿ ಮೃಡನವರಂ ರಾಮನಿಸು ಕರ್ಣನವಚನ || ಪಳಿಗೆಡೆಯಾಗದ
18. . . . . ಬಳಸಲು . . . . . ನೆಗಳ್ . . . . .
19. . . . . ಪಾಳಿಸುವ|| . . . . . ಧುರದೊಳೆ ನಡವಿದನಂಬಿಸದೊಳು
20. . . . . ತಂಬ|| ಚೋಳನಳವಳಿದು ಪುರಮಂಪಾಳಕ್ಕಿ ಧಯಕ್ಕೆ ಮೊತ್ತಂ ಮೊದಲಗನನೆ ತಾನಿಳ
21. . . . . ಚಕ್ರದಂಬದಣ್ಣಾಧಿಪನ|| ಮಡಕೆದೊರೆಯಲ್ಲ ಚೋಳನಪಡೆಯಂದೆಂಕೊ
22. ಣ್ಣ ತಮ್ಮದಣ್ಣಾಧೀಶಂ ನಡಿಸಿ ಜಯಸ್ತಂಧಮನೇಂಲಪಡೆದನೊ ಚಾಳುಕ್ಕ ಚಕ್ರವರ್ತಿಗೆ ಜನಮಂ || ವೃತ್ತ ||
23. ಪಡೆಮಾತೇಂ ಗಳ ಗಂಗೆಗೊಣ್ಣಪುರದಾ ಚೋಳಂ ಜಯಂಗೊಣ್ಣನಾಳ್ದಿವೋದಂ ಜಯಗೊಣ್ಣ ಚೋಳಪುರದೊಳೆ  
ಕೀರ್ತಿಧ್ವಜಸ್ತಂ
24. ಧವಂ ಗುಡಿಯಂ ಕಟ್ಟಿಸಿ ನಾ[ಸ]ನಂ ನಿಲಿಸಿದಂ ಶ್ರೀ ವೀರಸಿಂಘಾಸನಂ ಪೊಡೆಯಂ ಕುಂತಳ ಚಕ್ರವರ್ತಿ ಬೆಸಸರ  
ತಂಬಂ
25. ಜಯಸ್ತಂಧಮಂ|| ವೃ|| ದ್ರವಿಳಾಳೇಪತಿಯೆಂಬ ಚೋಳಕರ ರಾಜ್ಯಾಪಕ್ರಮಶ್ರೀಗೆ ಕಾಂಚಿಪುಲದ್ವೊಪ್ಪುವ  
ಕಂಚಿನಂಚಳನೆ ತೆಂ
26. ಕರ್ಪುಟ್ಟಮಂದಾಂಟಿ ನಾನುವಿನೋ ರಾಜಿಗನೊಕ್ಕಲಂಬದಿದು ತಂದೊಕ್ಕರ್ ಜಪಂನಟ್ಟಮೇಟಿಪೊರಾದತ್ತೆನೆ  
ನೆಟ್ಟನೊ
27. ಟ್ಟಜಿಕೆಯಂ ತಂಬಂ ಜಯಸ್ತಂಧಮಂ || ಪಿರಿದದ್ರೀಂದ್ರಂ ನಗೇಂದ್ರಕ್ಕವನಿ ಪಿರಿದುಮಾಭಿದ್ರಾಚಕ್ರದಿಂದಂ ಪಿರ  
ದಂಭೋ
28. ರಾಸಿಶೈಲಮಂಜಳನಿಧಿನೆಂದೊಹದಿಂ ದಿಕ್ಕಟಂ ತಾಂಪಿರಿದನ್ನಾಪರ್ವತಕ್ಕಂ ಧರೆಗಮಬ್ಬಿಗಂದಿಗ್ಗಿಬಾ[ಗಕ್ಕೆ]ಮುತ್ತಂ
29. ಪಿರಿದೇಕಂ ಪ್ರಾತಿಮುತ್ತಂ ಪಿರಿಯನನಿತರಿಂ ತಂಬದಣ್ಣಾಧಿನಾಥಂ|| ಇಂತೆನಿಸಿನೆಗೆದ್ದೊ ಶ್ರೀ ಮದ್ದಣ್ಣನಾ
30. ಯಕತಂಬರಸರ|| ಸಾನ್ನಳಗೆನಾಸಿರಮುಮಂಮಣ್ಣಳನಾಸಿರಮುಮಂ ಜಿಡ್ಡಳಿಗೆ ಎರ್ಪ್ಪತ್ತುಮಂನಾಗರಬಣ್ಣ  
ವೆರ್ಪ್ಪ
31. [ತು]ಮು ನಿವುಮೊದರಾಗಿ ಪಲವುಂಥತ್ತ ಗ್ರಾಮಗಳುಮಂ ದುಪ್ಪನಿಗ್ರಹ ಶಿಷ್ಯಪ್ರತಿಪಾಳನಂಗೆಯ್ಲು ಬಿಳಾಸವೃತ್ತಿ
32. [ಯು]ನಾಳುತ್ತಮಿರೆ ತತ್ಪಾದಪದ್ಮೋಪಚೀವಿಸಮಸ್ತರಾಜ್ಯಧರನಿರೂಪಿತ ಮಹಾಪಾತ್ಯಪದವೀವಿರಾಜಮಾನಮಾ
33. ನೋನ್ನತಪ್ರಭು[ಮಂ]ತೋಚ್ಚಾಹಶಕ್ತಿತ್ರಯಸಂಪನ್ನನಪ್ಪ ಶ್ರೀ ಮದ್ದಣ್ಣನಾಯಕವೆರ್ಗಡೆ ರೋಕನಾಥಯ್ಯ ||
34. ವಿನಯಮು [ನೊಪ್ಪನೆ]ನುಡಿವೊಪ್ಪನೆಮಾಡುವ ಮಾಡಿ ಕೃತಕವಿಲ್ಲದೆನೆಗಳ್ಳಿ ಮನುಚರಿತನೆನಿಪ ರೋಕನ
35. ವಿನಯಂ ಬುಧಜನದ ಮನಮನಿಕ್ಕುಳಿಗೊಳ್ಳು || ಸರಸಿಜಮನಲಚ್ಚಲು ರವಿ ಪರಿಣತನೆಂತೀ ಶಿಷ್ಯರಪೋರೆಯಲ
36. ದೇಂ ಪರಿಣತನೋ ರೋಕನಾಥರೀ ಸರಸ್ವತೀಚರಿಣನುಪುರಾಳಂಕಾರಂ || ಇನ್ನೀಗುಣಂಗಳೆ ತನಗವೃತ್ತಮಾಗಿರೆ  
ಸಾನ್ನಳ
37. ಗೆಸಾಸಿರಕೆವೆರ್ಗಡತನಂಗೆಯುತ್ತಮಿರೆ || ಸಾನ್ನಳಗೆ ಸಾಸಿರದೊಳಗೆ ಶ್ರೀಮದ್ಗ್ರಹಾರಂ ಬನ್ನಿಯೂರ
38. ಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ತಾಧಾಯ ಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಠಾನಪರಾಯಣ ಜಪಸಮಾಧಿಸಂಪನ್ನರಪ್ಪಮಹಾ
39. ಜನಮುಂ ಅಲ್ಲ ಪಾರಂಪರ್ಯಾದಿಂಬದ್ದಾನಧರ್ಮದೊಕ್ಕೊಳ್ಳಕ್ಕೋಸಿಯುಂ ವೆರ್ಗಡೆ ರೋಕನಾಥ  
ಯ್ಯಂಗಳುಮುಖ್ಯ
40. ಮಾಗಿ ಅರಸರ ಸಮಾಪಕ್ಕೆ ಬನ್ನ ಬನ್ನಿಯೂರಕೆರೆಯಂ ಮುನ್ನಿದ್ವರಸುಗಳ ಪಲವು ಸೂಳಕಟ್ಟಿಸಿಯುಂ ನಿಲಸ  
ರಾತ್ರ್ಪರಿಲ್ಲ ನಿಲ

41. ಪೊಡೆ ಧರ್ಮರಾಜನೆ ನಿನ್ನವೆಸರರ್ ಕಟ್ಟಿ ಬಲಪ್ಪಮಾಗಿ ನಿಂದಪ್ಪುದಾಗ್ರಾಮದ ಪ್ರಜೆಗಳ್ಲಂ ಸುಖಮಿರೆ ಪುಣ್ಯಂ  
ನಿನಗಕ್ಕುಮೆನ್ನು
42. ವಿನ್ನಪಂಗೆಯ್ಯಿಡೆ ಸವಿಸ್ತರಂಕಟ್ಟುವುದಾವಗಹನಮದಂಮಾರ್ಪ್ಪಮೆನ್ನು ಜಕ್ಕಗೋಸಿಯಂ ಕರೆದು ನೀನೆನಗಪ್ಪು
43. ತ್ರನಸಮಾನವೆನ್ನೆಮಾಡುವ ಧರ್ಮಕೆ ಸಖಾಯನಾಗಿ ಪಡಿಸಲಿಸುತ್ತಮಿರೆನ್ನು ತಲೆಯೊಳಕಯ್ಯನಿಟ್ಟು ಬನ್ನಿ
44. ಯೂರಲೆರಡು ಗ್ರಾಹೆಯ ಸಿದ್ಧಾಯದ ಪೊನ್ನ ಜಕ್ಕಗೋಸಿಯಕಯೊಳೆಕೊಟ್ಟು ಕೆರೆಯಂ ಕಟ್ಟಿಸಿ ತಂಬ ಸಮುದ್ರ  
ಮೆಂಬ ವೆಸ
45. ರನಿಟ್ಟು ಶ್ರೀ ಮಡ್ವಾಳಕ್ಕು ವಿಕ್ರಮ ವರ್ಷದ ಚನೆಯ ರೌದ್ರ ಸಂವತ್ಸರದ ಜೇಷ್ಠದಮಾವಾಸ್ಯೆ ಅದಿತ್ಯವಾರ ದಂದಿ  
ನ ಸೂರ್ಯ
46. ಗ್ರಹಣನಿಮಿತ್ತದಿಂ ಶ್ರೀಮನೊಳೆಂಬ ದೇವರ ಜೆಸದೆ ಬನ್ನಿಯೂರ ತಂಬಸಮುದ್ರಕ್ಕೆ ದೇವಿಂಗೇರೆಯಬಡಗಣಕೋಡಿ
47. ಯಲಿಗಳೆಯವೆರಡು ೨ ಮತ್ತರ್ ಗದ್ದೆಯುಮಂ ಅಯೂರಬೆಜ್ಜುಂಕಮುಮಂಬಿಟ್ಟು ಪ್ರತಿಪಾಳಿನದಲಿ ಧರ್ಮಮ  
ನಾವ
48. ನೊವ್ವ ಸ್ವಧರ್ಮವೆನ್ನದೆ ರವಿಸಿದ ಪುಣ್ಯಮಾತಂಗೆ ಗಂಗಿಬಾಣರಾರಿ ಕುರುಕ್ಷೇತ್ರಮೆಂಬ ಪುಣ್ಯತೀರ್ಥಂಗಳೊಳೆ  
ಸಾರಿ
49. ರಕವಿಲೆಯ ಕೋಡುಮಂಕೊಳಗುಮಂ ಪಂಚರತ್ನದೊಳೆ ಕಟ್ಟಿಸಿ ಸಾನಿರ್ವರ್ ವೇದಪಾರಾಗರಪ್ಪ ಬ್ರಾಂಮಣ್ಗೆ  
ಕೊಟ್ಟಪಳೆ
50. ಮಕ್ಕು || ಈ ಧರ್ಮಮನಳಿದ್ರ ಪಾತಕಂಗೆ ಆ ಪುಣ್ಯತೀರ್ಥಂಗಳೊಳೆನಿತುಕವಿಲೆಯು ಮನನಿಬರ್ ಬ್ರಾಂಮ  
ಣರುಮಂ
51. ಕೊನ್ನಪಂಚಮಹಾಪಾತಕ ನಕ್ಕು | ಸ್ವದತ್ತಂ ಪರದತ್ತಂವಾಯೋಹರೇತವನುನ್ನರಾಂ ಪವಿರ್ವರ್ಷಶಹಸ್ರಾ
52. ಣೆ ಮಿಪ್ಪಾರಾಂ ಜಾಯತೆಕ್ರಿಮಿ | ಸೋಧನಯ್ಯನಾಯಕನ ನುಗಂ ನೀಲಮಯ್ಯನ ಬರೆಹಂ ಮಂಗಳಮಹಾಶ್ರೀ
53. ಮಾರೋಜಂಸಾನನಮಂಮಾಡಿ ಅಕ್ಕರಮಂ ಬಣ್ಣರಿಸಿದಂ ಮಂಗಳಮಹಾಶ್ರೀ

*Transliteration.*

1. svasti saṁnasta-bhuvanāśraya śrī-prithvī-vallabha mahā-rājādhirāja-  
paramēśvara pa-
2. rama-bhaṭṭāraṁ Satyāśraya-kula-tīlakam Chāḷukyaābharanam śrīma  
[t] Tribhuvanamalla-
3. [dē] vara vijaya-rājyam uttarōttarābhivṛi-ddhi pravaraaddhamānam  
āchandrārka-tāram saluttam ire . . . . .
4. yuvarājyam samasta-bhuva [na]-samstūyamāna-lōka-vikhyāta Pallavān-  
vaya śrī
5. . . . . yuvarāja-rāja-paramēśvaram vīra-mahēśvaram vikramā-  
bharanam jayalakshmi-rama [na]
6. [śa] raṇāgata-rakshāmaṇi Chāḷukya-chūḍāmaṇi vīra-sikhāmaṇi kadana-  
triṇētram kshatriya-
7. [pavi] tram gaṅgāgarāja sahaṇa-manōjam ripurāya-kaṭaka-sūreṇākāraṇ  
aṇṇanankakāra
8. Trailōkyamalla vīra Nalamba-pallava-permmānaḍi Jayasimhadēvaru  
Banavāse pannir-chchhāsi-
9. ramum Sāntalige-sāsiramumam Maṇḍali-sāsiramumam padinēṇtu-bhatta-  
grāma-gaḷam Beḷala-mūnūru



10. [Pu] ligere-mûnûrumam Kavure-sâsiramumam dushta-nigraha-śishta-prati-  
pâlanam geydu bilâsa-
11. dim dhareyan aldarasu [ge] yuttam ire || tat-pâda-padmôpajîvi sama-  
dhigata pañcha-mahâ-śabda-mahâ-
12. [sâ] mantâdhipati mahâ-prachanḍa-daṇḍa-nâyakam vibudha-vara-  
dâyakam gôtra-pavitram jâgadêka-
13. mitraṇi nija-vaiṣṣâmbuja-divâkara satya-ratnâkara vivêka-Bṛihaspati  
śaucha-mahâbrati paranârti-sahô-
14. [da] ra vidagdha-vidyâdhara sakala-guṇanivâsan ubhaya-râya-santôsha  
śrîmat Trailôkyamalla vîra-Nolamba pa-
15. [lla] va perumânadi Jayasingha-dêva-pêśana-Hanumantam ripubala-  
kritântam śrîman mahâ-pradhâna herilâla-ka-
16. nnada-sandhivigrahi daṇḍanâyakam Tambarasar || kanda || nuḍiyisuvu-  
d aridu Tambam nuḍidaḍe Kailâsa-śai-
17. la gaḍa Padmabhavam kaḍeda likhiti-yabdhiya kaḍe Mṛḍana varam  
Râman-isu Karṇana vachana || paḷigedey âgaḍa
18. . . . . balisalu . . . . . negaḷda . . . . .
19. . . . . pâlisuva || dhuradoḷe naḍapidanam bisadoḷu
20. . . . . Tamba || Chôḷan aḷavalidu puramam pâlikki  
bhayakke mottam-modaligan ene tâniḷa
21. . . . . chakri Damba-daṇḍâdhipana || Maḍake-dore-yall  
Chôḷana paḍeyam benko-
22. nḍu Tamba-daṇḍâdhiśam naḍisi jaya-stambhaman êṃ paḍedano  
Châlûkya-chakravarttige jasamam || vṛitta ||
23. paḍe-mâtêṇi gaḷa gange-gonḍa-puradâ Chôḷam jayamgonḍan-âl kaḍivôḍam  
Jayagonḍa-chôḷa-puradoḷ kirtti-dhvaja-stam-
24. bhavam guḍiyan kaṭṭisi sâ [sa] nam-nilisidam śrî-vîrasinghâsanam  
oḍeyam Kuntala-chakravarti besasal Tambam
25. jaya-stambhamam || vṛi || Draviḷalipatiyemba Chôḷikara râjyâpakrama-  
śrîge kânciḥvol irdoppuva Kanchi sanchalise ten-
26. kal ghaṭṭamam dâṇṭi sânuvinol Râjigan okkalam-baḍidu tandokkal Javam  
naṭṭa mêtî vol âdattene naṭṭan o-
27. tṭajikeyim Tambam jaya-stambhamam || pirid adrîndram Nagendrakk  
avani pirid Umâbhrid-dharâ-chakraḍim pirid ambhō-
28. râsi sâilâvani-jalanidhi-sandôhadim diktaṭam tâṃ pirid ant â-parvvatakkam  
dharegam abdhigam digvibhâ [gakke] mattam
29. pirid êkam khyâti mattam piriyan anitaṇim Tamba-daṇḍâdhinâtham |  
intenisi negardda śrîmad daṇḍanâ-
30. yaka Tambarasar | Sântalige-sâsiranumam Maṇḍali-sâsiramumam  
Jidduḷige erppattumam Nâgarakhaṇḍaverppa-

31. [ttuma] nivu modalâgi palavum bhatta-grâmagalumam dushṭa-nigraha  
śiṣṭa-pratipâḷanam geydu bilâsa-vṛitti-
32. . . . mire | tat-pâda-padinôpajivi samasta-râjyabhara-nirûpita-  
mahâ-mâtya-padavî-virâjamâna-mâ-
33. nônnata prabhu [manu] trôchchhâha-śakti-traya-sampannanappa śrīmad  
daṇḍanâyaka perggade Lōkanâthayya ||
34. vinayama [noppane] nuḍiv oppane māḍuva mādi kṛitakavillade negaḷdi  
Manu-charitan enipa Lōkana
35. vinayam budha-janada manaman irkkuli-golgu || sarasijaman alarchchalu  
Ravi pariṇatan ent anti-śiṣṭara poreyal i-
36. dēṁ pariṇatano Lōkanâtham Sarasvatī-charaṇa-nûpurāḷamkāraṁ || int i  
guṇangale tanag anvarthan agire Śāntaḷi-
37. ge-śāsirake perggadetanam geyyuttamire ||  
Śāntaḷigesāsiradolage śrīmad agraḥāraṁ Banniyûral
38. svasti yama-niyama-svādhyâya-dhyâna-dhâraṇa-mônânushṭhâna-parâyaṇa  
japa-samādhi-sampannarappa mahâ-
39. janamum alli pâraṁparyyâyaḍim banda dâna-dharmumad okkalol Jakka-  
gôsiyum perggade Lōkanâthayyamgaḷu mukhya-
40. māgi arasara samipakke bandu Banniyûra kereyam munnirdd arasugaḷ  
palavu-sûḷ kaṭṭisiyumu nilisal ârttarilla nili-
41. poḍe Dharmamarâjane ninna pesaral kaṭṭe balisṭamâgi nindappud â-grâ-  
mada prajegaḷellam sukhamiṇe puṇyaṁ ninagakkum endu
42. vinnapam-geydaḍe savistaram kaṭṭuvudâva galianam adaṁ mârppem endu  
Jakkagôsiyaṁ kareḍu ninenage pu-
43. trana samânav enna māḍuva dharmmake sakhâyanâgi paḍisalisuttu-  
mirendu taleyol kayyanittu Banni-
44. yûral eraḍu grâheya sidhdhâyada ponna Jakkagôsiya kayole koṭṭu  
kereyaṁ kaṭṭisi Taṁbasamudram emba pesa-
45. ran ittū śrīmach Châlukya vikrama varshada 5 neya Raudri-samvatsarada  
Jêṣṭhad amâvâsyē Âdityavâradandina sûryya-
46. grahaṇanimittadiṁ śrīman Nolaṁba-dêvara besade Banniyûra Taṁba-  
samudrakke Dêvimgereya baḍagaṇa gôḍi-
47. yali gaḷeyaveradu 2 mattar gaddeyumam â-yûra perjjunkamumam biṭṭu  
prati-pâlîsidali dharmmaman âva-
48. n orvva sva-dharmmavennade rakhisida puṇyam âtange Gange Bâṇarâsi  
Kuru-kshêtramemba puṇya-tîrthamgaḷol sâsi-
49. ra-kavileya kôḍumam koḷagumam pancharatnadol kaṭṭisi sâsirvvar vêda-  
pâragarappa Brâṁmaṇargge koṭṭa phaḷa-
50. makku || yî dharmmaman aḷi [da] pâtakange â-puṇya-tîrthamgaḷol anitu  
kavileyuman anibar Brâṁmaṇarumam

51. konda paneha- mahâ-pâtakan akku || sva-dattam para-dattam vâô harêta  
vasundharâ [m] shash [t] ir vvarsha-śahasrâ-
52. ñi mishtâyâm jâyate krimi | Sôbhanayya-nâyakana magam Nilamayyana  
bareham mangala mahâ śrî
53. Mâlôjam sâsanamam mâdi akkaramam khaṇḍarisidam mangala mahâ śrî

*Translation.*

(LL. 1-3).

Be it well. While the victorious kingdom of Tribhuvanamalla-dêva, refuge of the whole universe, lord of good fortune and earth, *mahârâjâdhîrâja*, *paramêśvara*, *paramabhattachâraka*, ornament of the Satyaśraya family, jewel of the Châlukyas, was ever prospering, to last as long as the moon, sun and stars endure.

(LL. 4-11).

While the *Yuvarâja* (prince) Trailôkyamalla Vira-Nolamba Pallava Permânâdi Jayasimha-dêvar, born of the Pallava family, praised by the whole universe and world-famous . . . . *Yuvarâja*, lord of kings, a Mahêśvara in valour, an ornament to prowess, lord of the goddess of victory, a talisman to the refugees, crest-jewel of the Châlukyas, head jewel to heroes, a Rudra in battle, a pure *kshatriya*, a Karṇa to elephants, a Cupid in form, plunderer of the camps of the enemy kings, and a servant of his elder brother, was ruling over Banavase 12,000 and Sântalige 1,000, Maṇḍali 1,000, 18 *bhatta-grâmas*, Belvala 300, Puligere 300, Kavure 1,000, punishing the wicked and protecting the righteous, governing the earth in sport.

(LL. 11-16).

A dependant on his lotus feet, obtainer of the band of five great sounds, *mahâ-sâmantâdhipati*, the highly powerful *daṇḍanâyaka*, conferrer of boons on the learned men, purifier of his race, sole friend of the world, a sun to the lotus his family, an ocean of truth, a Bṛihaspati in wisdom, a *mahâbrati* (Bhîshma ?) in purity of conduct, a brother to other's wives, a Vidyâdhara among the learned, abode of all good qualities, delighter of two kings, a Hanumanta in fighting for the illustrious Trailôkyamalla Vira Nolamba Pallava Permmânâdi Jayasingadêva, death to enemy troops, the illustrious chief minister, great minister for peace and war of Lâla and Kannada, *daṇḍanâyaka* Tambarasar.

(LL. 16-17).

It is difficult to induce Tamba to give a promise. But if he gives his word it is (as unshakable as) the Kailâsa mountain, Brahma's writing, Śiva's boon Râma's arrow, and Karṇa's promise.

(LL. 20-21).

On account of the fear of Tamba-daṇḍādhipa, Chōḷa lost heart, vacated his capital and as if he was the first to run (?) . . . . .

(LL. 21-22).

Chasing the troops of the Chōḷa king at Maḍakedore, Tamba-daṇḍādhiśa set up a pillar of victory. What a fame did he bring to the Châḷukya emperor?

(LL. 23-25).

What more need be said? The Chōḷa king Jayangoṇḍa of Gangegoṇḍapura was overcome by fear (?) and Tamba, a throne of valour, set up under the orders of the emperor of Kuntala, in Jayangoṇḍachōḷapura a pillar of fame and also had a flag set up in that city and an inscription slab put up.

(LL. 25-27).

While Kañchi which shines like the waist-belt of the Goddess of the declining kingdom of the Chōḷikas who call themselves the lords of the Draviḍa people trembled, Tamba crossed the ghauts in the south and in its slopes set up with great valour a pillar of victory which was like a ( . . mēṭi . . . ) pillar in the middle of a threshing floor set up by Yama for thrashing Rājiga.

(LL. 27-30).

The lord of mountains, Himālaya is great. Greater than the lord of mountains is the Earth. Greater than the Himālaya (father of Umā) and the circular earth is the Ocean. The cardinal regions are greater than the Himālaya mountain, Earth and Ocean. Greater than the Mountain, Earth, Ocean and cardinal regions is his fame. Greater than all these is Tamba-daṇḍādhiśa.

(LL. 29-32).

While thus prosperous, the illustrious general Tambarasar was ruling in happiness Sântaḷige Thousand, Maṇḍali Thousand, Jidduḷige 70, Nāgarakhaṇḍa 70 and others including several *bhatta-grāmas* (villages granted for subsistence)? conquering the wicked and protecting the righteous.

(LL. 32-33).

\* A dependant on his lotus feet, glorious on account of his position of the great minister (mahāmātya), carrying on the burden of the whole kingdom and highly honoured and possessed of the three constituents of regal power, power to rule, power to give counsel, power to infuse energy in subordinates, the illustrious daṇḍanāyaka Perḡgaḍe Lōkanāthaiya.

## (LL. 34-36).

The good character of Lōka who is a Manu in high conduct, who talks politely, who acts according to his word, and who is free in his acts from fraud, captivates the minds of the learned. Just as the sun is able to make the lotuses expand, so also is Lōkanātha, an ornament to the anklet of Sarasvatī, competent to protect the righteous. Possessed of these natural attributes, he was discharging the duties of *Pergaḍe* over Sântalige Thousand.

## (LL. 37-45).

In Sântalige Thousand, at the agrahāra village Banniyūr: be it well.

The mahājanas possessed of self-restraint, discipline, study of scriptures, meditation on God, concentration, silent prayer, performance of religious rites, repetition of sacred formulæ, absorption of the mind in God and several persons of the village descended from a long line of ancestry noted for their charities and benevolence, the chief among them being Jakkagōsi and Perggaḍe Lōkanāthaiya went to the Arasu (Tambarasar) and represented to him, "The previous kings built several times the tank (bund) at Banniyūr but failed to make it stand. O righteous lord (*dharmarāja*), if the tank is to stand, it must be built in your name and then it will remain firmly and when all the inhabitants become happy thereby you will gain merit." Thereupon Tambarasa said that it was no great task to build it elaborately and that he would undertake its construction. He next called Jakkagōsi to him and said "You are like a son to me. Be a friend to the charities made by me and carry them on." Thus saying, he placed his hand on his head and handing over to him the income from the quit-rent (*siddhāya*) of the village Banniyūr for two years (*grāhe-hamlets?*), he got the tank built and named it Tambasamudra.

## (LL. 45-47).

In the fifth year of the Chālukya Vikrama era, the year Raudri, on Sunday the full moon day in Jyēsthā, on the occasion of solar eclipse, Tamba granted, under the orders of the illustrious Nalambadēvar, two *mattars* (*Gaḷes?*) of rice-land below the north weir of Dēvingere and the *Perjjunka* (customs duties on major articles) were granted for the upkeep of Tambasamudra (tank) of Banniyūr.

## (LL. 47-52).

Whoever protects this charity without minding that it is not his gift will incur the merit of giving away a thousand cows with their horns and hoofs inlaid with five precious stones to thousand Brahmans deeply versed in the Vēdas at the sacred places Gange, Bānarāsi, and Kuruksheṭra. The wicked man who destroys this charity will have incurred the sin of killing the same number of cows in the same

places and will also be guilty of the five great sins. He who takes away land given by one-self or others is born as a worm in ordure for sixty a-thousand years.

(LL. 52-53).

The writing of Nilamayya, son of Sôbhanayya. Good Fortune.

Mâlôja made this śâsana and incised the letters. Good Fortune.

*Note.*

This inscription belongs to the reign of the Western Châlukya king Tribhuvanamalla Vikramâditya VI and is dated in the fifth year of the Châlukya Vikrama era Raudri Sam. Jyêsh. ba. 30 Sunday, with solar eclipse. This date corresponds to June 21st Saturday, A.D. 1080 on which day there was a solar eclipse and the tithi of *amâvâsya* ended at 19 of the day or 11½ ghaṭikas after sunrise or about 11 o'clock in the morning. But the week-day is given as Sunday in the grant on which day there was no eclipse or *amâvâsya*. Apparently the grant was made on the morrow of the solar eclipse and as a gift at the time of new moonday and especially at the time of solar eclipse is considered to be highly meritorious, the day is spoken of as *amâvâsya* and *sûrya-grahaṇa*.

The record also states that the king's younger brother Jayasimha was the ruler of Banavâsi and Sântalige, Maṇḍali (a place near Shimoga Town), Beḷvala and Puligere Districts. A subordinate of his named Tamba is stated to be a great general who defeated Râjiga or Râjendra-Chôla at Maḍakadore and set up a pillar in memory of his victory. He is said to have been governing Sântalige 1,000, Mandali 1,000, Jiddulige 70 (a place in Shikarpur Taluk), Nâgarkhaṇḍa 70, etc. Maḍakadore may be provisionally identified with Muḍakadore in T.-Narsipur Taluk, Mysore District.

A subordinate of Tamba named Perggaḍe Lôkanâthaiya is also named as Mahâmâtya and *Perggaḍe* of Sântalige 1,000 District.

The main object of the inscription is to record the breach of the tank at the village Bannûr and its repairs by Jakkagôsi under the instructions of the governor Tamba at the request of the mahâjanas of the village and of Perggaḍe Lôkanâthaiya. He was provided with the funds accruing from the fixed sources of revenue of the village Banniyûr for two years (?) for repairing the breach. The tank was named Tambasamudra after the governor. Further, the income from two *mattars* of land and from the customs dues on merchandise coming into or exported from the village was also granted for the annual expenses of maintaining the tank, sanction for this grant being obtained from the Prince Jayasimha. The usual imprecations occur at the end of the grant. The name of the composer of the grant is given as Nilamayya and that of the engraver as Mâlôja. Some of the Kannaḍa poems in the inscription are very fine and mark

the author as a poet of considerable merit. For Tamba, see p. 140 of M. A. R. for 1929.

## 77

At the village Sālūr in the same hobli of Shikārpur, on a stone set up at the back of Patel Bhadrappagaḍa's house.

Size 3' × 1'—6".

Kannada language and characters.

ಶಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಸಾಲೂರು ಗ್ರಾಮದ ಪಚೀಲ ಭದ್ರಪ್ಪಗಾಡರ ಹಿತ್ತಲಲ್ಲಿ  
ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು

ಸೂರ್ಯ	ಪ್ರಮಾಣ 3' × 1'—6"	ಚಂದ್ರ
1. ದೇಸಯದಟ್ಟು		3. ವಪನಯಕ
2. ದುರಕರಿಸಿ		4. ರ ಉಬಳಿ

Note.

This records the grant of a plot of land as *umbali* (rent-free land granted for the maintenance of a chief or ordinary individual for some service to the State) to Dêśāyi Kari Śivapanāyaka of the village Beṭṭadūr. No date is given. The characters are of the 18th century.

## 78

On a stone set up below the Sampige tree at the same place in Sālūr.

Size 1'—6" × 1'—6"

Kannada language and characters.

ಸಾಲೂರಿನ ಅದೇ ಸ್ಥಳದಲ್ಲಿ ನಂಪಿಗೆಮರದ ಬುಡದಲ್ಲಿರುವ ವಾಮನಮುದ್ರೆ ಕಲ್ಲು

ಸೂರ್ಯ	ವಾಮನ	ಚಂದ್ರ
ಪ್ರಮಾಣ 1'—6" × 1'—6"		
1. ಲಿಭರಂಗಪ		4. ಲಗೆ ಕೊಟಲು
2. ಚು ಸಹಬರು		5. ಬಳಿ
3. ಒರೆರ ಯನಗೆ		

Transliteration.

1. Libharanga-pa-
2. chu-sahebaru
3. Olera Yanaga-
4. lage koṭa u-
5. baḷi

## Note.

This records the gift of an *umbali* to Yanagala of Holeyā caste by Libharangapachusāhēb. The latter may be a corruption of the name of some European officer. (Levering?).

79

At the same village Sālūr on a stone set up in the rice field of Bhadrappagaṇḍa to the south.

Size 3'—0" × 2'—10"

Kannada language and characters.

ಅದೇ ಸಾಲೂರು ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಭದ್ರಪ್ಪಗೌಡರ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—0" × 2'—10".

ಮನುಷ್ಯನು ಯೋಗಾಸನದಲ್ಲಿ ಕುಳಿತಿದಾನೆ.

(ಎಡ ಭಾಗದಲ್ಲಿ ಅಕ್ಷರಗಳು ತುಂಬಾ ಸವೆದಿವೆ, ಚೆನ್ನಾಗಿ ಕಾಣುವುದಿಲ್ಲ, ಪದ್ಯಗಳು ಸರಿಯಾಗಿವೆ.)

1. ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಪೋರಾಂಧನಂ ಜೀಯಾತ್ ಪ್ರಲೋಕ್ಯ
2. [ನಾಥಸ್ಯ ಶಾಸನಂಜಿನ] ಶಾಸನಂ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾ
3. [ಶ್ರಯಮ] ಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇಶ್ವರಪರ
4. [ಮಧುರಾಕಸತ್ಯಾಶ್ರ] ಯಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾಧರಣಂ
5. ಶ್ರೀಮ [ದ್ವೈಲೋಕಮಲ್ಲ] ದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃ
6. [ದ್ವಿಪ್ರವರ್ಧಮಾನ] ಮಾಚಂದ್ರಾಕೃತಾರಂಸಲುತ್ತಮಿರೆ || ಸಮಧಿಗತಪ್ಪಮ
7. [ಹಾಶಬ್ಧಮಹಾಮ]ಣ್ಣಿಲೇಶ್ವರಂ ಬನವಾನಿಪುರವರಾಧೀಶ್ವರತ್ರಿಕ್ಷಯಕ್ಷಾ
8. [ಸಮ್ಪವ ಚತುರಾಶೀತನಗ] ರಾಧಿಪ್ಪಿತಲರಾಟಲೋ [ಚನ] ಚತುರ್ಭುಜಂ
9. ಶ್ರೀಜಯನ್ತ್ರೀಮಧುಕೇಶ್ವರ ದೇವಲಬ್ಧವರಪ್ರಸಾದಂ ನಾಮಾದಿ
10. ಸಮಸ್ತಪ್ರಸಸ್ತಸಹಿತಂ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ ಮಯೂ
11. ರಮ್ಯದೇವ [ರ] ತತ್ಪಾದಪದ್ಮೋಪಚೀವಿ ಶ್ರೀಮನ್ಮಹಾಮಣ್ಣಿಲೇಶ್ವರಂ
12. ಮಗರಕಾರಗರಸರ್ಸಾನ್ತಳಿಗೆ ಸಾಯಿರಮುಮಂದುಷ್ಯನಿ
13. ಗೃಹಪಿಶಿಷ್ಯ ಪ್ರತಿಪಾಳನದಿನಾಳುತ್ತಿರೆ || ಶ್ರೀಮೂಲಸಂಪುಕೇ
14. [ಣ್ಣಿ] ಕುನ್ಯಾನ್ಯಯ ಕಾಣೂರ್ಗ್ಗಣದಮೇಷ [ಪಾ] ಪಾಣಗಚ್ಚಿದ ಶ್ರೀಪ್ರಭಾಚಂ
15. ದ್ರ ಸಿದ್ಧಾನ್ತದೇವರ ಶಿಷ್ಯ ಕುಲಚಂದ್ರಪ [ಣ್ಣಿ]ತ ದೇವರ ಗುಡ್ಡಂಧ
16. ದ್ರರಾಯಣೇಶ್ವ ಶ್ರೀವದನಾದಿ ಯಗ್ರಹಾರ ಸಾಲಯೂರ ಸಾಸಿರ್ಬ
17. ರ ಬ್ರಹ್ಮಜಿನಾಲಯದ ಬಸದಿಯ ನಿವೇದ್ಯಕ್ಕೆ ಧೂರೋಕವರ್ಷದ
18. ೫ ನೆಯ ಸಾಧಾರಣ ಸಂವತ್ಸರದ ಪುಷ್ಯಸುದ್ಧ ೩ ಸೋಮವಾರದ ಪುತ್ರ

## Transliteration.

1. śrīmat-parama-gambhīra-syādvāda-mōgha-lānchhanam jīyāt trailōkya-
2. [nāthasya śāsanam jina-] śāsanam || svasti samasta-bhuvanā
3. . . . . [ . ma] hā rājādhirājam paramēśvara para-
4. . . . [ . Satyā] śraya-kula-tilaka Chālukya-bharanam



5. śrīma [d Bhûlôkamalla-] dēvara vijaya-rājyam uttarôttarābhivri-
6. [ddhi pravardhamāna] m āchandrārka-tāram saluttamire || samadhiga-  
ta-pañcha-ma-
7. [hāśabda mahā-ma] ṇḍaḷēśvaram Banavāsi-puravarādhīśvara Trikhshaya-  
kshinā-
8. [saṁbhava chaturāśīti-naga-] rādhishṭhita-La [lāṭalôchana]-chaturbhu-  
jam
9. śrī jayantī-Madhukēśvara-dēva-labdha-vara-prasādam nāmādi-
10. samasta-prasasti-sahitam śrīman mahāmaṇḍalēśvaram Mayû-
11. ravarmadēva [r] tat-pāda-padmôpa-jīvi śrīman mahā-maṇḍalēśvaram
12. Magara Kāragarasar Sântalige-sâyira-mumam dushta-ni-
13. graha-visishta-pratipālanadin āluttire|| śrī-Mûla-sangha Ko-
14. [ṇḍa] kundānvaya Kāṇûrggaṇada Mēsha [pā] shāṇa-gachchhada śrī  
Prabhā-cham-
15. dra-siddhānta-dēvara śishya Kula-Chandra-pa-[ṇḍita] dēvara guḍḍam  
[Bha]
16. drarāyi-setṭi śrīmad anādiy-agrahāra Sāliyûra sāsirba-
17. ra Bramba-jinālayada basadiya nivēdyakke Bhûlôka-varshada
18. 5 neya Sādhāraṇa-saṁvatsarada Pushya suddha 3 Sômaṇārada Vutta

. . . . .

### *Translation.*

Victory to Jina-śāsana, the religion of the Lord of the three worlds characterised by the illustrious, profound, excellent and invaluable Syādvāda doctrine.

Be it well. While the victorious kingdom of the illustrious [Bhûlôka-malla-dēvar], the refuge of the whole universe, mahārājādhirāja, paramēśvara, parama-bhaṭṭāraka, ornament of Satyāśraya family, jewel of the Chālukyas was increasingly prosperous to last as long as the moon, sun and stars, endure.

A dependant on the lotus feet of the illustrious mahāmaṇḍalēśvara Mayûra-varmadēvar, obtainer of the band of five musical instruments, lord of the excellent city of Banavāsi, born of Siva (lit. Three-eyed) and Earth, presiding over eighty-four cities, possessed of a frontal eye and four arms, obtainer of great boons from Madhukēśvara, possessed of these and other titles.

While the illustrious Magara Kāragarasar was ruling Sântalige Thousand, punishing the wicked and protecting the righteous.

Bhadrarāyiseṭṭi, disciple of Kulachandrapaṇḍitadēva, who was a disciple of Prabhācandra-siddhāntadēva of the illustrious Mûlasangha and Koṇḍakundānvaya, Kāṇur-gaṇa and Mēshapāshāṇagachchha (made a grant) for the food-offerings of Brahmajinālaya-basadi of the immemorial agrahāra of the Thousand of Sāliyûr on

the *uttarāyana* day being Monday the 3rd lunar day of the bright half of Pushya in the year *Sādhāraṇa* 5th year of Bhûlôka.

*Note.*

This records a grant to a Jaina temple named *Brahma-jinālaya-basadi* in *Sāliyûr* (same as the present village *Sālûr*) by a merchant named *Bhadrarāyisetṭi* during the rule of *Magara Kâragarasar* (the name is not very clear in the inscription) over the district *Santalige* 1,000, as a subordinate of the *Kadamba* king *Mayûravarma* who, in turn, is referred to as a subordinate of the Western *Châlukya* King *Bhûlôkamalla* (*Sômêśvara Bhûlôkamalla III* Circa : 1126-1139 A. D.). The usual titles are applied both to the *Châlukya* and *Kadamba* kings. The titles *tryaksha-kshma-sambhava* and *chaturāṣṭi-nagarādhishṭhita-Lalāṭa-lôchana-Chaturbhuja* are applied to *Mayûravarma III* (1130-1132) *alias* *Hemma* (the *Kadamba* king who at this time was ruling over *Banavase*\*), son of *Tailapa*, who ruled from 1117-1130. The phrase *chaturāṣṭi-nagarādhishṭhita-Lalāṭalôchana-Chaturbhuja* has been some times split into two, *chaturāṣṭi-nagarādhishṭhita* meaning presiding over eighty-four cities and *Lalāṭa-lôchanachaturbhuja* meaning Frontal-eyed (*Śiva*) and four-armed (*Vishṇu*) in the *Nirālgi* inscription edited by Dr. Barnett in E. I. XVI, P. 68 and the names of the gods are connected with the succeeding epithet *jagad-vidit-dhṛta-daśāśvanêdha-dikṣhita* and translated as consecrated in eighteen world-famous sacrifices to *Śiva* and *Vishṇu*. But it is said in other inscriptions that *Kadamba*, the ancestor of the *Kadambas*, was born from a drop of the perspiration of the God *Śiva* on earth under a *Kadamba tree* and that he had four arms and an eye on the forehead (*sarala-bhuja-chatuskô bhāla-nêtraḥ Purāriḥ, para iva* : E. C. VII, Shikarpur 117). Hence these phrases four-armed and frontal-eyed are merely epithets applied to the progenitor of the *Kadambas* and thence to his descendants and have no connection with the gods *Śiva* and *Vishṇu*.

The donor in this grant was a Jaina and his preceptor is named *Kulachandra*, disciple of *Prabhāchandra* of *Kāṇûrgana* and *Mêshapashāṇagachchha*. These classes of Jainas are also met with in E. C. VII, Shikarpur 221 of Ś 996 which also mentions a *Kulachandra* disciple of *Rāmanandi*, and *Honnali* 5.

As regards the date, the *Śaka* year is not given. The 5th year of *Bhûlôkamalla* was the year *Sādhāraṇa*, corresponding to A. D. 1130. Pushya śu 3 of this year is a Friday (December 5) and not Monday, nor is it a day of *Uttarāyana-sankrānti* and the day coincided with 25th December 1130 Thursday. If we take the next year as is sometimes done, *viz.*, *Virôdhikrit*, A. D. 1131, the tithi falls on a Thursday (December 24, 1131) which is also an *uttarāyana-sankrānti* day, but even here the week-day is incorrect. It is probably the date intended and the name of the week-day inserted might be due to some mistake.

\* *Vide* Moraes : *Kadamba Kula*, P. 131.

The village Sāliyūr is spoken of as an *agrahara* and its mahājanas are described as the *thousand* in this and other inscriptions. Apparently the village contained, on the above date, a thousand Brahman families. To-day, however, there are only three or four Brahman houses in the village, which belong to recent settlers.

## 80

At the same place in Sālūr, on a second stone.

Size 3'—0" × 1'—6"

Kannada language and characters.

ಸಾಲೂರಿನಲ್ಲಿ ಅದೇ ಛದ್ರಪ್ಪಗೌಡರ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಿರುವ 2ನೆಯ ಕಲ್ಲು.

ಸೂರ್ಯ.

ಆಕಳು, ಕರು, ಲಂಗ.

ಚಂದ್ರ.

ಪ್ರಮಾಣ. 3'—0" × 1'—6"

1. .... ನಮಸ್ತುಂಗ ಸಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ [ತೃಪ್ತಿ]
2. ಲೋಕೈನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಸಂಭ [ವೇ]
3. .... ಒಂಗಣಪತ್ಯಾಯನಮಃ ಸರಸ್ವತ್ಯಾಯನ [ಮಃ]
4. ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂ ಶ್ರೀ
5. ಮತ್ತು ಧೂರೋಕವರ್ಷದೇ ೧೨೮೫ನೆಯ ಪಿಂ
6. ಗಳ ಸಂವತ್ಸರದ ಜೇಷ್ಠಸುಧ ೧೦ ಬುಧವಾರ [ದಂದು]
7. .... ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾ
8. ನಧಾರುಣಮೋನಾನುಷ್ಠಾನಜಪಸ [ಮಾಡಿ]
9. ಶಿಲಗುಣಸಂಪನ್ನರಪ್ಪ ಶ್ರೀಮನ್ನಹಾ
10. ಗ್ರಹಾರಸಾಲಯೂರ ಶ್ರೀಮ [ದಶೇ]
11. [ಷ] ಮಹಾಜನಂಗಳು
12. . . . . ಶ್ರೀಮ . . . .
13. ಗೋತ್ರದ ಚಿಕ್ಕಕೇಸಿಮಯ್ಯಗಳ [ಬ್ರಾಹ್ಮ]
14. ಣಜನ್ನಭೈಯಮಗೆ ಸಂಕರಧಟ್ಟ
15. ನಬ್ರಾಹ್ಮಣ ಬಿಜಬ್ಬೆಯು ಚಂದೇಸ್ವರದೇವರ ?
16. ಮೊಖಸಾಲೆಯ ಧಂದಿಸಿದಕೆ [ಅವಳಮ]
17. ಗಚಿಕ್ಕ ಕೇಸವಯ್ಯನ ಕೈಯ್ಯಲು ೨ ಗದ್ಯಾಣ
18. ಪಾದಪೂಜೆಯ ಕೊಣ್ಣು ಚಂದೇಶ್ವರ [ದೇವರ]
19. ನಿವೇದ್ಯಕೆ ಕಗ್ಗಣಿಯ ಬಯಲಲು ಗುಣಗೆ
20. ನ ಮತ್ತ? ೧ ಲೊನ್ನಟ್ಟಿರು ಆ [ಧರ್ಮಮನಾ]
21. ವನೋರ್ಪು ಪ್ರತಿಪಾಳ್ವದಂಗೆ ವಾರಣಾಸಿಯಲು
22. ಸಾಸಿರಕವಿರೆಯ ಸಾಸಿರವೇದ ಪಾರಗರಪ್ಪ
23. ಬ್ರಾಹ್ಮಣಗ್ಗೆ ಕೊಟ್ಟ ಪಲ ಈ ಧರ್ಮಮನಳಿದ
24. ನಾತೀರ್ತದಲಿಸಿತುಕವಿರ ಬ್ರಾಹ್ಮಣರ ಕೊನ್ನಪಾತಕ

*Transliteration.*

1. namas tunga-siraś-chumbi-chandra-châmara châravê [trai]
2. lôkya-nagarârambha-mûla-stambhâya Śambha [vê] .
3. ôm Gaṇapatyâya namaḥ Sarasvatyâya na [mah]
4. svasti samasta-prasasti-sahitaṁ śrî-
5. matu Bhûlôka-varshade 12 da neya Pin-
6. gaḷa-saṁvatsarada Jêshṭha-sudha 10 Budhavâra [dandu]
7. yama-niyama-svâdhyâya-dhyâ-
8. na-dhârûṇa-mônânushṭhâna-japa-sa [mâdhi]
9. sîla-guṇa-saṁpannarappa śrînan mahâ-
10. grahâra Sâliyûra śrîma [daśê-]
11. [sha] mahâ-janangalu
12. . . . . śrîma . . . . .
13. gôtrada Chikka Kêsimayyagaḷa [brâmha]
14. ñi Jannabbeya maga Sankarabhaṭṭa-
15. na brâmhaṇi Bijabbeyu Chandêśvara-dêvara
16. mokhasâleya bhandisidake [avaḷa ma]
17. ga Chikka Kêsavayyana kaiyalu 8 gadyâṇa
18. pâda-pujeya koṇḍu Chandêśvara-[dêvara]
19. nivêdyake Kaggereya bayalalu Guṇiga-
20. na matta 1 londa biṭṭaru â [dharmmaman â-]
21. vanorva pratipâḷisi-dange Vâraṇâsiyalu
22. sâsira-kavileya sâsira Vêda-pâragarappa
23. Brâmhanargge koṭṭa phala î-dharmmaman aḷida-
24. n â-tîrttadal anitu kavile Brâmhanara konda pâṭaka.

*Translation.*

(Invocation to Śambhu). Salutation to Gaṇapati. Salutation to Sarasvatî.

Be it well. In the 12th year of the illustrious Bhulôka [malla], possessed of all the good attributes, on Wednesday the 10th lunar day of the bright half of Jyêshṭha in the year Piṅgaḷa.

All the *mahâjanas* of the agraḥâra of Sâliyûr, possessed of all the qualities of self-control, restraint, study of the scriptures, meditation, concentration, silence, observance of religious duties, repetitions of the sacred formulæ, absorption of thought, austerity of character, etc., received 8 gadyâṇas as the price (of land) from Chikka Kêsimayya, son of Bijabbe, wife of Sankara-bhaṭṭa, who was the son of Jannabbe, wife of the Brahman Chikka Kêsimayya and (in return for the price received) they (the *mahâjanas*) gave away one Guṇiga's mattar of land in the wet fields below

Kaggere for the service of food-offerings to the God Chandêśvara, a *mukhasale* (front verandah) for whom was built by the said Bijabbe.

Whosoever protects this act of charity gets the reward of giving away a thousand cows in Benares to a thousand Brahmins. He who destroys this charity will incur the sin of slaying so many cows and Brahmins in that sacred place.

*Note.*

This inscription also belongs to the reign of the Châlukya king Bhûlôkamalla III. It is dated in his 12th year Piṅgaḷa, on Wednesday Jyêshtha śu 10. The year Piṅgaḷa is evidently A. D. 1137 and Jyêshtha śu 10 would correspond to May 31, A. D. 1137, a Monday and not Wednesday, as stated in the grant. A grant of some land is stated to have been made for a Śiva temple at Sâliyûr for which a woman named Bijabbe built a front verandah. The usual imprecation ends the grant.

81

On a stone set up in the bed of the tank at the same village Sâlûr.

Size 5'—6" × 1'—0"

Kannada language and characters.

ಸಾಲುರು ಕೆರೆಯ ಅಂಗಳದ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪೂಜಾರಿ — ಲಿಂಗ — ಬಸವ.

ಪ್ರಮಾಣ 5'—6" × 1'—0"

1. ತ . . . . .
2. ದೇವರ ರಾಜ್ಯ . .
3. ತ್ರಿಲೋಕರಾಧಿಪ್ರದ್ವಿ ಪ್ರವರ್ಧ್ವ
4. ಮಾನಮಾಚಂದ್ರಾರ್ಕತಾ
5. ರಂ ಬರಂ ಸುತಮಿರೆ ಶ್ರೀ ಸ್ವಸ್ತಿಯಮ
6. ನಿಯಮ ಸ್ವಾಧ್ಯಾಯಧ್ಯಾನ ಧಾರುಣಿವೋನಾ
7. ನುಷ್ಠಾನಾಜಪನಮಾಧಿ ಸೀಲ ಗುಣಸ [ಂಪ]
8. ನ್ನರು ಚತುರ್ವೇದ ವೇದಾಂಗ ಸಮಸ್ತ [ಶಾ] ಸ್ತೃ ಪಾ
9. ರಾವಾರ ಪಾಗರರು ಯಜನ ಯಜನಾ
10. ಧ್ಯಾನ ಯೋಗ ಪಾರಾಯಣರುಂ
11. ಶ್ರೀ ಮ ( ? ) ಸಾಮೋತ್ತಮ ರೇಕಯ್ಯ ಪಂಣ್ಣಿ
12. [ತ] ರುಸರಣಾಗತ ವಜ್ರಪಂ [ಜ] ರರಪ್ಪ ಶ್ರೀಮ [ದ]
13. ನಾದಿಯಗ್ರಹಾರಂ ಸಾಲಯೂರ [ಶೇ]
14. ಪರಸಿರ್ವರು ಮಹಾಜನಂಗಳು [ಸ್ವ]
15. ಸ್ತಿ ಶ್ರೀಮಚ್ಚಾರುಕೃ ವಿಕ್ರಮ [ಕಾ]
16. ಲದ ಳಳನೆಯ ಸುಧ [ಕೃತುಸಂ]
17. ವತ್ಸರದ ಕಾರ್ತಿಕನು . . . . .
18. ರದನ್ನುಸಾಲಯೂರ . . . . .

19. [ತೆ] ವರ್ಷಾರುವ ಶ್ರೀ . . .
20. ದೇವಾರಿಂಗ ಕಗಿಜಿಯ ಬಾಯ
21. ರೊಳಗೆ ನಿವೇದ್ಯಕ್ಕೆ ಬಿಟ್ಟು
22. ದೆ ಮತ್ತ ರೊ ಧ ಸ್ವಸ್ತಿ ಶ್ರೀ ನಗ [ರೇ]
23. ಸ್ವರ ದೇವರಿಂಗ ಬಿಟ್ಟು ಧರ್ಮಮಲು
24. ದ್ವಿ (?) ರಮುನಃವ್ವರು ಪ್ರತಿ
25. ಪಾಳಿಸ್ವರು ರೋಕಾಧಾರಣಪ
26. ಣ್ಣಿತರಸಿತ್ಯನಾಗದ್ವ . . . ಈ ಧರ್ಮದ
27. ಕಯ್ಯನಾನಿವ್ವರು ಪ್ರತಿ
28. ಪಾಳಿಸುವರು ಈ ಧರ್ಮಮನಾವನೊ
29. ವ್ವ ಪ್ರತಿಪಾಲಸದವರ್ಗ ಪ್ರಯಾಗೆವಾ [ಣ]
30. ರನಿಯಾ ಅಗ್ಗ್ಯ ತೀರ್ಥಗಯಾಗಳ
31. ಲ ಸಾ ಪರ ಕವಿಲೆಯಸಸಿರವರ.
32. ವ್ವೇದ ಪಾರಾಗರಪ್ಪ ಸಸಿರ ಬ್ರಾ [ ಹೃಣ]
33. ಗ್ಗ ಕೋಡುಂ ಕೊಳಗುಮಂಸುವ [ಣ್ಣರತ್ನ]
34. ಂ ಗಳಂಕಟ್ಟಿನ ಅದಿತ್ಯವಾ [ರದಮಾವಾಸ್ಯೆ]
35. ವ್ಯತಿಪಾತ ನುಯ್ಯ [ಗ್ರಹಣದಲೆ]
36. ಬಿಟ್ಟಪಲಮು . . . .
37. ನಾವನೊವ್ವನಳಿವಿದ [ಪಾತ]
38. ಕನನಿತು ಕವಿಲೆಯ [ನನಿತುಪಾ]
39. ವ್ವರವಂನನಿತು [ಕ್ಷೇತ್ರಗಳಲ ಕೊಂ]
40. ದಪಾಪಕೆ [ಹೋಹನು]

*Transliteration.*

1. ta . . . .
2. dēvara rājya . . .
3. ttarōttarābhivrid-dhi-pravarddha-
4. mânānā āchandrārka- tā-
5. rambarāṇ saluttamire śrī svasti yama
6. niyama svādhyāya dhyāna dhāruṇa mōnā-
7. nushtānā japa samādhi sīla guṇa-sa [m pa]
8. nnaru chatur-vēda-vēdāṅga-samasta- [śā] stra-pā-
9. rāvāra-pāgararu yajana yajanā-
10. dhyāpana yōga-parāyanarūṇ
11. śrīma sāmōttamar? śakayka-panḍi-
12. [ta] ru saraṇāgata-vajra-pan [ja]-rarappa śrīma [d] a-
13. nādi-yagrahāraṇ Sāliyūr a [śā] -
14. sha-sasirvvaru mahājānamgaḷu [sva-]
15. sti śrīmaach Chāḷukya Vikrama-[kā] -
16. lada 44 neya Subhākṛitu saṇ]-

17. vatsarada Kārttika su . . . . .
18. radandu Sāliyûra
19. [pe] rvvāruva śrī . . . . .
20. dēvāringē Kageṛeya bâya-
21. loḷage nivēdyake biṭṭa ga-
22. de mattalo 1 svasti śrī Naga [rê]-
23. svara-dēvarimge biṭṭa dharmmama U-
24. ddura-munurvvaru prati-
25. paḷisvaru Lōkābhāraṇa-pa-
26. ṇḍitara sisya Nāgarsa ī-dharmmada
27. keyya sāsirvvaru prati-
28. pāḷisuvvaru ī dharmmanan āvano-
29. rvva pratipālisadavarge Prayāge Vā [ṇa]-
30. rasiyā Arghghhya-tīrttha Gayā-gaḷa-
31. li sâyira-kavileya sasiravara-
32. r Vvêda-pârâgarappa sasira-Brâ [hmaṇa]-
33. rgge kôḍum koḷagumam suva-[rṇna-ratna-]
34. gaḷim kaṭṭisi Âditya-vâ [raḍ Amāvâsye]
35. Vyatipâta sûryya-[grahanaḍali]
36. biṭṭa palamu . . . . .
37. nâvanorvvan aḷipida [pâta-]
38. kan anitu kavileya [nanitu pâ-]
39. rvvaruvam nanitu [kshêtragaḷali kon-]
40. da pâpake [hōhanu]

*Note.*

This inscription is full of lacunæ. Some lines on the top are effaced and a portion of the right side of the inscription slab is broken off and several letters are lost.

The record seems to belong to a Western Chalukya king whose name however is lost on the inscription slab. It is dated in the 44th year of the Chālukya Vikrama era, in the bright fortnight of Kārtika in the year Śubhakṛit. The Chālukya Vikrama era commenced in A. D. 1076 and the 44th year of this era corresponds to A. D. 1119. But A. D. 1119 is Vikârin according to the southern system of luni-solar years current in this country. The nearest year Śubhakṛit is A. D. 1122, three years later and Kārtika śukla . . . corresponds to the first half of October in 1122 A. D. Hence 44 may be considered as a mistake of the engraver for 47 and the correct date of the grant taken as 1122 A. D. Vikramāditya VI was ruling at this time.

But if we take the Northern cycle of Jovian years, A. D. 1119 or S 1041 corresponds to Śubhakṛit as stated in the grant. It is not yet certain, however, that this system was prevalent in this country at the time.

The inscription seems to register the gift of one *mattar* of rice-land below Kaggere tank for the service of food offerings to the god Nagarêśvara of the village Saliyūr (Sālūr) by the *mahājanas* of the village. Nāgarasa, disciple of Lōkābharana-paṇḍita, was the manager of the temple. The three hundred (Brahmans) of the village *Uddūr* (?) were appointed as the guardians of the above charity. The usual imprecatory sentences occur at the end of the grant.

## 82

At the village Chikkāpura, a hamlet of Sālūr, on a viragal to the west near the weir of the tank.

Kannada language and characters.

Size 3' × 2'

ಶಿಕಾರಿಪುರದ ಹೋಬಳಿ ಸಾಲೂರು ಮಜರೆ ಚಿಕ್ಕಾಪುರದ ಪಶ್ಚಿಮಕ್ಕೆ ಹೊರಳೆಯಲ್ಲಿ ದಿದ್ದಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3' × 2'

## Part I

- 1.
- 2.
3. . . . . ನತ್ಯರತ್ನಾಕರರು ಶರಣಾಗತರಾವ [ಪ್ರ]
4. ಪಂಜರರುಂ ಶ್ರೀ . . . . . ದೇವರದಿವಿಯ ಶ್ರೀಪಾದಪದ್ಮಾರಾಧ.
5. ಮಪ್ಪ ಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಂ ಸಾಲಿಯೂರ ಮಾಕನಹಳ್ಳಿಯಕಾ
6. . . ಗಾಡಕಾಳಮಗಾಡ . . . . . ಮಾಡಗಾಂಡನು ಸಕವರ್ಷ ೧೧೩೧ನೆ [ಪ್ರ]
7. ಮೋದನಂವತ್ಸರದ ಮೈಶಾಖನು ೧೫ . . ದಿನದೊಳೆ ಬಂದಲ ಆತನವೀರಧುರದಿ
8. . . . . ಕಿರಿದಾಗಿ ಪರಕೊಂದು

## Part II

1. [ತುರು] ಹರಿವಲ ಮಾಕನಹಳ್ಳಿಹದ ಸುರಲೋಕಪ್ರಾಪ್ತನಾ [ದ]
2. ಲ ಹದುನಲಕಳಿಯಕಡಹರಿಯಗಳಿಕಂ ೩೦೦ ಯಕದರ್||
3. ಕವಿದಡೆ ಕ [ಎ]ರೆ ಬ್ರಾಹ್ಮಣರ ಕೊಂದವರು||

## Part I

## Transliteration.

1. . . . .
2. . . . .
3. . . . . satyaratnākaraṇu śaraṇāgatarā va [jra] -
4. . . . . panjararum śrī . . . . . dēvata diviya-śrī-pāda-padma-rādha [karu] -
5. mappa śrīmad anādiy agrahāraṇ Saliyūra Mākanahalliya . . . . .



6. gauda Kālimagauda . . . . . Māchagaundānu Śakavarsha 1131  
ne [Pra]-
7. mōda-samvatsarada Vaiśākha su 15 . . dinadoḷe bandali ātana vīradhuradi
8. . . . kidirāgi palara kondu

## Part II

1. [turu] harivali Mākanahali Haḍada suralōka-prāptanā [da]-
2. li Hadunilikaliya kaḍa hariya gaḷe kaṃ 300 yikidar
3. tapidaḍe ka [vile] Brāmhaṇara kondavaru

## Note.

This inscription slab lies on the stone pavement on which the waste water of a small tank flows periodically. Hence several letters are worn out completely and cannot be made out.

The record is dated Ś 1131 Pramōda sam. Vaiś. su. 15 corresponding to 10th April 1210 (if we take Ś 1132 Pramōda) and records the grant of some land, 300 poles in extent, in memory of a warrior named Haḍada of the village Mākanahalli, a hamlet of Sāliyūr (Sālūr) who died while defending its cattle and men against Māchagaundā when the latter marched on the village and gave battle to its *gaudas* named Kālimagauda, etc. The *gaudas* are praised as the oceans of truth, adamant cages for the refugees, etc. The usual imprecation is found at the close of the grant. No king is named in the grant.

## 83

At the same village Chikkāpura on a stone in the field of Guttiga to the east.

Size 5'—0" × 1'—6".

Kannada language and characters.

ಸಾಲೂರು ಮಜರೆ ಚಿಕ್ಕಾಪುರ ಗ್ರಾಮದ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿ ಗುತ್ತಿಗನ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಸೂರ್ಯ, ಚಂದ್ರ, ಪೂಜಾರಿ-ಲಿಂಗ-ಬಸವ.

ಪ್ರಮಾಣ 5'—0" × 1'—6".

- |                                    |                                   |
|------------------------------------|-----------------------------------|
| 1. .... ಸ್ವಸ್ತಿಯಮನಿಯಮಶ್ವಾಧ್ಯಾಯಾ    | 10. ಳಗಿ ಅದಿವಾರ ಉತ್ತರಾಯಣ           |
| 2. ಧ್ಯಾನಧಾರಣಮೋನಾನುಪ್ಪಾಣಜ           | 11. ಸಂಕ್ರಮಣದ್ವಂದ್ವ ಹೆವ್ವಾರು       |
| 3. ಪಸಮಾಧಿಸುಷೀರಸಪನ್ನ                | 12. ಮಣಿಯ ಹಿರಿಯು ತೇಕವಳ್ಳಿ          |
| 4. ರಪ್ಪ ಅನಾದಿಯಗ್ರಹಾರಂ              | 13. ಯಲು ಚಕ್ರಕ್ಕೆ ಬಿಟ್ಟ ಗುಣಿಗವತ್ತ  |
| 5. ಸಾಲಪೂರಸಾನಿವ್ವಾರು ಮಾ             | 14. ರ್ ಳ ಈ ಧರ್ಮಮ ಪ್ರತಿಪಾದಿಸಿದವಗೆ. |
| 6. ದಿದದತ್ತಿಯೆನ್ನೆಂದಡೆ ಸ್ವಸ್ತಿ ಶ್ರೀ | 15. ವಾರಣಾಸಿಯಲು ಸಾನಿವ್ವಾರೇವವಾರ     |
| 7. ಮತು ಚಾಳುಕ್ಯವಿಕ್ರಮ               | 16. ಗರಪ್ಪ ಬ್ರಾಹ್ಮ [ಬಗ್ಗೇ] ಸಾಯಿರಕ  |
| 8. ವರಪದ ೪೭ನೆಯ ಸುಧಕ್ಕಿ              | 17. ವಿರೆಯುಮಕ್ಕೊಟ್ಟ ಪರಮಕ್ಕು ....   |
| 9. ತ್ವಂವತ್ಪರದಲು ಮಾಘ ಬಸವ            |                                   |

*Transliteration.*

1. svasti yama niyama śvādhyâyâ-
2. dhyâna-dhâraṇa-mônânushṭhâṇa-ja-
3. pa-samâdhi-śuśhṭhâ-sapanna-
4. rappa ānâdiyagrahâraṇ
5. Śālivāra sāsirvvaru mā-
6. dīda datti yentendade svasti śrī-
7. matu Chālukya vikrama
8. varishada 47 neya Subhakrit-
9. samvatsaradalu Māgha bahu-
10. ḷa 11 Ādivāra uttarāyaṇa-
11. sankramaṇa-dandu Hervāru-
12. va Ēṇiya Harimayya Tēkavallī-
13. yalu chatrakko biṭṭa Guṇiga-vatta-
14. r 2 yī dharmmana pratipālīsīdavage
15. Vāraṇāsi-yalu sāsirvvar vēda-pāra-
16. garappa Brāhma [ṇargge]. sâyira-ka
17. vileyuma koṭṭa palam akku

*Note.*

This inscription is similar in contents to the previous record No. 82.

It registers the gift of some land by Ēṇiya Harimayya, *hervāruva* (chief of the Brahmans) on behalf of the thousand (Brahmans) of the agrahāra village, Śālivur (Śālūr). The land granted was two *mattars* of Guṇiga in extent and was given away for a choultry at the village Tēkavallī. The usual sentence about the merit of maintaining a previous grant is found at the close of this record also.

The date of the grant is given as Sunday, Uttarāyaṇa Sankramaṇa day, being the 11th lunar day of the dark half of Māgha in Śubhakrit, 47th year of the Chālukya Vikrama era. Now the 47th year of this era is a Śubhakrit corresponding to 1122 A. D. The Uttarāyaṇa Sankrānti day in the year falls on December 24th, a Sunday as stated in the grant, but the tithi is Pushya ba. 9 or 10 and not Māgha ba 11, as stated in the grant. In that year, Māgha ba. 11 fell on a Thursday (Jan. 25 1123 A.D.) and this day was the 3rd day of the solar month Kumbha and not uttarāyaṇa sankrānti day. It is possible, however, to take the month Māgha as the solar month corresponding, *viz.*, Kumbha and bahuḷa 11 of that month would then correspond to December 25, 1122, the day succeeding Uttarāyaṇa-sankrānti.

On a stone lying to the east of Sanku-Basavanna image, in the village Belagāmi in the Hobli of Talagunḍa.

Kannada language and characters.

ಶಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕು ತಾಳಗುಂದದ ಹೋಬಳಿ ಬೆಳಗಾಮಿಯ ಸಂಕುಬನವಣ್ಣನ ವಿಗ್ರಹಕ್ಕೆ ಪೂರ್ವಕ್ಕೆ  
ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಸೂರ್ಯ.

ಲಂಗಮುದೆ.

ಚಂದ್ರ.

1. ಜಯಾಧ್ಯುದಯ || ೧೪೨೧ನೆರು
2. ಸಿದ್ಧಾರ್ಥಸಂವತ್ಸರದ ಚಯತ್ರಸು ೩ ದಂದು
3. ಚನ್ನಬಸಪ . . . . . ಹುಲೆಬ ೪
4. ಉಭಯಂ ೮ ಕೊಟ್ಟರು ||

*Note.*

The letters of this inscription are very much worn out. It seems to record the grant of a plot of land with the sowing capacity of eight khandugas.

The name Channabasapa in line 3 is probably the donee. The date given is S 1421 Sidhârthi sam. Chai. su. 3 which is equivalent to 15th March A. D. 1499.

## TUMKUR DISTRICT.

GUBBI TALUK.

85

On a stone lying near the tank weir on the road to Chittanhalli from Kallûr in the Hobli of Kadaba.

Size 1'—2" × 2'—6".

Kannada language and characters.

ಗುಬ್ಬಿ ತಾಲ್ಲೂಕು ಕಡಬದ ಹೋಬಳಿ ಕಲ್ಲೂರಿಂದ ಚಿಟ್ಟನಹಳ್ಳಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿರುವ  
ಕೆರೆ ತೂವಿನ ಹಿಂದೆ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು.

ಪ್ರಮಾಣ 1'—2" × 2'—6"

1. ಸಾಧಾರಣ ಸಂವತ್ಸರ ವಯಶಾಖ ಬ ೭ ಸೋಮವಾರದಂದು
2. ಶ್ರೀಮನು ಮಹಾಪ್ರಧಾನಂ ಮಾರಯ್ಯನಾಯಕನ ತಂಮ ಬ
3. ಮೈಯ್ಯನು ಮೇಲೇಸ್ವರದೇವರ ನಂದಾದೀವಿಗೆ ಆಚಂದ್ರಾರ್ಕ್ಯ
4. ತಾರಂಬರಂ ನಡೆವಂತಾಗಿ ಕೊಟ್ಟಿಗೆ ೨ ಆತನ ಧಾ . . . . ಮಲ್ಲ
5. ಯ್ಯ ಕೊಟ್ಟಿಗೆ ೧ ಇದಂಕಿಡಿಸುವರ್ಗ ಮಹಾಪಾತಕ

*Transliteration.*

1. Sâdhâraṇa-samvatsara Vayisâkha ba 7 Sôma-vâra-dandu
2. śrîmanu mahâpradhânam Mârâyya-Nâyakana tamma Ba-
3. mmayyanu Mēlēśvara-dēvara nandâ-dīvigēge ā-chandrârkka-
4. tārāmbaram naḍevantâgi koṭṭa ga 2 âtana bhâ . . . . . Malla-
5. yya koṭṭa ga 7 idam kiḍisuvarge mahâpâtaka.

## Note.

This records the gift of a sum of 2 gadyâṇas by Bammayya, younger brother of *mahâpradhâna* Mâravyanâyaka, and of 1 gadyâṇa by Mallayya, his brother-in-law, for maintaining a perpetual lamp in the temple of the god Mēlēsvaradēvaru. No Śaka year is given. The date is stated to be as Sâdhârâṇa sam. Vaiś. ba. 7 Monday.

It is not possible to determine who this Mâravyanâyaka was. The usual imprecation is found at the end of the record.

## 86

At the village Niṭṭûr in the hobli of Niṭṭûr, on a stone set up behind the Jaina basti.

Kannada language and characters.

ಗುಬ್ಬಿ ತಾಲ್ಲೂಕು ನಿಟ್ಟೂರು ಹೋಬಳಿ ನಿಟ್ಟೂರು ಜೈನಬಸ್ತಿಯ ಹಿಂದುಗಡೆ ವಿಗ್ರಹದ ಕಲ್ಲಿನಲ್ಲಿ.

- |              |                  |
|--------------|------------------|
| 1. ಚಿತ್ರಧಾನು | 5. ಯು ಸೋಮ        |
| 2. ಸಂವತ್ಸರ   | 6. ವಾರ ದೊಮ್ಮಣ್ಣ  |
| 3. ದ ಪಾಲ್ಕುಣ | 7. ಗಳು ಸ್ವರ್ಗಸ್ತ |
| 4. ದ ಶುಕ್ಲ ರ | 8. ರಾದ ನಿಷಧಿ     |

## Note.

This is a *nishadhi* stone, a monument set up in memory of the death of a pious Jaina after becoming a *sanyasi*. The present inscription records the death of one Bommanṇa on Monday the 8th lunar day of the bright half of Phâlguna in the year Chitrabhânu.

## 87

A copper plate in the possession of Nanjamma, in the village Mûkanâya-kankôṭe in the same hobli of Niṭṭûr.

Size 1'—0" × 0'—9": 1 plate.

Kannada language and characters.

ಗುಬ್ಬಿ ತಾಲ್ಲೂಕು ನಿಟ್ಟೂರು ಹೋಬಳಿ ಮೂಕನಾಯಕನ ಕೋಟೆಯಲ್ಲಿ ವೀರಪ್ಪನವರ ನಾದಿನಿ  
ನಂಜಮ್ಮನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ 1'—0" × 0'—9"

1. ಮುದ್ದು ವೀರಸ್ವಾಮಿಗಳವರ ಚರಣಾರವಿಂ
2. ದಗಳಿಗೆ—
3. ನಮಸ್ತುಂಗತಿರಕ್ಕುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ ತ್ರೈಲೋ
4. ಕೃ ನಗರಾರಂಧ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ಸ್ತುತಿ ಶ್ರೀ ವಿ
5. ಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನಶತು ವರುಷಗಳು ೧೬೫೮ನೇ

6. ' ನಳನಾಮ ಸಂವತ್ಸರದ ನಿಜಜ್ಯೇಷ್ಠ ಶುದ್ಧ ಸಪ್ತಮಿ ಭಾರ್ಗವವಾಸರದಲ್ಲ
7. ಸಾಲನಾಯಕರ ಭೈರಪ್ಪನಾಯಕರ ಪ್ರಪಾತ್ರನಾದ ಸಂ
8. ಗಪ್ಪನಾಯಕರ ಪಾತ್ರನಾಜ ಚಿಂತನಸವನಾಯಕರ ಪುತ್ರ
9. ನಾದ ಮುದಿಯಪ್ಪನಾಯಕನು ಭಕ್ತಿಪುರಸ್ಕರವಾಗಿ ಹಾಗಲವಾ
10. ದಿ ಹೋಬಳಿಯಾದ ಕೋಟಿಸ್ಥಳದ ಗೇರಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪ್ರ
11. ತಿ ನಾಮಧೇಯವಾದ ಬ್ಲಿಂಗ ಸಾಗರವೆಂಬ ಗ್ರಾಮವನ್ನು ನಮ
12. ಸ್ಕಾರಮಾಡಿಯುಧೇನೆ ಯಗ್ರಾಮಕ್ಕೆ ಸಲುವಂಥ ಗದ್ದೆ ಬೆದ್ದಲು
13. ತೋಟತುಡಿಕೆ ಅಣಿ ಅಚ್ಚುಕಟ್ಟು ನಿಧಿನಿಕ್ಷೇಪಸುಂಕಸಿದ್ಧಾ
14. ಯ ಮುಂತಾದ ಸಕಲ ಸುವರ್ಣಾದಾಯ ಸಹ ನಮಸ್ಕಾರಮಾ
15. ದಿ ಇಧೇನೆ ಯೆಂದು ಬರಸಿಕೊಟ್ಟ ದಾನಶಾಸನ ಸ್ವದತ್ತಾದ್ವಿ
16. ಗುಣಂ ಪುಂಜ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇ
17. ಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಧವೇತ್ | ಸ್ವದತ್ತಪುತ್ರಿಕಾಧಾತ್ರಿಕಾಪಿತ್ರ
18. ದತ್ತಾಸಹೋದರಿ ಅನ್ಯದತ್ತಾಧವೇನ್ಮಾತಾದತ್ತಾಂಧೂ
19. ಮಿಂ ಪರಿತ್ಯಜೇತು || ಶ್ರೀ ||

*Transliteration.*

1. Mudduvīrasvāmigaḷavara charaṇāravina-
2. dagalige
3. namaṣ tunga śīraśchumbi-chandra-uhāmāra-chāravē trailō-
4. kya-nagarārambha-mūlastambhāya Śambhavē svasti śrī vi-
5. jayābhyudaya Śalivāhana śakha varuṣhaṃgaḷu 1658 nē
6. Nāḷanāma-samvatsarada Nija Jyēsthā suddha sapṭami Bhārgava-
7. vāsaraḍalli
8. Śālanāyakara Bhairappanāyakara prapautranāda San-
9. gappanāyakara pautranāda Chennabasava-nāyakara putra-
10. nāda Mudiyappanāyakanu bhakti-purassara-vāgi Hāgalavā-
11. ḍi hōbali yāda Kōṭe-sṭhalaḍa Gērahaḷli grāmakke pra-
12. tināmadhēyavāda Llingasāgaravemba grāmavannu nama-
13. skāra māḍi yidhēne yi-grāmakke saluvantha gadde beddalu
14. tōṭa tuḍike aṇe achchukaṭṭu nidhi nikshēpa sunka siddhā-
15. ya muntāda sakala suvarṇādāya saha namaskāra mā-
16. ḍi yidhēne yendu barasi-kōṭṭa dāna-sāsana sva-dattāḍvi-
17. guṇam puṇṇyaṃ para-dattānupālanam paraḍattāpahārē-
18. ṇa sva-dattam nishphalāṃ bhavēt | sva-dattā putrikā dhātrī pitru-
19. dattā sahōdari amnya-dattā bhavēn mātā dattām bhū-
20. mim parityajētu śrī "

*Translation.*

To the lotus feet of Mudduvīrasvāmi.—Salutation to Śambhu. Be it well. In the victorious and prosperous year 1658 of the Śalivāhana era, the year named Nāḷa, on Friday the 7th lunar day of the bright half of Nija Jyēsthā.



IIb

1  
2  
3  
4

IIa

5  
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10

IIb

11  
12  
13  
14

IIIa

15  
16  
17  
18

I, Mudiappa Nâyaka, son of Chennabasava Nâyaka, grandson of Sangappa Nâyaka, great-grandson of Sâlanâyaka's (son) Bhairappa Nâyaka, have granted (lit. saluted) the village Gêrahalli, also called Lingasâgara, in Kôte-sthala and Hâgalavâdi Hobli. I have given away all the lands, wet and dry, in the village as well as gardens, big and small, embankments, boundaries, treasure on the surface or buried underground, customs dues, quit-rent and all other revenue in gold.

Thus I have got this *dâna-âdsana* written. Protecting the gift of another is twice as meritorious as making a gift oneself. By seizing another's gift even one's own gift becomes fruitless. Land given by one-self is his daughter; land given by his father is his sister; land given by others becomes one's mother. Hence one should not seize land gifted away. Good Fortune.

*Note.*

This registers the gift of the village named Gêrahalli *alias* Lingasâgara to Mudduvîrasvâmi, who was probably a Lingâyat guru, by the chief Mudiappa Nâyaka. The donor belonged to a line of petty chiefs of Hâgalvâdi, a village in Gubbi Taluk of Tumkur District. Both the donor and his father Channabasava Nâyaka and grandfather Sangappa Nâyaka are also named in a copper-plate grant at Tirumalapur of Ś 1651 (E. C. XII Chiknâyakanhalli 38).

The present grant is dated Ś 1658 Nalâ, sam. Nijâ Jyêsh. śu. 7 Friday corresponding to June 4, 1736 A. D. The usual imprecatory verses occur at the end of the grant. No overlord is named in the grant.

88

Kûdalûr grant of the Gaṅga king Mâdhavavarma, found buried in the earth by Nanjappa in his land at the village Pura in the hobli of Niṭṭûr.

Size 0'—9" × 0'—3": 3 plates with a ring and elephant seal.

Old Kannaḍa characters and Sanskrit language.

ಅದೇ ತಾಲ್ಲೂಕ್ ನಿಟ್ಟೂರು ಹೋಬಳಿ ಪುರಗ್ರಾಮದಲ್ಲಿ ಹೆಚಿನ ಕಾರ್ಖಾನೆ ನಂಜಪ್ಪನವರಿಗೆ  
ಅವರ ಬೂದಿ ಹೊಲದಲ್ಲಿ ಸಿಕ್ಕಿದ ತಾಮ್ರಶಾಸನ.

ಇಳಲಿಗಿಳು ಆನೆಯ ಮೊಹರು.

0'—9" × 0'—3"

- I b 1. ಭಾರದ್ವಾಜಸಾಂಖ್ಯೋತ್ತಮಸ್ಮಿತುಲ್ಯಸ್ಯ ವಿಕ್ರಮೇ ಶ್ರೀಪಲ್ಲವಕುಲೇಂದ್ರಸ್ಯ ರಾಜ್ಯ ಶ್ರೀಶೃಂಗವರ್ಮುಣಃ  
2. ಸ್ವಸ್ತಿ ಧರ್ಮಾತ್ಪಾಲಯತೋಧರಮಿಂ ವರ್ಧಮಾನೇತುಕಾರದೇ ಚೈತ್ರೇಮಾಸಿಕುಡಾಪಕ್ಷೇಪೃಥ್ವಿಮ್ಯಾಂ  
ರೋಹಿಣೀದಿನೇ  
3. ಜಾತ್ಯವೀಮರಾಕಾಶಜರಾಮಲಕುಲಸ್ಯ ಚ ತಾತ್ಪರ್ಯಕುಲೇಂದ್ರಸ್ಯ ಸುರೇಂದ್ರಸಮತೇಜಸಃ  
4. ರಾಜ್ಯಕಾಂಕ್ಷಾಸಾಂಖ್ಯೋತ್ತಮ ಸ್ವಾಮ್ಯಾತ್ಯಯವರ್ಮುಣಃ ಪುತ್ರಸ್ಯ ಸರ್ವಮುಖ್ಯಸ್ಯ ಮಾಧವಸ್ಯ ನೃಪಸ್ಯ ಚ  
5. ಐರಸ್ಯಾಥಪುತ್ರಸ್ಯ ಕರ್ತುರ್ಧರ್ಮಮನುಶ್ರುತಮಮ್ | ಮಹಾರಾಜೇನ ವಿಧಿನಾ ಜಯ ಶ್ರೀ ಸಂಹವರ್ಮುಣಾ



- II a 6. ಅಭಿಷಿಕ್ತಸ್ಯ ಶೂರಾಣಾಂ ವೀರನೃಪತುಲ್ಯಕರ್ಮುಣಃ ಶ್ರೀಮತೋಗದ್ಗುರಾಜಸ್ಯ ಗದ್ಗವಂಶಧ್ವಜಸ್ಯಚ  
7. ಆರ್ಯಾಣಾಂವರ್ಮುಢೂತಸ್ಯನಾಮತೋಪ್ಯಾರ್ಯವರ್ಮುಣಃ ತಸ್ಯಪುತ್ರೇಣ ಧೀರೇಣ ಪ್ರಗರ್ಭೇನ ಪು  
ಹಾತ್ಮನಾ  
8. ಶತ್ರುಣಾಂ ಸೂರ್ಯತುರೈನ ಮಿತ್ರಾಣಾಂಜ್ಞಾನುಕಾಂತಿನಾ ಪಾಲನೇಕೃಷ್ಣತುರೈನಕ್ಷಮಣೀಧೂಸಮೇನಚ  
9. ಶ್ರೀಪಲ್ಲವಸ್ಯಪೇಂದ್ರೇಣ ವಿಜಯಸ್ಯನ್ನವರ್ಮುಣಾ ನ್ಯಾಯತೋಪ್ಯಭಿಷಿಕ್ತೇನಸರ್ವಪ್ರಕೃತಿಭಿನ್ನಹ  
10. ಗುರುಭಿಃಕೃತನಾಮ್ನಾಚ ಸತ್ಸುಮಾರ್ಥವರ್ಮುಣಾ ಕಾಶಿಕಸಗೋತ್ರಾಧ್ಯಾಮನುಜಾಧ್ಯಾಪ್ತವಿಶೇಷತಃ  
II b 11. ಕುಮಾರಧವಶರ್ಮುಢ್ಯಾ ತೈತ್ತಿರಿಯಾಧ್ಯಾನ್ತಧರ್ಮ್ಯತೋ ಮರುಕರವಿಷಯೇಗ್ರಾಮಂ ಕೂಡಲೂರನ್ನಾ  
ಮಸಂಜ್ಞಿತಮ್ |  
12. ತೊಟ್ಟೂನದೀಪಶ್ಚಿಮತೋ ಪೇರೂರಾತ್ಯವ್ಯವೃತ್ತಸ್ಮಿತಮ್ ಶ್ರೀಮನ್ನಾಥವರಾಜೇನ ಬ್ರಹ್ಮಣ್ಯೇನಸುಬುದ್ಧಿನಾ  
13. ಜಲದತ್ಯಾ ಪ್ರದತ್ತಂ ಬ್ರಹ್ಮದೇಯಕ್ರಮೇಣಚ ಗಾಙ್ಗೆಯೋವಾಪ್ಯಗಾಙ್ಗೆಯೋ ವಿಪ್ರಯೋಗ್ರಾಮಮಾದೃಶಮ್  
14. ಹರ್ತಾಹಾರಯಿತಾಯೋವಾ ಹೃನುಮನ್ನೋಪದೇಶಕಃ ಮಹಾಪಾತಕ ಸಂಯುಕ್ತಸ್ಯಧವೈಶ್ವಕರತ್ರಕ  
III a 15. ಅಪಿಚಾತ್ರಮನುಗೀತಾಃ ಶ್ಲೋಕಾಃಧವನ್ತಿ | ಬಹುಭಿರ್ವಸುಧಾಧುಕ್ತಾ ರಾಜಭಿನ್ನಗರಾದಿಭಿಃ  
16. ಯಸ್ಯಯಸ್ಯಯದಾಧೂಮಿಸ್ತಸ್ಯತಸ್ಯತಥಾಪರಮ್ | ಸ್ವದತ್ತಾನ್ಪರದತ್ತಾನ್ವಾಯೋ ಹರೇ[ರೇ]ತ ವಸುನ್ಧರಾಮ್  
17. ಪಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿಘೋರೇ ತಮಸಿವಚ್ಯತೇ | ಸ್ವನ್ನಾತುಂ ಸುಮಹತ್ಕೃತ್ಯಾನ್ಮಮ್ನುಮನ್ಯಾತ್ಮಪಾಲನಮ್  
18. ದಾನಂವಾಪಾಲನಂವೇತಿದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಮ್ ಇತಿಭಾರದ್ವಾಜಸಗೋತ್ರೇಣ ಕುಮಾರಶರ್ಮುಢಾ  
ಲಬಿತೇಯನ್ತಾಮ್ರಪಟಿಕಾ

*Transliteration.*

I. *b.*

1. Bhâradvâjasa-gôṭrasya Hari-tulyasya vikramê śrî Pallavakulêndrasya  
râjña [b] śrî Skandavarmanah
2. svasti dharmmât pālayatô bhûniṃ varddhamânê tu sâradê Chaitrê  
mâsi śuchau pakshê Pañchamyâm Rôhiṇî-dinê
3. Jâhnavî-vinalâkâśa-jalâmala-kulasya cha Jâhnavêya-kulêndrasya  
Śurêndra-sama-têjasah
4. râjñah Kânvasa-gôṭrasya śrîmat Koṅkaṇi-varmanah putrasya sarvva-  
- mukhyasya Mâdhavasya nripasya cha
5. aurasasyâtha putrasya karttur ddharinmam anuttamam | mahârâjêna  
vidhinâ jaya-śrî Siṃhavarmanâ

## II. *a.*

6. abhishiktasya sūrāṇāṃvīrasyâtulya-karmanāṇaḥ śrīmatô Gaṅgarājasya  
Gaṅgavamśa-dhvajasya cha
7. âryyāṇāṃ varmanabhūtasya nāmatôpy Âryyavarmanāḥ tasya putrēṇa  
dhireṇa pragalbheṇa mahâtmanâ
8. sâtrūṇāṃ Sūrya-tulyēna mitrāṇāṃ chēndu-kāntinâ pālāṇē. Kṛishṇa-  
tulyēna kshamanāḥ bhū-samēna cha
9. śrī Pallava-uripēndrēṇa Vijaya-Skandavarmanā nyāyatôpy abhishik-  
tēna sarva-prakṛitibhis saha
10. gurubhiḥ kṛita-nāmnâ cha satsu Mâdhava-varmanā Kausika-sa-gôtrâ-  
bhyāṃ anujābhyāṃ cha viśēshataḥ

## II. b.

11. Kumâra-Bhava-śarminabhyâṃ Taitriyâbhyâm tu dharminatô Marukara-vishayê grâmaṃ Kûḍalûran-nâma-samjñitam ।
12. Toṭṭâ-nadi-pâschimatô Perûrât pûrvatas [s] thitam 'śrīman-Mâdhava râjêna brahmanyêna subuddhinâ
13. jala-datyâ pradattanta brahmadêya-kramêṇa cha Gâṅgêyô va pya-Gâṅgêyô viprayôr grâmam îdṛisam
14. harttâ hârayitâ yô va hyanumantôpadêśakah mahâpâtaka-samyuktas sa bhavêt sakalatraka [h]

## III. a.

15. api châtra Manu-gîṭâh ślôkâh bhavanti bahubhir vvasudhâ bhuktâ râjabhis Sagarâdibhiḥ
16. yasya yasya yadâ bhûmis tasya tasya tadâ phalam । sva-dattâm para-dattâm va yô ha [(rê)] ta vasundharâm
17. shasṭhiḥ va[r]sha-sahasrâṇi ghôrê tamasi pachyatê' svam dâtuṃ sumaha-ch-chhakhyam du(m)kham anyârṭtha-pâlanam
18. dânaṃ va pâlanam vêtî dânaḥ chhrêyô nupâlanam  
iti Bhâradvâja-sa-gôtrêṇa Kumâra-śarminanâ likhitêyan tâmrapaṭṭikâ.

*Translation.*

## (LL. 1-2)

Be it well. While King Skandavarma, an Indra to the Pallava family, an equal of Vishṇu in prowess, a descendant of the Bhâradvâja-gôtra was protecting the earth in righteousness.

In the prosperous year and the month Chaitra, bright fortnight, Pañchami and a day with the constellation of Rôhiṇi.

## (LL. 4-10)

By Mâdhavavarma, called as such among good people with the name given by his gurus, and anointed properly by the auspicious Vijayaskandavarma, chief of the Pallava kings, in conjunction with all his (Mâdhavavarma's) subjects, a great hero, skilled in argument, high-minded, a sun to the enemies, a moon to his friends, an equal of Kṛishṇa in protecting and of the earth in forgiveness; son of the illustrious king of the Gaṅgas, a crest to the Gaṅga family, a coat of mail (*varma*) for the protection of righteous people (*drya*) bearer also of the name of Āryavarma, hero of heroes, performer of unrivalled deeds, anointed according to usage by the king Jayaśrī-Simha-varma, and a son of the eminent king Mâdhava; who was a son of the illustrious Konganivarma, of Kânva-gotra, an equal of Indra in glory, lord of the Jâhnavêya-family, pure like the water of the Ganges in the firmament.

## (LL. 10-13)

By the illustrious king Mādhava, devoted to Brahmans and possessed of a pure heart was granted with pouring of water according to the usage of Brahmadēya (making gifts to Brahmans) the village named Kūḍalūr, situated to the east of Pēṛūr and west of the Toṭṭā river in Marukara-vishaya to the brothers Kumāraśarma and Bhavaśarma (*anujābhyañcha*), followers of the Taittirīya school and descendants of Kauśika-gōtra.

## (LL. 13-18)

Whoever, whether a Gāṅgēya (born of the Gaṅga family) or not, takes away or causes to be confiscated such property of the two Brahmans, whoever approves of such an act, or who instigates such acts, will be guilty of heinous sins along with his wife.

Here are also stanzas recited by Manu (on this subject):—By several kings commencing with Sagara is the earth enjoyed. Whosoever is the lord of the land, to him accrues the fruit (of the gift) thereof. He who seizes land given away by himself or others will be tormented in terrible darkness for sixty-thousand years. It is easy to give away what belongs to one but protecting another's property is very troublesome. Between making a gift and protecting a gift (already made) protecting is more meritorious than making a gift.

## (LL. 18)

Thus the copper plate was written by Kumāraśarma of Bhāradvāja-gōtra

*Note.**Description.*

This copper-sāsana consists of 3 plates 9" long, 3" broad and 1/10" thick. A ring 2" in diameter and 1/4" thick is passed round a hole in the left upper edge of the plates and a seal also of copper is soldered to the ring. On the seal is an elephant standing with its face to the right. It is said that the plates were found while digging in a field, full of ashy earth, belonging to Mr. Nanjappa in the village Pura in Gubbi Taluk.

Of the three plates, the two outer ones are engraved on the inner side only. There are 5 lines on plate I and also on the front side of plate II while there are 4 lines each on plate III and the back side of the second plate. The characters are of an ornamental type and are well-formed and clear. The plates are intact, there being no cuts in the plate; nor are the letters peeled off. The size of the letters is 1/2" on the average. The characters are early old Kannaḍa and

resemble very much those of the Penugonḍa Plates published by Mr. Rice on P. 331, E. I. XIV, and assigned by him to the end of the 4th century or the beginning of the 5th century A. D. The language is throughout Sanskrit, and is mostly in verse.

*Peculiarities of the letters.*

There are very few errors in the paleography of these plates. The test letters kha (in ll 4, 17), bha (in lines 1, 2, 6, 8, etc.) and ja (in lines 1, 3, 4, etc.) and also ña in Koṅkanivarma in ll 4, 12, etc., and a in lines 6, 15, etc. and ba (in lines 12, 13, etc.) are all correctly formed. In combination with the letter r, the consonants m, t, etc., are invariably re-duplicated.

### GEOGRAPHY.

The subject of the inscription is the gift by the Gaṅga king Mādhavarāja *alias* Mādhavavarma to two brothers named Kumāraśarma and Bhavaśarma, who were Brahmins belonging to Kauśika-gôtra and Taittirīya-śākhā, of a village named Kūḍalūr, situated to the west of the river Toṭṭā and east of the village Perūr, in Marukara-vishaya. It is difficult to determine exactly the geographical position of the places referred to. Which is the Marukaravishaya in which Kūḍalur is situated? A Marugarenāḍu is referred to in E. C. XII Tumkur 9 of 1151 A. D. as the district round Kaidāḷa in Tumkur Taluk. So also Marugali-nāḍ of Tumkur 17 refers to the same district as Marugare-nāḍ. Marukare-vishaya is referred to in the Sringeri plates of the Gaṅga king Avinīta (M. A. R. 1916, P. 34 and 44), found in the Smārta Matt at Sringeri in the Kāḍūr District. Here two villages Pāṇapura and Kolpalli in Marukare-vishaya are said to have been granted to certain Brahmins by the Gaṅga king Konganivarma (Avinīta). It is stated in the said Report, P. 44, that Marukare-vishaya is identical with Marugare-rāṣṭra in E. C. IX Dodballapur 67 also relating to Avinīta. In this grant the village Tippūr in the Marugare-rāṣṭra referred to is identified with Tippūr in Dodḍaballāpur Taluk.

This Marukara-Vishaya may be identified with the larger part of the present Tumkur District and the Dodḍaballāpur Taluk of the Bangalore District.

It is within this area that we have to look out for an old place of the name of Perūr or Herūr with a Kūḍlūr to its east and a river Toṭṭā to its further east. No such river is known to exist now. In the Maddagiri Taluk in the hobli of Puravara and a mile to the east of a village of that name is the river Jayamangala, while about a mile to the north-east of Puravara there is a village called Koḍlāpura. Though this is one of the likely places, the name Puravara which is different from Perūr, and the fact that Kodlāpur is not directly to the east of Puravara make the identification doubtful. However, the neighbourhood is full of ancient ruins which deserve to be studied.

A more likely place is in the Hosūr hobli of the Sîra Taluk. Here is a village named Herûr with a small river flowing about a mile to its east. Between the two, on a rising ground is a likely place for an 'agrahâra' with a temple. Nearby was found a virâgal mentioning the village of Kûḍlûr which, however, does not exist now.

### DATE.

The inscription is not dated in terms of any era. The grant is said to have been issued in the reign of the Pallava king Skandavarma, on Chaitra śu 5, with the constellation Rôhini.

The approximate date of Skandavarma is now known to us owing to Mr. R. Narasimhachar's discovery of the Jain work Lōkavibhāga. As gathered by Dr. Fleet (J. R. A. S. 1915 P. 472) Mādhava who granted the Penugonḍa plates was anointed by Skandavarman Pallava about 470 A. D. Since the genealogy of Mādhavavarma, as given in the present record is identical with that given in the Penugonḍa plates and the connection with a Pallava dynasty is a distinct feature of both the grants, it is definite that the grantor of the Kûḍlûr plates is identical with the grantor of the Penugonḍa plates. Thus 475 A. D. may be accepted as an approximate date for the present record.

### HISTORY.

The historical details given in the grant are as follows :—

Mādhavarāja or Mādhavavarma, the Gaṅga king, was crowned by the Pallava king Vijaya-Skandavarma or Skandavarma. His father was Āryavarma who, in turn, is stated to have been crowned by the king Simhavarma, apparently the Pallava king of that name. Āryavarma's father is stated to be Mādhava, who is said to be the son of Konguṇivarma. The titles applied to Konguṇivarma, such as born of the pure race of Jâhnavîya or Gaṅga, are those usually applied to Konguṇivarma, the founder of the Gaṅga power. Thus we have the genealogy of the Gaṅga kings in this grant as follows : Konguṇivarma : Mādhava : Āryavarma : Mādhavavarma. The Pallava supremacy or overlordship over the latter rulers is proved by the statement that Simhavarma and Skandavarma anointed and enthroned Ārya-varma and Madhavavarma respectively.

It is interesting to observe that the four Gaṅga kings mentioned in this grant are the same as those named in the Penukonḍa plates and their names occur in the same order. Further the Penukonḍa plates also state that Simhavarma (specifically referred to as the Pallava king in 1.7) and Skandavarma anointed Āryavarma and Mādhavavarma. Some of the epithets applied to the Gaṅga kings differ in the plates ; so also the names and other details about the donees and engraver are different in these plates.

The characters, genealogy, etc., of the present grant being quite like those of the Penugonḍa plate which has been accepted by the highly critical Dr. Fleet as genuine, the present grant may also be regarded as genuine and of great importance for the history of the Gaṅga kings. For a fuller note on Gaṅga genealogy see *supra* note on inscription No. 3, of this report.

## 89

To the west of the Raṅganātha-dēvara-beṭṭa in the same hobli of Niṭṭūr, on a broken stone near a temple in ruins.

Size 1'—0" × 0'—9".

Kannada language and characters.

ಗುಬ್ಬಿ ತಾಲ್ಲೂಕು, ನಿಟ್ಟೂರು ಹೋಬಳಿ, ರಂಗನಾಥದೇವರ ಬೆಟ್ಟಕ್ಕೆ ಪಶ್ಚಿಮ ಪಾಳುದೇವಾಲಯದ  
ಬಳಿ ಒಡೆದ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 1'—0" × 0'—9"

1. ದಾರಂ || ವರಗುಣಿ ವಿವೇಕನಿಧಿ ಸಚ್ಚ
2. ರಿತಂ ಬುಧ ಬಂಧು ಬಾದರಾಯಣ ಗೋತ್ರಂ
3. ಹರಿ ಪಾದಪದ್ಮ ಭೃಂಗಂ ಸ್ಮರರೂಪಂ ನೆಗಳ್ಳಿ
4. ಕೆಯೊಳಗೋವಿಂದಂ || ಕಮ್ಮೆಕುಳ ಕಮಳರ
5. ವಿಯುತಿ ನಿಮ್ಮಳ ಯಶಃ ಪ್ರಭಾವಂ ಜಗದೊಳ
6. ಧರ್ಮದ ಮೇರುವೆನಿಪ್ಪಂ ಹೆಮ್ಮೆಯೊಳತ್ಯಧಿ
7. ಕನನುಪಮಂ ಗೋವಿಂದಂ | ಧರೆಯಣ್ಣೆನೆಗೋವಿಂದಂ
8. ಮುರಹರಭವನದ ಶರಾಬೆಯಂ ಮಾಡಿ
9. ಸಿವಿಸ್ತರದಿಂ ಕಳಶಮ ನಿಲಿಸಿದ ನಿರುಪಮ
10. ಚಾರಿತ್ರನ ಮಳ ಗುಣ ಗಣ ನಿಳಯಂ
11. ಸರಸಜನಾಧನ ಭವನಮ ಪಿರಿದುಂ ಲೇಸಾಗಿ
12. ಚಿತ್ರ ಪತ್ರ ಸಮೇತಂ ಪರಮಾನಂದದೆ ಮಾ
13. ದಿಸಿ ನಿರನೂ—ಪಡೆದು ಕೀರ್ತಿಯಂ ಗೋವಿನ್ದಂ

*Transliteration.*

1. dāraṃ || vara-guṇi vivēka-nidhi sachcha-
2. ritam budha-bandhu Bādarāyaṇa-gōtram
3. Hari-pāda-padma-bhṛingam smara-rūpam negaḷḍ e-
4. ḷeyoḷ ī Gōvindam || Kamme-kuḷa-kannaḷa-ra-
5. viy ati-nirmmaḷa-yaśah-prabhāvam jagadoḷ
6. dharmmada Mēruvenippam heinmeyoḷ atyadhi-
7. kan anupamam Gōvindam | dhare baṇṇise Gōvindam
8. Murahara-bhavanada śalākheyam māḍi-

9. si-vistaraḍima kaḷaśama nilisida nirupama-
10. chāritran amaḷa-guṇa-gaṇa-niḷayaṃ
11. Sarasijanābhana bhavanama piridum lēśāgi
12. chitra-patra-samētaṃ paramānandade mā-
13. diṣi niranū-paḍedu kirttiyaṃ Gōvindaṃ

*Note.*

This inscription is very fragmentary consisting only of the middle portion of a grant. Both the beginning and the end are lost, as the stone is broken off. It describes the renovation of some Vishnu temple including the construction of a tower over it by one Gōvinda of Kamme family and Bādarāyaṇa-gōtra. It is, however, not possible to determine who this Gōvinda was or which temple was repaired by him, as no other details are contained in the record. No date is given.

90

At the village Chāgaṭūr, Niṭṭūr hobli, on a fragmentary stone at the base of a flag staff in front of the village.

The top of this slab has been broken and some pieces of it are found built into the walls. The letters found on them are produced below (Nos. 1—5). The portion of the slab which has remained intact is 3'—6" long and 1'—2" wide. The letters are Kannaḍa and the language also is Kannaḍa.

ಗುಬ್ಬಿ ತಾಲ್ಲೂಕು, ನಿಟ್ಟೂರು ಹೋಬಳಿ, ಚಾಗಟೂರು ಪೂರಮುಂದೆ ಗರುಡ ಕಂಬದ ಬುಡ ಭಾಗದಲ್ಲಿ ಬಿದ್ದಿರುವ

ತುಂಡು ಕಲ್ಲು 3'—6" × 1'—2"

(ಈ ಶಾಸನದ ಮೇಲ್ಭಾಗವನ್ನು ತುಂಡು ತುಂಡಾಗಿ ಮಾಡಿ ಕಟ್ಟಡಗಳಿಗೆ ಕಟ್ಟಿದಾರೆ—ದೊರೆತ ತುಂಡುಗಳಲ್ಲಿ)

- |                                 |        |
|---------------------------------|--------|
| 1. ವಿನ—                         | ದೇವ—   |
| 2.                              | ರಾಜ್ಯಂ |
| 3.                              | ಭುವ    |
| 4. ವಿಮಲ (ಎಂದು ದೊರೆಯುತ್ತದೆ)—     |        |
| 5. ತುಜು                         |        |
| 6. ನ್ತ ನಾದ ತಾಯಿ ಕ್ಕೇತ ಲದ್ವಿ ಪರೋ |        |
| 7. ಕ್ಷ ವಿನಯಂ ಮಾಡಿ ನಿಜಿಸಿ        |        |
| 8. ದಳು                          |        |

*Note.*

The record is very incomplete. It seems to have been set up during the reign of the Hoysala king Vinayāditya (circa 1047-1100 A. D.) by a woman named

Kētalabbe in memory of her son who died apparently in defending the cows of his village against enemies.

## 91

On a broken stone pillar near a ruined temple on the road to the village Vôbalāpura, Niṭṭūr Hobli.

Size 1'—0" × 1'—0".

Kannaḍa language and characters.

ಗುಬ್ಬಿ ತಾಲ್ಲೂಕು, ನಿಟ್ಟೂರು ಹೋಬಳಿ, ಪೋಬಳಾಪುರಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಗುಟ್ಟದ ಬಳಿ  
ಪಾಳುದೇವಾಲ್ಯದ ಸಮೀಪ ತುಂಡು ಕಂಬದ ಮೇಲೆ

ಪ್ರಮಾಣ 1'—0" × 1'—0".

- |                               |                              |
|-------------------------------|------------------------------|
| 1. ಪ್ರಮೋದ ಸಂವತ್ಸರದ ಪಾಲ್ಗುಣ    | 6. ದಿಸಿ ಕೊಟ್ಟು ಮಹಾಜನಂ ಗ      |
| 2. ಶುದ್ಧ 1 ಆ   ಮಧುಸೂದ         | 7. ಈ ದೇವರಿಗೆ ಪ್ರತಿಗಳೋ ಪಾ     |
| 3. ನ ದೇವರ ಚಿಕ್ಕ ಕೆಳೆಯ ಗದ್ದೆ ಗ | 8. ದಿಯ ನೀರಸಮಕ್ಕೆ ವರ್ಷಂ ಪ್ರತಿ |
| 4. ಒಯ ನೀರಲ್ಲದೆ ದೇವಿ ನಾರಣ      | 9. ನೆರೆಯಾಗಿ ಕೊಡುವ ಗದ್ಯಾಣ     |
| 5. ಗಟ್ಟದ ನೀರ ಪಂಥ ಏವೆಂದೊಡಂಬ    | 10. ಏಂದುಗ್ಗೆ ಶ್ರೀಗುರುಭ್ಯೋನಮಃ |

## Transliteration

1. Pramôḍa-samvatsarada Pālguṇa
2. sūddha 1 Â | Madhusūda-
3. na-dēvara Chikka-kereya gaddega-
4. reya nīrallade bēre Nāraṇa-
5. gaṭṭada nīrapantha ēvend oḍamba-
6. diṣikoṭṭu mahājananga-
7. lu dēvarige vritigaḷôpâ-
8. diya nīra samake varshaṁ-prati.
9. neleyāgi koḍuva gadyāṇa
10. vondu ga | śrīgurubhyôṁ namaḥ

## Note.

This inscription seems to record an agreement made by the *mahājanas* of some village, perhaps Nāraṇagaṭṭa, with the authorities of the temple of Madhusūdana, apparently the ruined temple in front of which the present inscription slab is set up. The temple authorities agreed to irrigate the wet lands of the temple under the tank Chikkakere only from that tank and not from the water of Nāraṇagaṭṭa to which also they seem to have been entitled. In compensation for this the *mahājanas* agreed to pay the temple authorities an annual rent of one gadyāṇa for their exclusive use of the water of Nāraṇagaṭṭa. The date is given as Pramôḍa sam.



Phal. su. Sunday. As no tithi is given and as the date is not expressed in terms of the Śaka era, the exact equivalent of the date cannot be determined. No ruling king is named in the inscription.

MADHUGIRI TALUK.

92

At the village Bellada Maḍuvu in the hobli of Dodḍēri, on the back of a slab standing in front of the village (on the front side of this stone Maddagiri Taluk No. 13 is inscribed).

Size 1'—2" × 2'—6".

Kannaḍa language and characters.

ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು.

ದೊಡ್ಡೇರಿ ಹೋಬಳಿ, ಬೆಲ್ಲದ ಮಡುವು ಗ್ರಾಮದಲ್ಲಿ ಊರ ಮುಂದೆನಿಂತಿರುವ 13ನೆಯ ನಂಬರ್ ಶಾಸನದ ಕಲ್ಲಿನ ಹಿಂಭಾಗದಲ್ಲಿ

- |                            |                           |
|----------------------------|---------------------------|
| 1. . . . .                 | 4. ದೇವರಿಗೆ ಕೊಟ್ಟ ಬೆಳದಮ    |
| 2. ಯವ ಸಂವತ್ಸರಂ ಚೈತ್ರಬ.     | 5. ಡುವಿನ ಯೀ ಗ್ರಾಮ ವೀರಭದ್ರ |
| 3. ತಿಮ್ಮಪಾನಾಯಕರವರು ಯಿರ . . | 6. ದೇವರಿಗೆ ಯಿದು           |

*Transliteration.*

- |                                       |
|---------------------------------------|
| 1. . . . .                            |
| 2. Yiva-samvatsaram Chaitra ba        |
| 3. Timmapanāyakaravaru Yira . . . . . |
| 4. dēvarige koṭṭa Belādama-           |
| 5. ḍuvina yī grāma Vīrabhadra-        |
| 6. dēvarige yidu                      |

*Note.*

This seems to register the gift of the village Belāda Maḍuvu (now called Belladamaḍuvu) by Timmapa Nāyaka to the god Virabhadra in the year Yuva, in the dark half of the month Chaitra.

The characters of the record are much worn out and seem to be of the latter part of the 16th century A. D. It is difficult to determine who this Timmapa Nāyaka was. The year Yuva of the record may stand for A. D. 1575 Yuva.

93

At the village Tonasagoṇḍanhalli in the same hobli of Dodḍēri, on a stone slab lying in the land of Kōḍappa.

Size 8' × 2'.

Kannaḍa characters and language.

ಅದೇ ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು ದೊಡ್ಡೇರಿ ಹೋಬಳಿ ತೊಣನಗೊಂಡನಹಳ್ಳಿಯ ಗ್ರಾಮದ ಪೂರ್ವಕ್ಕೆ  
ಕೋಡಪ್ಪನ ಜಮೀನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 8' × 2'

ಕನ್ನಡ ಅಕ್ಷರ ಮತ್ತು ಛಾಪೆ.

1. ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲವಾ
2. ಹನ ಶಕ ವರುಷಗಳು ೧೫೨೭ನೆಯ ಕ್ರೋಧಿ
3. ಸಂವತ್ಸರ ಅಶ್ವಿಜ ಬ ೭ ಉ ಶ್ರೀಮಹಾರಾಜಾಧಿ
4. ರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಶ್ರೀವೀರ ಪ್ರತಾಪ ಶ್ರೀವೀ
5. ರ ವೆಂಕಟಪತಿ ದೇವ ಮಹಾರಾಯಣೈಯನವರು
6. ವೆನುಗೊಂಡೆ ದುರ್ಗದಲ ರತನ ಸಿಂಹಾಸನಾ ರೂ
7. ಡರಾಗಿ ಪೃಥ್ವಿ ಸಾಂಬ್ರಾಜ್ಯಗೆಯ ಉ
8. ತ್ತಂ ಯರಲು ಶ್ರೀಮನ್ನ ಹಾನಾಯಕಾ
9. ಚಾರ್ಯ್ಯ ಛಾಪೆಗೆ ತಪ್ಪವ ನಾಯಕರ ಗಂ
10. ಡ ಮರೆಹೊಕ್ಕರ ಕಾವ ಹಾರತಿಯ ಲಕ್ಷ್ಮೀ
11. ಪತಿ ನಾಯಕರ ಕೊಮಾರ ರಂಗಪನಾ
12. ಯಕರ ಕೊಮಾರರಾದ ಯಿಂಮಡಿ ರಂಗಪ
13. ನಾಯಕರು ಸಿವ ಗಣೇಶ್ವರ ವೊಡೆಯರವರ
14. ಚಾತ್ರ ಸಿಧ ವೊಡೆರ ಕೊಮಾರ ಮಲ್ಲಪ
15. ವೊಡೆರ ಕೊಮಾರರಾದ ನಾಗಿಯ ವೊಡೆ
16. ರಿಗೆ ಕೊಟ್ಟ ಗ್ರಾಮ ಶಾಸನದ ದಾನ ಕ್ರ
17. ಮವೆಂತೆಂದಡೆ ರಾಯರವರು ನಮ
18. ಗೆ ಮಾಗಣೆ ಯಾಗಿ ಪಾಲಿಸಿಹ ರಾಯ
19. ದುರ್ಗದವೆಂತೆಯೆಕೆಸಲುವ ಅಗಳೆ
20. ಯ:ಸ್ಥಳ ದೊಳಗಣ ಚಂದಪನ ದೊಡ್ಡೇರಿ
21. ಯ ಸೀಮೆಗೆ ಸಲುವ ತೊಣನಗೊಂಡ
22. ನಹಳ್ಳಿಗೆ ಪ್ರತಿನಾಮವಾದ ಇಂ [ಮ] ಡಿ
23. ರಂಗಾಪುರವನು ಕೂಡಲಸಂಗಮೇಶ್ವ
24. ರನ ಸಂನಿಧಿಯಲ ಸರ್ವಮಾನ್ಯವಾಗಿ
25. (ವಾಗಿ) ಕೊಟೆವಾಗಿ

ಹಿಂಭಾಗ

26. ಅದಕ್ಕೆ ಸಲುವರಾಚೆ [೪] ಸೀಮೆಯೊ
27. ಳಗಣಗವೆ ಕಾಲುವೆ ತೋಂಟ ಹಕ್ಕ
28. ಉ ಗೊಡೆಗುಯಲು ಅಚು ಅಣೆ ಕಟ್ಟುಕಾಡಾ
29. ರಂಬ ನೀರಾರಂಬ . . . . . ನಾಡು
30. . . . . ಚರಾದಾಯಸ್ತಿರಾದಾಯ ಅಕ್ಷೀಣ ಆಗಾ
31. ಮಿ . . . . . ಜಲತರು ಪಾಪಾಣ ಸಿದ್ಧ ಸಾ
32. ಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗತೇಜ ಸ್ಯಾಮ್ಯಸ
33. ಹ ಹಾರತ್ತಿಯ ನ್ಯಾಯಕ ಯಿಂಮಡಿ ರಂಗ

34. ಪ್ಪ ನಾಯಕರಿಗೆ ಧರ್ಮವಾಗ
35. ಬೇಕೆಂದು ಆರಾಚಳಿಯ ಕೊಟ್ಟೆ ಉ
36. ಯದನು ನಿಮ್ಮ ಪುತ್ರಪಲುತ್ರ ಪರಂ
37. ಪರಯಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ತಾಯ
38. ಗಳಾಗಿ ಸುಖದಿಂದ ಅನುಭವಿ
39. ಸುವುದು ಯೆಂದು ಆ ರಂಗಾಪುರ
40. ಗ್ರಾಮಶಿರಾನಾ
41. ಸನ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
42. ರಂಗಪ್ಪ

*Transliteration.*

1. śubham astu svasti śrī vijayābhyudaya Śalivā-
2. hana śaka varuṣaṅgaḷu 1527 neya Krôdhi-
3. samvatsara Āśvija ba 7 lu śrī mahārājādhi-
4. rāja rājaparamēśvara śrī vīrapratāpa śrī vī-
5. ra Venkaṭapatidēva-mahārāyaraiyanavaru
6. Penugonḍe-durgadali ratana-simhāsanârû-
7. ḍharâgi prithvî-sâmbrâjya geyiû-
8. ttam yiralu śrīman mahânâyakâ-
9. châr्या bhâshege-tapuva-nâyakara-gaṇ-
10. ḍa mare-hokkara-kâva Hâratiya Lakshmî-
11. pati-nâyakara komâra Rangapa-nâ-
12. yakara komârarâḍa Yimmaḍi Rangapa-
13. nâyakaru Śivagaṇēśvara-voḍeyaravara
14. chhâtra Sidha-voḍera komâra Mallapa-
15. voḍera komârarâḍa Nâgiya-voḍe-
16. rige koṭṭa grâma-śâsanada-dâna-kra-
17. maventendade Râyaravaru nama-
18. ge mâgaṇiyâgi pâlisiha Râya-
19. durgada-venṭheyeyeke saluva Agale-
20. ya sthalaḍolaḡaṇa Chandapana Dodêri-
21. ya sîmege saluva Toṇasagonḍa-
22. nahallige pratinânavâḍa Im [ma] ḍi
23. Rangâpuravanu Kûḍali Sangamēśva-
24. rana sannidhiyali sarvamânyavâgi
25. (vâgi) koṭevâgi

*Back*

26. adakke saluva Râchaha [li] simeyo-
27. ḡaṇa gaḍe kâluge tōṇṭa hakka-
28. lu gûḍe guyalu achu aṇekaṭṭu kâḍa-

29. ramba nîrâramba . . . . . nâdu
30. . . . . charâdâya stirâdâya akshîni agâ-
31. mi . . . . . jala taru pashâna siddha sâ-
32. dhyangaḷ emba ashta-bhôga tēja-svâmya sa-
33. ha Hârattiya nâyaka Yimmaḍi Ranga-
34. ppa-nâyakarige dharmavâga-
35. bêkendu â Râchaliya kottevu
36. yidanu nimma putra-pautra-para-
37. mpareyagi â-chandrârka-stâyi-
38. galâgi sukhadinda anubhavisu-
39. vudu yendu â-Rangapura-
40. grâma-silâ-sâ-
41. sana śrî śrî śrî
42. Rangappa

*Translation.*

Good Fortune. Be it well. In the victorious and prospering year 1527 of the Śâlivâhana era, on the 7th lunar day of the dark half of Âśvija in the year Krôdhi: While the illustrious mahârâjâdhirâja, râja-paramêśvara vîra-pratâpa Vîra Venkatapatidêva-mahârâyarayyanavaru was ruling the earth seated on the jewelled throne in Penugonḍe-durga.

The illustrious Immaḍi Raṅgapa Nâyaka, son of Raṅgappa Nâyaka who was a son of Lakshmîpati Nâyaka of Hârati, *mahândyakâchârya*, punisher of chiefs who break their word, succourer of those who take shelter under him, granted the following śâsana conferring the gift of a village on Nâgiyavoḍeyar, son of Mallapa-voḍeyar, disciple of Śiva-Gaṇeśvara-Voḍeyar:—

We have given away as *sarvamânya* (tax-free) in the holy presence of (the god) Kûḍali Saṅgamêśvara the village Tanasagonḍanahalli re-named Immaḍi Raṅgâpura in Chandapana Doḍêri-sîme in Agale-sthala belonging to Râyadurga-vêṇṭheya conferred as *mâgani* on us by the king of Vijayanagar (Râyavararu). All the wet lands of Râcha-halli-sîme belonging to it (village Tonasagonḍanahalli), all the canals, gardens, clearings of land, sheaves, heaps, drainage areas, embankments, lands fed by rain-water, lands fed by artificial irrigation, income from moveables, income from immoveables, and the eight-fold rights and powers including imperishables, future income, water springs, trees, minerals, actualities and possibilities, all these rights in the village Râchali, we have granted for the merit of Immaḍi Raṅgappa Nâyaka, chief of Hârati.

*Note.*

This records the gift of a village Tonasagonḍanahalli together with Râchali and all the rights and powers and income thereof to a Virâsaiva priest named

Nāgiya-voḍeyar, son of Sidha-voḍeyar, disciple of Śivagaṇēśvara-Vaḍeyar by the chief of Hārati named Immadi Raṅgapa Nāyaka, son of Raṅgapa Nāyaka and grandson of Lakshmīpati Nāyaka, who ruled under the suzerainty of the Vijayanagar king Venkaṭapatiṛāya. The date is given as Ś 1527 Krōdhi sam. Āśv. ba. 7. Ś 1526 is Krodhin. Taking this year, the date corresponds to October 5, A. D. 1604. (Cp. E. C. XII, Intro. P. 14 for a history of the Hārati chiefs). It is not easy to identify the temple of Kūḍali Sangamēśvara referred to in the grant.

## 94

At the village Dod mālūr in the hobli of Kodigēnhalli, on a broken slab lying in a field to the south of the village.

Old Kannaḍa language and characters.

ಅದೇ ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು ಕೊಡಿಗೆನಹಳ್ಳಿ ಹೋಬಳಿ ಮೊಡ್ಡಮಾಲೂರು ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಕುರುಬರ  
ಜಮೀನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲುಗಳ ಮೇಲೆ ಹಳಗನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ.

1. ಕು
2. ನ್ಡಯ್ಯನೊಡನೆ

3. ಸ್ವರ್ಗಕ್ಕೆ ಪೋದಂ

*Transliteration.*

1. Ku-
2. ndayyanodane
3. Svarggakke pōda

*Note.*

This is a very fragmentary inscription. The top of this inscription slab is broken and although a vigorous search was made in the neighbourhood, it was not possible to find it. The characters are Old Kannaḍa of the 9th century A. D. The record seems to mention the death (going to Heaven) of somebody with Kundayya (?). It may be stated that by the side of this inscription was found a *śiḍidaḷegal*, a slab on which two male seated figures are carved. The head of the figure to the right is cut off and shown to its right on the top and attached to its tuft of hair is the end of a bent bamboo. The figure to the left is much mutilated, only the trunk with the beginnings of arms and legs being left intact. Apparently the figure to the left indicates the person who cut off the head of the hero to the right and the head sprang up on account of the recoil of the bow. After thus helping in the death of the hero to the right, the person to the left must have next killed himself by stabbing himself or by some other means. The name of one of these persons apparently was Kundayya and the other person's name is lost.

At the village Kāḷēnhalli in the same Koḍigenahalli hobli, on a viragal standing in front of the village.

Kannada language and characters.

ಅದೇ ಕೋಡಿಗನಹಳ್ಳಿ ಹೋಬಳಿ ಕಾಳೇನಹಳ್ಳಿ ಗ್ರಾಮದ ಊರಮುಂದೆ ನಿಂತಿರುವ ವೀರಗಲ್ಲನಲ್ಲಿ ಬರೆದಿರುವುದು.

- |            |           |
|------------|-----------|
| 1. ಮಾಲೂರ   | 5. ರ ಕಂಪಯ |
| 2. ಕರಿಸಿವಿ | 6. ಯನು    |
| 3. ರಯನಮೊ   | 7. ಸುಧಯ   |
| 4. ಂಮೊಗ ವಿ |           |

Note.

This viragal record is engraved to the right of two figures, male and female with folded hands. It seems to record the death in battle of Vira Kampaya, grandson of Kerisi Viraiya of Mālūr (a village situated nearby). The characters appear to be of the 15th century. The meaning of the word Subhaya in line 7 is not clear. It might be the name of the engraver.

At the same village Guṇḍagaḷ, on the *garuḍa-gamba* in front of the Tirumaladēva temple.

Size 7' × 1'—6"

Kannada language and characters.

ಅದೇ ಗುಂಡಗಲ್ಲು ಗ್ರಾಮದ ತಿರುಮಲ ದೇವರ ಗುಡಿಯ ಮುಂದೆ ಗರುಡಗಂಬದ ಮೇಲೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 7'×1'—6"

- |                     |                         |
|---------------------|-------------------------|
| 1. ಸದಾಶಿವದೇವರಾ      | 6. ರಿಗೆ ದೀಪಾರ್ಥಿ ಶಾವೇಗೆ |
| 2. ಯರಿಗೆದರ್ಮರ್ತವಾ   | 7. ಹೊಲೈ ? ನಿಲಿಸಿದ       |
| 3. ಗಿ ವೆಂಕಟಾದ್ರಿ ನಾ | 8. ಂಕಶಿಲೆಯ ಕಂಠಲು        |
| 4. ಯಕರು ಗುಂಡುಗ      | 9. ಅರುತವಿದರು ತಂ         |
| 5. ಲ ತಿರುಮಲ ದೇವ     | 10. ಮತಾಯಿ               |

Transliteration.

- |                       |                         |
|-----------------------|-------------------------|
| 1. Sadâsivadêvarâ-    | 6. rige dîpârthi-śâvege |
| 2. yarige darmartavâ- | 7. holke ? nilisida-    |
| 3. gi Venkaṭâdri-nâ-  | 8. nka sileya kambhavu  |
| 4. yakaru Guṇḍuga-    | 9. âru tapidarû tam-    |
| 5. la Tirumaladêva-   | 10. ma tâyi             |

*Note.*

This records the grant of some land for the service of offering lights before the god Tirumaladēvaru in the village Guṇḍagal made by Venkaṭādrī Nāyaka, who calls himself agent for the merit of Sadāśivarāya, king of Vijayanagar (circa 1543-1567 A. D.). The stone pillar on which the inscription is carved is stated to have been set up to mark the boundary of the land granted. An imprecation is found at the end. No date is given.

**97**

On a vīragal standing to the west of the same village Guṇḍagallu.

Size 4' × 2'

Kannada language and characters.

ಅದೇ ಗುಂಡಗಲ್ಲು ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮದಲ್ಲ ನಿಂತಿರುವ ವೀರಗಲ್ಲು.

- |                 |              |
|-----------------|--------------|
| 1. ಸ್ವಸ್ತಿಕರಯೂರ | 4. ಸ್ವರ್ಗಸ್ಥ |
| 2. ನಾಡ ನಾಕ      | 5. ನಾಡ       |
| 3. ಗಾಣ್ಣ        |              |

*Note.*

This vīragal inscription records the death of a warrior named Nākagaunḍa of Kaliyūr-nāḍ. The figure of the hero is engraved below the record. The characters seem to be of the 11th century A.D.

**98**

On a stone standing in the land of Kadire Bābanna in the same village Guṇḍagallu.

Size 2' × 1'

Kannada language and characters.

ಅದೇ ಗುಂಡಗಲ್ಲು ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಕದಿರೆ ಬಾಬಣ್ಣನ ಗದ್ದೆಯಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 2' × 1'

ಹೊಸಕನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ.

- |                  |               |
|------------------|---------------|
| 1. ವೆಂಕಟಾದ್ರಿ ನಾ | 4. ಮಾನ್ಯದ ಗದೆ |
| 2. ಯಕರು ಬಾಯಿ     | 5. ಕೊಟಾರ      |
| 3. ರ ಗೊಂಡಗೆ ಕೋಟೆ |               |

*Transliteration.*

1. Venkaṭādrī-nā-
2. yakaru Bayi-
3. ra-guṇḍage kōṭe-
4. mānyaḍa gade-
5. koṭar

## Note.

This records the gift of some wet lands by the chief Venkaṭādrī Nāyaka to a person named Bayiragaṇḍa for maintaining the fort of the village in a proper condition (kōṭe-mānya). Venkaṭādrī Nāyaka of this record is probably the same as Venkaṭādrī Nāyaka of No. 96. The characters too seem to be of the same period, i.e., latter half of the 17th century.

## 99

On a slab set up in the middle of the road near the school house in the village Tereyūr.

Size 4' × 2'

Kannada language and characters.

ಅದೇ ಕೊಡಗೇನಹಳ್ಳಿ ಹೋಬಳಿ ತೆರೆಯೂರ್ ಗ್ರಾಮದ ಸ್ಕೂಲ್ ಬಳಿ ರಸ್ತೆಯ ಮಧ್ಯದಲ್ಲಿ ನಟ್ಟಿರುವ  
ಗೊಡ್ಡುರಾಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 2'

ಕನ್ನಡಕ್ಷರ ಮತ್ತು ಧಾಖೆ.

- |                             |                      |
|-----------------------------|----------------------|
| 1. ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾ | 5. ಕಾರ್ತಿಕ . . . . . |
| 2. ಧೃದಯ ಶಾಲಿವಾಹನ            | 6. ಯ್ಯ               |
| 3. ಶಕ ವರುಷಂಗಳು              | 7. . . . . ಸೇವಾ      |
| 4. ೧೪೫೦ನೆಯ . . . ಸಂವ        |                      |

## Note.

The characters of this inscription are very much worn out probably due to the cattle rubbing their heads against the stone which is in the centre of the main road of the village. The inscription seems to record some service made to a temple of the village by some one in Ś 1450 Kārtika (November 1528 A. D.).

## 100

At the village Bidirakere in the hobli of Midigēsi, an inscription on a boulder to the east.

Kannada language and characters.

ಅದೇ ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು ಮಿಡಿಗೇಶಿ ಹೋಬಳಿ ಬಿದಿರಕೆರೆ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಬಂಡೆಯ ಮೇಲೆ ಕೆತ್ತಿರುವುದು.

1. ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯದಯ .
2. ಶಾಲಿವಾಹನಶಕ ೧೪೪೭ನೆಯ ತಾರಣ ಸಂವತ್ಸರದ ನಿಜಚೈ
3. ತ್ರ ಶುಭ ೧೨ ಬುಧವಾರ ಶ್ರೀಮಧಾರಾಸು (ಪು ?) ರದ ಲಂಗರಸ
4. ರ ಕಾರ್ಯಕ್ಕೆ ಕರ್ತರಾದ ದೇವರಾಪುರದ ನರಸಪ್ಪಯ್ಯನ [ವ]
5. ರೂ ಬಿದಿರಕೆರೆ ಹೆಸರುಗಳುಡತರುಮಲ ತಿಮ್ಮಾವೊಡರಿ
6. ಗೆ ಕೊಟ್ಟ ಕೆಲಸಿಯ ಕಟ್ಟುಗೊಡಗಿಯ ಶಿರಾನಾಶನದ



7. ಕ್ರಮ ವೆಂಕೆಂದರೆ ನಾವು ಬಿದಿರಕೆಟೆಯ ಕೆಟುವೊ
8. ಡೆದು . . . . ಕಾಲಖವಾಗಿ ಯರಲಾಗಿ ನಮನಾಮಿ ಲಿಂಗ
9. ರಸಯ್ಯನವರಿಗೆ ಧರ್ಮವಾಗಿ ಶರ್ಮ ವತ್ಸರದಲು ಕೆಟೆಯ ಕಟನುವುದಕಾ
10. ಗಿ ನಿಮಕಯ್ಯಲುಯಕಿಸಿದು ಕೋಟೆವರಹ ೨೦ ಅಕ್ಷಾರದಲು ಯಿ
11. ಪತ್ತು ವರಹವಾಗಿ ನಿಮಗೆ ಕೊಟ ಕೆಟ ಕೊಡಗಿ . . . . ಕೋಡಿಯ ಕೆ
12. ಗಿನ ಸರದ ಗದೆ ಅಳತೆಯಲು ಗದೆ ೫೦ [೦] ಅಕ್ಷಾರದಲು ಹತ್ತು ಕೊಳಗ ಗದೆ
13. ಯಾ ಹತ್ತು ಕೊಳಗ ಗದೆ ಕೊಡಗಿ ಮಾನ್ಯವಾಗಿ ನಿಲೂ ನಿಮ್ಮ
14. ಪುತ್ರ ಪಲುತ್ರಪಾರಂಪರಿಯವಾಗಿ ಅಚಂದ್ರನಾಯಿಯಾಗಿ ಸುಖ
15. ದಲು ಅ . . . . . ಬಿದಿರಕೆಟ ಕೆಟಕೊಡಗಿಯ ನಿರಾಶಾ
16. . . . . ಕೊಡಗಿ ಗದೆಗೆ ಅರು ತಪ್ಪಿದರು ತಮ ತಂದೆ ತಾ
17. ಯನು ಕೊಂದ . . . . . ವಾರಣಾಸಿಯಲ ಕೊಂದ ಪಾಪ
18. ದಲಿ ಹೋಹರು ತಮ ಅಭಿಮಾನ . . . . .
19. ಕೊಟ ಶಿರಾಶಾಸನ

*Transliteration.*

1. śubham astu svasti śrī jayâbhyudaya
2. Śālivāhana śaka 1446 neya Tārāṇa-samvatsarada Nija Chai-
3. tra śudha 12 Budhavāra śrīma Dhārāśu (pu) rada Lingarasa-
4. ra kāryake kartarāda Dēvalāpurada Narasappayyana [va]-
5. rū Bidirakereya gaūḍa Tirumali Timmā voḍeri-
6. ge koṭa kereya kaṭugodaḡiya śilāśāsanada
7. kramaventendare nāvu Bidirakereya kere vo-
8. ḍedu . . . . kāla khilavāḡi yiralāḡi namma sāmī Linga-
9. rasayyanavarige dharmavāḡi Śarvari-vatsaradalu kereya kaṭisuvudakā-
10. gi nimma kayyalu yikisidu kōṭe varaha 20 akshāradalū yi-
11. pattu varahavāḡi nimage koṭa kere koḡaḡi . . . . kōḡiya kela-
12. gina sarada gade aḷateyaḷu gade kham 10 akshāradalu hattu koḷaga gade
13. yī hatu koḷagada gade koḡaḡi mānyavāḡi nīū nimma-
14. putra-paūtra-pārampariyavāḡi ā-chandra- stāyiyāḡi sukha-
15. dalu a . . . . . Bidirakere kerekodaḡiya silāśā-
16. . . . . koḡaḡi gadeḡe āru tappidarū tamma tande tā-
17. yanū konda . . . . . Vāraṇāsiyalī konda pāpa-
18. dālī hōharū tamma abhimāna . . . . .
19. kōṭa śilāśāsana

*Translation.*

Good fortune : Be it well. In the victorious year 1446 of the Śālivāhara era, in the year Tārāṇa, on Wednesday, the 12th lunar day of the bright half of Nija Chaitra, Narasappayya, agent for the affairs of Liṅgarasa of Dhārāpura granted to Tirumali Timmā Voḍeyar of Bidirakere, a stone śāsana for the Kaṭṭukodaḡi of a tank as follows :—

Whereas the tank of Bidirakere had breached and lay in ruins for a long time and we took 20 *kōṭe varahas* from you for rebuilding the tank in the year Śarvari for the merit of our lord Liṅgarasaiya, we grant you as *kere-koḍagi* (gift of rent-free land for the maintenance or construction of a tank) a plot of wet land of the sowing capacity of 10 koḷagas below the waste water weir of the tank. This is given to you as *Koḍagi-mānya* that you and your sons and grandsons and your descendants in lineal succession might enjoy it in peace for as long as the sun and moon endure. . . . This is the stone śāsana of the *kerekoḍagi* of Bidirakere. Whoever seizes this *koḍagi* land will incur the sin of killing their parents . . . . in Benares. The śāsana is given out of our own free will and love (*abhimāna*).

*Note.*

This inscription registers the gift of some wet land in the village Bidirakere to one Timmāvoḍeyar for having provided funds for repairing the breach of a tank which had lain out of use for a long time. Such grants of land are known as *kaṭṭu-goḍagi*, i.e., rent-free land granted for the construction of a tank, etc.

The grant is dated Wednesday the 12th lunar day of the bright half of Nija Chaitra in Tārana S' 1446. S' 1446 corresponds to A. D. 1524. But there was no intercalary month Chaitra in that lunar year as seems to be stated in the grant. Chaitra śu 12 corresponds to Wednesday, March 16, A. D. 1524 on which day the 12th tithi commenced about 6 hours after sun-rise or about 12 o'clock noon.



## Tamil Supplement.

49

தருமசகலத்து நரசிங்கரதலி ஸஸாதி த்ரேனவாஸய்யுங்காரத்யுரமனையு

கித்தலி பட்டி ஓகியுன கலு. ப்ருவாண

தமஸு மத்து ருந்தாக்ர

(மூலபாக)

- (1) ஸ்ரீவத் ஸ்ரீவத் தாபச சுவத்தி
- (2) ஸ்ரீவீரவல்லாள தேவர ப்ருசிவி ராஜத !
- (3) ம்பண்ணியருளா நிற்க சகரையா
- (4) ண்டு ஸ்ரீவத் து ஒரு தூற்று ஒருபது
- (5) சென்ற கிலகஸம்வத்சுத்துச்சி
- (6) த்திரைமாளும் புண்சைபுரான
- (7) ஸ்ரீராதேவச் சதூர்பேதிமங்கல
- (8) த்து மஹாஸஸெயாரில் கெளசி
- (9) கந் இளையாழ்வாகஸஷ்ருமஹா
- (10) ரத்வாஜ கருமாணிக்காழ்வார்வி
- (11) ஸ்ரீஸஷ்ருமுட்பட்டமஹாஸை
- (12) ஸ்ரீயோமஹாமைக்கு மாளிகையு
- (13) டையார் நேதியாழ்வான்கையி
- (14) ல் வாங்கியிட்ட பொந்துக்கும்
- (15) பொந்துக் கொண்டு மண்ணு
- (16) க்குடுத்த நிலமாவது கும்பாறந்

(கூலபாக)

- (1) காலில் கிழக்கில் சிமை....
- (2) மும்பைக்கு மெற்கு . முவாயிகக
- (3) குழிமண்ணுக்குப் பொந்த
- (4) நக்கொண்டு மண்ணுக்கு
- (5) டுத்து கல்லடித்துக்குடுக்
- (6) தோம் இளையாழ்வாரும்பில்
- (7) ஸியாழ்வாருமுட்பட்ட மஹாஸ
- (8) ஸ்ரீயோம் நேதியாழ்வாருக்கு
- (9) ஆலுகோடான.....
- (10) குலோத்துங்க சோழபுரத்துப்
- (11) பெரியநாட்டுப் பெருந்தெருக
- (12) ரத்துதுலகாதகண்ட அபை
- (13) ய வல்லஸஷ்ருவ விண்ணகாகொ
- (14) யிலுக்கு திருமஸப்தமி அமாஸிதொ
- (15) ரும் இடக்கடவதாக மாளிகையு
- (16) டயார் நேதியாழ்வாந் செத்தனம்மிது

ಕೆತ್ತಿರುವುದು ತಮಿಳು ಮತ್ತು ಗ್ರಂಥಾಕ್ಷರ

- (1) விவ்விழிவ், தாபசக்ருவத்தி விரவல்
- (2) லாஸ டெவ்வர்வ், திவிவ்ரவ், திவ்வணியருளா
- (3) நிற்க இடைநாட்டுப் புணியசையு
- (4) ராந சிம்மதெவச்சுதூர்பெருமங்
- (5) கலத்து உலாஸ ஹையோம், விவ்வி
- (6) பூநிதிநெண் விவ்யத்துதெசசல
- (7) த்தி கண்டாரு எங்கள் பாரமத்தக்
- (8) கு வடக்கு ஓணக்கு கிழக்கு அர
- (9) சுக்கு தெற்கு பூநியிலாயத்துக்
- (10) கு மேற்கு இந்நாலுபாணைவுக்கு
- (11) ப்பட்டலுதியை விரபட்டண
- (12) கல்லடித்துக்குடுத்தோம்
- (13) ஈஸ ஹையோம் இதுக்கு இரை
- (14) கடையாது கார்குடலை
- (15) டயாதுக்கும் விசையநல்லு
- (16) ழாதுக்கும் இரை இலி ஸ்யமிணி
- (17) காரகமக்களுக்கு இரையிலி

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT,  
ARRANGED ACCORDING TO DYNASTIES AND DATES.

## LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT,

Page number in the Report	Inscription number in the Report	Date	Ruler
			I. GĀṆGA.
259	88	Chaitra śu. Pañchamī, Rôhini nakshatra (circa 475 A.D.)	Mādhava-Varma ....
113	3	No date. Only full moon day of Vaiśākha is mentioned (About 500 A.D.)	Mādhava II ....
176	36	No date—(About 800 A.D.) ....	[Śrīpurusha] ....
144	14	Śubhakrit, 3936th year of the reign of Nitimārga Permānaḍi, full moon day (circa 882 A.D.) Bhādrapada.	Nitimārga Permānaḍi ..
197	48	9th regnal year of Permānaḍi (circa 894 A.D.)	Kongunivarma-dharma(mahâ) rāja śrīmat Permānaḍi (son?) of Nitimārga Permānaḍi.
137	12	No date—circa 961 A.D. ....	Mārasingha ....
			II. NOLAMBA.
134	8	No date—C. 943-956 A.D. ....	Diltpayya ....
			III. CHÔLA.
149	17	Śaka 939, 5th regnal year; Bhādrapada Purnimā, Thursday, in the cyclic year Naḷa—C. 1017 A.D.	Parakêśari Rājendra Chôla....

## ARRANGED ACCORDING TO DYNASTIES AND DATES.

## Contents and remarks

Records that during the reign of King Skandavarma of the Pallavas Mādhava who had been anointed by him and belonged to that branch of the Gaṅga Kings which included Āryavarma granted the village Kūḍalūr situated to the east of Perūr and west of the Totlā river to the brothers Kumāra Śarma and Bhava-śarma, followers of the Taittiriya School. This inscription supports the light thrown by the Penugonda plates on the overlordship of the Pallavas over some of the early Gaṅgas who probably belonged to a branch different from the main one.

Records that this king who had obtained victory in numerous battles established the Sangamapura agrahāra and granted, for enjoyment as śālābhōga, five villages—Keregālūr, Posavalli, Mīdunḍavalli, Kāchāppalli and Kātullamali—situated in the province of Bellāvi to twenty-two Brahman families who were performing important activities both in the state and society. Some technical words used in the Arthaśāstra are found in this record. The Pallava connection is not acknowledged. The different branches of the early Gaṅga kings and their probable relation to each other have been discussed under this record.

Records that on the occasion of the destruction of Kosarupulki by Durvinīta Ereyappōr, Āmānda and others forming the seventy men of Upagola got, for their having broken their opponents, certain lands in the village Puṇasūr. This is the first known stone record giving the Gaṅga genealogy.

Records that Chāvundabbe erected a temple (perhaps the present Rāmésvara temple) and granted Teragāla as property to it.

Fragment. No details given.

Mentions the death of a warrior, Maḍe-kappaṇa by name, while defending the cattle of Ponkoḷa.

A vīragal mentioning the death of a warrior named Māyidēva during a cattle raid at Pomkunda (Hunkunda in Bowringpet Taluk).

Describes the exploits of a hero, son of Chōlattara, while fighting in defence of cattle. The titles of the king are in the Tamil language, but in Kannaḍa characters.



## List of Inscriptions published in the Report,

Page number in the Report	Inscription number in the Report	Date	Ruler
			IV. CHĀLUKYA.
235	76	Sunday, the full moon day in Jyêshṭha, on the occasion of Solar eclipse in the cyclic year Raudri; Chālukya Vikrama year 5—1080 A.D. 22nd January.	Tribhuvanamalla-dêva .... (Vikramāditya VI).
231	75	Dundubhi sam. Push. ba. 3 Sunday in the 7th year of Chālukya Vikrama Era (December 25, A.D. 1082).	Do ....
250	81	44th year of Chālukya Vikrama Era, in the bright fortnight of Kârtika in the year Śubhakṛit—C. 1119 A.D. (?)	A Western Chālukya king. Name lost.
254	83	Chālukya Vikrama 47-Sunday the 11th day of the dark fortnight of Māgha in the cyclic year Śubhakṛit—C. 1122 A.D. (?)	....
248	80	Bhûlôka Varsha 12. Pingala sam. Jyêshṭha śu. 10 Wednesday corresponds to May 31, 1137 A.D. —a Monday and not Wednesday.	Bhûlôkamalla III ...
			V. KADAMBA (Provincial)
245	79	5th year of Bhûlôkamalla, Sâdhârana sam. Push. śu. 3 Monday —C. 1131 A.D. (?)	Mayûravarma-dêva III ....
			VI. ŚĀNTARA.
223	67	19th regnal year. Târana sam. Vaiśākha śu. 5 Thursday—29th March or 28th April 1164 A.D. Wrong week-day.	Vira-Śântara-dêva ....

arranged according to Dynasties and Dates—(contd.).

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Contents and remarks

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Describes the exploits of Tamba-daṇḍādhipa, governor of Śāntalige 1000 etc., under Prince Jayasimha Chālukya and records the grant made by Tamba and his officer Lōkanāthayya of some land for repairing the breached tank Tambasamudra at Banniyur and for its future upkeep. The eulogy of Tamba and Lōkanāthayya is a fine Kannaḍa piece of high literary merit.

Records the grant of some land as śaraṇa-vṛitti by the watchman of the village of Bannivûr (Bannûr) who had purchased it from the mahājanas of the place, during the governorship of Tamba.

Seems to register the gift by the mahājanas, of some land for the service of the god Nagārêśvara at Sāliyûr (Sālûr) and the appointment of the three hundred Brahmans of Uddûr (?) as guardians of the charity.

Registers some grant by the people of Sālivûr to a choultry.

Records the grant of some land to a Śiva temple at Sāliyûr, the front verandah to which was built by a woman named Bijjabbe.

Records a grant to the Brahma-Jinālaya-basadi in Sāliyûr by Bhadrarāyi-seṭṭi, a merchant, during the rule of Magara Kāragarasar (?) over Śāntalige 1000 as a subordinate of the Kadamba king Mayūravarma III whose overlord was Bhûlōkamalla Sômêśvara III.

A viragal describing the exploits of a hero named Haḷeyama in a battle against the Āluva king Jagadêvarasa. There was also a fight between Bīrarasa of Hosagunda and his overlord Vira-Śāntara-dêva who was perhaps ruling under the Kaḷachuri king Bijjaṇa-dêva.

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## List of Inscriptions published in the Report,

Page number in the Report	Inscription number in the Report	Date	Ruler
			VI. ŚĀNTARA—(concl'd.)
220	66	Ānanda sam. Chaitra śu. 10. Śaka 1116.—April 2, 1194 A.D.	Vīra-Śāntara-dēva ....
216	62	Virōdhikṛit sam. Āṣṭādha ba—C. 1251 A.D.	Bīrarasa ....
231	74	No date—about 1260 A.D. ....	Do ....
205	55	Śaka 1191 Śukla sam.—A.D. 1269	Bommarasa ....
			VII. SINDAS.
217	63	Kīlaka sam. Phālguna śu—C. 1189 A.D.	Īśvaradēva ....
			VIII. HOYSALAS.
174	35	Śaka 1078. Dhātu sam. Bhādra-pada śu. 5 Ā.—Sunday, 11th Aug. 1157 A.D.	Narasimha I ....
107	1	No date—About 1180 A.D. ..	Vīra-Ballāla II ....
198	49	Śaka 1110 Kīlaka, Chittirai—1188 A.D. March-April.	Do ....
203	53	No date—1200 A.D. (?) ....	Do ....
166	26	Yuva sam. Mēsha ba. 10,—1275 A.D.	Narasimha III (?) ....
184	41	Śaka 1207 Śubhakṛit sam. Phālguna —1285 A.D. (?)	Do ....

arranged according to Dynasties and Dates—(contd.).

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### Contents and remarks

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A *viragal* describing the exploits of Belagaṇḍa, a warrior, who fought in defence of the cattle of Hiriya Hāraka (Shikarpur Taluk) on behalf of the Śāntaras against Dēsinga verggade and others of Mūdanāḍ. In memory of his valour the prince Tailarasa, nephew of Bīrarasa, made a grant of land.

A *viragal* which appears to record the death of a certain hero.

Registers the grant of some land to the god (?) Vuttaya dēvar.

Records the heroic fight and death of a warrior named Bommeya-nāyaka in a battle against Anṇaleveggade at Indasor in Pulka-nāḍ.

A *viragal* recording the death of Bīrarasa Bommarasa, younger brother of Ísvaraḍēva of the Sinda dynasty, in a battle at Hombuchcha (Huncha in Nagar Taluk).

Records a grant of land by the chief of Kuḍugunāḍ in memory of a warrior who fought and fell during the invasion of Koṅgu.

Appears to record a grant by the merchants of Arsikere. Hoysala genealogy and accounts of the exploits of the kings are given as in other records. Praise of Arsikere.

Records grant of land for certain services on certain occasions in the temple of Abhayavallabhadēvar (the present Kēśava temple) in the village Ālgôḍ called also Kulôttunga-Śolapur, by Māligaiyudaiyān Nētiyālvān who also gave money for the purchase of land to the village assembly.

Registers the grant of a plot of land by the village assembly of Puṇisaiyūr, called also Simmaḍēva chaturpēdimangalam, (Huṇsūr), in the Idaināṭṭu district, to the Dēśa-śalatti-ṇaṇḍar (? merchants like the Nānāḍēśis) of the 18 Viśhayas (countries).

Records the gift of two varāhas of money the interest on which was to be used for illuminations twice a day in the temple of Tiru Nārāyaṇa (now Varadarāja) at Hangala, by a woman.

Seems to register the gift of some lands, rent-free, in the villages Tagaḍūr, Tāyūr and Guḷiyapura, made by a certain Jaina heggade to Nāgagaḍa.

## List of Inscriptions published in the Report,

Page number in the Report	Inscription number in the Report	Date	Ruler
			IX. VIJAYANAGAR.
155	20	Śaka 1296 Ânanda, Pushya ba 5 Monday—25th Dec. 1374 A.D.	Vira-Bukkarāya ....
173	34	Śaka 1302 Raudri, Śrāvaṇa śu 1 Sunday—July 3, 1380 A.D. (a Tuesday, not Sunday).	Do ....
199	50	Âṅgīrasa sam. Kârtika ba 7 Thursday—Thursday 7th November 1392 A.D.	Harihara II ....
211	58	Śaka 1326 Târāṇa sam. Mârgaśīra Amāvāsye—2nd December 1404 A.D.	Do ....
210	57	Vikṛiti sam. Chaitra śu. chauti —March 10, 1410 A.D.	Dēvarāya ....
151	18	No date—About 1511 A.D. ....	Kṛishṇarāya ...
179	38	Śaka 1434 Śrīmukha, Phālguna ba 5—15th March, 1514 A.D.	Kṛishṇarāya styled as Kṛish- ṇavarma-mahâdhirāja.
147	16	Śaka 1449 Sarvajit, Pushya śu. 7 Sunday—Sunday 29th December 1527 A.D.	Do ....
202	52	Jaya sam. Âshâḍha śu 10—June 21, 1534 A.D.	Achyutarāya ....
157	21	Śaka 1468 Parābhava Bhâdrapada ba. 3—12th September 1546 A.D.	Sadâśiva (nominal) ....
273	96	No date—About 1560 A.D. ....	Do ....

arranged according to Dynasties and Dates—(contd.).

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Contents and remarks

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Charter issued by Nañjaṇṇa Oḍeyar on the occasion of the death of his father, Chikka Kampaṇṇa Oḍeyar, son of Bukka, for services in the temple of Rāṇayyadēvaru (Rāmanātha) in Vijeyāpura, granting Maḍehalli, a village in the district of Kuḍugunāḍ (comprising portions of Gundlupet Taluk).

Another record of Nañjaṇṇa Oḍeyar registering the gift of some land as koḍagi in Kuṇagahalli for the service of Pālguṇēśvara of Jayita in Kārināḍu (some portions of Nanjangud Taluk).

Records the gift of Bhayirāpura by Kēdāranāthabhaṭṭa of Ālugōḍ to Rānabhakta in the presence of Tirumakūḍalanātha Voḍeyar who was evidently an officer under Harihara II.

A māstikal inscription recording the death of Mēchigaṇḍi as a 'sati.'

A māstikal recording the death of Sāyakka as 'sati.'

Records the grant of the village Sambakipura, as koḍagi-vṛitti, to Vīrapa Gaṇḍa of Badanaguppe belonging to Ummattūr ruled by Sāḷuva Timmarāja, under the orders of the king.

Registers the grant by the minister Sāḷuva Timmarasa, of Kāvahalli or Kāḷihalli (Kāhali) for services in the Kīrtinārāyaṇa temple at Talkāḍ, under the orders of the king while he was on a victorious expedition to the south.

A charter issued as a nirūpa by the king addressed to Dēmarasayya registering the gift of the village Heggothāra in Ummatūr-sīme for services in the temple of the god Bālakṛishṇa in Bammāpura.

A vīragal in memory of a warrior named Lingaṇṇa of Bairāpura.

Records the grant by Rustumjikhân, a local officer, of the village Masahalli and its hamlets in the Vijayāpura (Gundlupet) sub-division to a Lingāyat priest, under orders of Rāmarāya.

Registers the grant of some land for the service of offering lights before the god Tirumaladēvaru in the village Guṇḍugal made by Venkaṭādri Nāyaka, agent, for the merit of the king.

## List of Inscriptions published in the Report,

Page number in the Report	Inscription number in the Report	Date	Ruler
			IX VIJAYANAGAR—(contd.)
169	30	Dundubhi sam. Prathama Śrâvaṇa ba. 5—20th July 1562 A.D.	Râmarâya ....
125	4	Ś 1326 Târaṇa sam. Śrâvaṇa Paurṇima—Monday 10th August 1584 A.D.(?)	Narasimha IV son of Raṅga I.
160	23	Khara sam. Śrâvaṇa śu. 7—July 17, 1591 A.D.	Râmarâja-Tirumalarâja-dêva
159	22	Śôbhakṛit sam. Kârtika ba. 10— A.D. 1603.	Râmarâja-Tirumalarâja ....
			X. HARATI CHIEFS.
268	93	Śaka 1527 Krôdhi, Âśv. ba. 7— October 5th, 1604 A.D.	Rangappa Nâyaka II ....
			XI. SUGATUR CHIEFS.
136	11	Śarvari, Âshâdha śu—1480 A.D. ?	Tamayya-gauḍa II ....
			XII. KELADI KINGS.
218	65	Śaka 1429 Kshaya sam. Mâr. ba. 10—9th December 1506 A.D.	Chauḍappa Nâyaka ....
212	60	Śaka 1495 Śrîmukha, Śrâv. śu. 5— 3rd August 1573 A.D.	Ramarâja Nâyaka ....

arranged according to Dynasties and Dates—(contd.).

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### Contents and remarks

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Registers the grant of Bêrambâdi, a village in Vijeyâpur-sîme, to the Vîraśaiva priests of Kongûr in Terakaṇâmbi by Basavappa Voḍeyar.

Records that Raṅgabhûpâla (I) with his queen Timmâmbâ installed his son Narasimha (IV) and left for the forest. Narasimha visited Bêlûr and celebrated the Tulâbhâra. On this occasion, he granted the village Sômasettipalli to a Brahman named Śrîkaṇṭha-Vajapêya. The inscription supplies the useful information that Narsimha IV, son of Raṅga I, succeeded his father and ruled for some time before Veṅkaṭa came to the throne by 1585.

Records the remission to the barbers of Hangûla of all taxes including benevolences, customs duties etc., made under the orders of the Mahâmaṇḍalêśvara by his agent Bhadrappa.

Seems to record some grant by Śankarayya, an officer, to the son of Ankegaṇḍa.

Records the gift of the villages Tonasagonḍarahalli and Râchahalli by the chief to a Vîraśaiva priest named Nâgiya-Voḍeyar. The chief ruled under the Vijayanagar king Veṅkaṭapatirâya.

Seems to record the gift of some land, rent-free, to an individual named Nâgappa.

Records the gift of some land by the king to the children of Kalukutiga Vîrapaiya of Kalise and stipulates that succession to the estate should pass to males through females. This shows that the *aliyasantâna* law was followed by the stone masons in the Shimoga District, who were perhaps immigrants from South Canara.

Records the right of 'aputrike' i.e. succession to the estates of people who die without male issue, to all the settis, paṭṭana-svâmis and merchants of the pêtthe (bazaars) of Kalise. Escheat to the crown was the rule which this record modified.



## List of Inscriptions published in the Report,

Page number in the Report	Inscription number in the Report	Date	Ruler
			XIII. MYSORE KINGS.
163	25	Śaka 1578 Durmukhi Vaiśākha ba. 12 Monday—Monday, 12th May 1656 A.D.	Doḍḍa Dēvarāja Voḍeyar ....
191	44	Sarvadhāri sam. Āshāḍha śu. 3—17th June 1768 A.D.	Hyder Ali ....
188	43	Śaka 1733 Prajōtpatti, Phālguna ba. 3—March 1st, 1812 A.D.	Kṛishnarāja Voḍeyar III ....
186	42	Date of writing—26th November 1822 (Tuesday, the 12th lunar day of Kārtika śu. in the year Chitrabhānu). Endorsement on Tuesday, the 3rd lunar day of Pushya ba. in the year Chitrabhānu.	Do ....
			XIV. PRIVATE GRANTS.
253	82	Śaka 1131 Pramōda sam. Vaiś. śu. 15—10th April 1210 A.D.	..
226	69	Śaka 1165 Śubhakṛit, Māgha śu. 1 Friday—23rd January 1243 A.D.	..
168	29	Śaka 1352 Sādhārana sam. Āshāḍha śu. 1—21st June 1430 A.D.	Mahāmāṇḍalēśvara Chikkaṇṇa Voḍeyar, Chief of Terakaṇāmbi.
172	33	Śaka 1361 Siddhārthi, Jyēshṭha ba. 9—5th June 1439 A.D.	..
212	59	Śaka 1375 Śrīmukha sam. Kār. śu 15—17th October 1453 A.D.	..

arranged according to Dynasties and Dates—(contd.).

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### Contents and remarks

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Records the construction of a matt and the gift of the village Horakêri Bâchali to a Virâṣaiva guru at Hangala by the queen Amṛitamma who is also said to have set up a linga and built a matt around it to mark the place in the old palace site at Hangala where Râja Oḍeyar (very probably Muppina Dêvarâja Oḍeyar, her father-in-law) died.

Sannad issued to Pradhâna Venkappayya, a minister, recording an additional grant of lands to the Voḍâr (Virâṣaiva priests) of the matt at Śankaranârâyana, a sacred place south of Mangalore in South Canara District.

A nirûpa (sannad) recording an order by the king to the Amildars and Killedars in several places, informing them that the head priest of the Suttûr matt would visit places in their jurisdiction, that his people may be offered all facilities in the execution of their duties and that no tolls need be demanded in respect of their articles.

An order addressed by the King to Seshagiri Râv, Amildar of Tâyûr, recording the gift of some land to the Virâṣaiva guru Basavalinga Voḍeyar, head of the matt at Suttûr (Nanjangud Taluk).

Records the grant of some land in memory of a warrior named Haḍada of Mâkanahalli in Sâliyûr (Sâlûr) who died while defending the cattle and men against Mâchagaunḍa who had marched against the gaḍas of the place.

Records the gift of a piece of land by Dâmôdarabhaṭṭa for the purpose of setting up a fire altar (*agnishṭage*).

Records the gift of a village named Âlattûr in Kuḍuganḍ to the god Nañjunḍêśvara (in Nañjangud Town).

Mentions that Mañchâyi became a 'sati'.

Another instance of 'sati'.

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## List of Inscriptions published in the Report,

Page number in the Report	Inscription number in the Report	Date	Ruler
275	100	Śaka 1446 Tārāṇa Nija Chaitra śu. 12 Wednesday—Wednesday 16th March 1524 A.D.	XIV. PRIVATE GRANTS— (concl'd.) Līṅgarasa of Dhārāpura ....
275	99	Śaka 1450 Kārtika—November 1528 A.D.	....
228	70	Śaka 1489 Prabhava, Māgha ba. 14 Śivarātri—27th January, 1568 A.D.	....
207	56	Śaka 1519 Hēvilambi, Kārtika śu. 12—10th November 1597 A.D.	Basavapanāyaka, son of Kāre Purushōttama Nāyaka.
153	19	Śaka 1638 Tārāṇa (?) Margaśira śu. 5 Sunday—? 1704 A.D.	....
257	87	Śaka 1658 Naḷa sam. Nija Jyēsh. śu. 7 Friday—June 4, 1736 A.D.	Mudiyappa Nāyaka of Hāgalavāḍi.
192	45	Śaka 1693 Khara sam. Śrāvaṇa śu. 10—19th August 1771 A.D.	....

Note.—The rest of the inscriptions are not fully dated and

arranged according to Dynasties and Dates—(*concl'd.*).

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Contents and remarks

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Registers the grant of some land as 'kaṭṭu-koḍagi' to one Timma Voḍeyar by the agent Narasappayya.

Records some service made to the temple of the place.

Records the gift of some land by Bayichayanāyaka of Tāgarti for the services of food-offering to the god Gautamēśvara of Gauja.

Registers the gift of some land in the village Chikka Jambāne for a matt of the Viraśaiva sect at Kaluse (Kalase in Sāgar Taluk).

Registers some agreement by which the guilds of the artisans of Nilagiri, etc., had to pay certain taxes to their priest Mallapaguru in Vijayāpura. (The genuineness of the grant is doubtful).

Registers the gift of the village Gêrahaḷḷi *alias* Lingasâgara to Mudduvîrasvâmi, probably a Lingāyat guru.

Registers a grant, by certain merchants, to the matt at Kâlangariḍi, of certain fees or taxes on articles of merchandise in which they traded.

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cannot be assigned to any specific dynasties.



## APPENDIX A.

## CONSERVATION OF MONUMENTS.

*In the year 1929-30.*

(Based on the Annual Report of the Consulting Architect to the Government of Mysore, Bangalore.)

In the year 1920, Government had passed orders laying down a policy to be adopted in the preservation of Ancient Monuments and insisting on a regular inspection of the same periodically. In 1921, a consolidated list of ancient monuments classified according to their importance was approved by Government. In the year 1925, the ancient monuments Preservation Regulation was promulgated into law and in 1926, a first list of monuments declared "PROTECTED" under section 3 of the Regulation was published in the Gazette. The work of preservation was, however, not being carried out in any systematic manner hitherto. The work was transferred over to the Office of the Consulting Architect in March 1929.

Immediately after the transfer, a consolidated list of ancient monuments was printed and supplied to all the Deputy Commissioners and Executive Engineers and they were requested to consult the Consulting Architect invariably in all matters of repairs to monuments. The circular giving instructions to local officers in regard to this work which had been issued before was revised and republished. The Forms of inspection reports to be submitted by Sub-Division Officers were suitably altered and the approval of Government obtained thereto. The copies of the revised inspection forms were supplied to the Deputy Commissioners by the Superintendent of Government Printing.

On the recommendation of the Consulting Architect, the Government requested the Muzrai Commissioner to place at the former's disposal funds for the erection of notice boards in front of ancient monuments and a sum of Rs. 1,076 was allotted for the purpose from the Public Works Departmental Budget. Fifty enamelled notice boards were got prepared and distributed to the several Amildars for being erected in front of the more important monuments.

A register was opened in which the history of each monument is written up together with a brief description of the same illustrated with photographs and key plans. And as each monument is dealt with, an entry is made therein noting the action taken as regards the inspections carried out, repairs executed and recommendations made in regard to their maintenance, etc.

This is a permanent record and a valuable guide for the officer placed in charge of the conservation work for all time to come.

Regular inspections were conducted in the case of twenty monuments during the year. Some more were, however, visited by the Consulting Architect in the course of his inspection for gardens and town-planning work, and also during the Dewan's tours. A consolidated list of monuments visited during the year is given as Annexure (A). More monuments could not be inspected on account of pressure of other work. A regular programme of inspection will be adhered to during each year and the prescribed number of monuments inspected.

Inspection reports from the Revenue Sub-Division Officers were received only in the case of very few monuments during the year, the number being only ten. It will facilitate the work of the

office if the Sub-Division Officers make it a point to visit every monument within their jurisdiction at least once every year and invariably forward their report as prescribed in the Government Order.

The following monuments were declared "PROTECTED" under section 3 of the Regulation during the year:—

- (1) Nārāyaṇa and Maraleśvara temples at Marase, Mysore Taluk.
- (2) Vināyaka temple and image at Kurudumale, Mulbagal Taluk.
- (3) Gōvindēśvara and Nākeśvara temples at Koravangala, Hassan Taluk.

Proposals for the renovation of the monuments (1) and (2) have been called for and are under preparation.

In the year 1926, Government appointed a Committee consisting of the Muzrai Commissioner, the Registrar of the University, and the Director of Archæological Researches to draft rules under the Ancient Monuments Preservation Regulation. In Government Order No. 6643-6—Edn. 86-25-28, dated 13th December 1929, the Consulting Architect was also appointed an additional member of that Committee. The Committee met in June 1930 and as a result of the discussions held in the meeting, the whole set of rules was re-drafted by the Consulting Architect and forwarded to the Muzrai Commissioner who is the Convener of the meeting. The rules are being circulated to the other members of the Committee for opinion. It is already five years since the Act was passed and it is very desirable that the rules under the Regulation should be published early.

In all, twenty-four monuments have been dealt with during the year. A statement giving the names of these monuments and the action taken in the case of each is attached as Annexure (B).

As stated above, only fifty monuments have been supplied with notice boards. There are about sixty more protected monuments for which notice boards have to be put up. An equal number of boards will be got prepared and put up during the current year.

This notice board is intended only for "PROTECTED" monuments and is only declaratory in character specifying the penalties for any damages done to the monument. Another notice giving instructions to the visitors as to how they should conduct themselves in respect of the monument has to be put up in all monuments. Such a notice has been got printed already and will be fixed in all the monuments during the current year.

Short descriptive notes in the case of every monument are being prepared. These will have to be printed in bold characters and hung up in each monument. This has been done in the case of all monuments in British India.

In the interest of the preservation of ancient art and to guard against wilful damage to monuments, it is very necessary to have some agency to keep watch over all monuments. There are already watchmen appointed in the case of a few important monuments and a few others that are Muzrai institutions in service have the temple servants to look after them. But in the case of the majority, there is nobody who can be held responsible for their upkeep and it is not feasible to employ paid watchmen in the case of all. It is therefore proposed that the Revenue Officers should appoint one local man, either the Patel, or the Archak or any other man of respectability, to be responsible for its maintenance and fix up such responsibility by a written order. Steps will be taken to give effect to this proposal.

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## ANNEXURE (A).

The following monuments were visited during the year 1929-30 and necessary action in the matter of their maintenance was taken :—

<i>District</i>	<i>Monuments</i>
Bangalore	.... All the monuments in Bangalore, 1-8. Fort at Devanahalli
Kolar	.... Somesvara temple in Kolar. Makbara at Kolar. Amaranarayana temple at Kaivara. Bhoga Nandisvara temple at Nandi.
Tumkur	.... Channigaraya temple at Kaidala. Yoga Madhava temple, Settikere.
Hassan	.... Kesava temple, Belur. Monuments at Halebid. Lakshmi Narayana temple at Nuggehalli. Kirti Narayana temple at Heragu. Buchesvara temple at Koravangala. Lakshmi temple at Doddagaddavalli. Isvara temple at Arsikere. Kesava temple at Ambuga. Narasimha temple at Hole-Narsipur.
Mysore	.... Varahasvami temple, Mysore. Lakshmiramana temple, Mysore. Srikanthesvara temple, Nanjangud. Monuments at Seringapatam. Kesava temple at Somanathapur. Temple at Basral. Lakshmi Narayana temple at Hosaholalu. Saumya Kesava temple at Nagamangala. Brahmesvara temple at Kikkeri.
Chitaldurg	.... Hariharesvara temple at Harihar. Isvara temple at Anekonda.



## ANNEXURE B.

## Statement of ancient monuments dealt with during the year 1929-30.

Sl. No.	Name of monument	Action taken
1	Tippu Sultan's Palace, Bangalore.	In G. O. No. D. 10582-6—G. G. 12-28-4, dated the 15th April 1929, this monument was handed over to the Consulting Architect and a caretaker sanctioned to keep watch over it. While he was formulating proposals to remove the recent alterations and bring it to its original condition, a portion of it was again handed over to the Scout Headquarters for occupation. The work of restoration therefore had to be suspended until the building could again be vacated. Besides this, the monument suffers for want of a compound wall and the grounds in front cannot be laid out pleasantly in consequence to be in keeping with the Muslim character of the monument. Proposals were sent to the Executive Engineer for the construction of a compound wall which was perhaps held up for want of funds during the year. It was proposed that the work might be taken up during the next year. It is also necessary that the Scout Office should be removed from the building early.
2	Narasimha Temple, Hole-Narsipur.	An estimate had already been sanctioned for the repairs of the temple. Advice was given as to how the estimate should be worked out and designs for door shutters were supplied.
3	Ramanujacharya Temple, Saligram.	An estimate for Rs. 749 for urgent repairs was received from the Deputy Commissioner, Mysore, and was returned with countersignature.
4	Channigaraya Temple, Kaidala.	An estimate having come up from Government for opinion, the monument was visited and a thorough inspection made of the same. A copy of the inspection note was forwarded to Government and the repairs contemplated, viz., of constructing a compound wall and repairing the Garuda shrine were approved.
5	Fort, Nagar	... The Deputy Commissioner, Shimoga District, reported that the whole fort had been overgrown with lantana. The monument being an ancient one, a recommendation was made to Government that a sum of money might be sanctioned for clearing the vegetation.
6	Fort at Devanhalli	... This was visited on 23rd August 1929. Removal of vegetation over the walls and petty repairs to some portions of the fort were urged. Also it was suggested that a monument may be constructed over the spot marked as "Tippu Sultan's Birth Place" and enclosed with a neat compound wall. Estimates for Rs. 4,500 and Rs. 6,000 for these items respectively have been prepared and these works are ordered to be taken up during the current year.
7	Isvara Temple, Arsikere	... The temple premises had not been kept clean and the watchman in charge was not doing his work properly. The temple also stood in need of repairs urgently. The defects noted were rectified and an estimate for Rs. 2,000 for repairing the temple was sanctioned by Government to be met out of the provision of Rs. 5,000 in the Public Works Department Budget.

## ANNEXURE B—(contd.)

Sl. No.	Name of monument	Action taken
8	Lakshminarasimha Temple, Nuggehalli.	An estimate for Rs. 2,500 received from the Deputy Commissioner, Hassan, for repairing the compound wall was countersigned and returned.
9	Narayana and Maralesvara Temples, Marasegrama.	On a requisition from Government, the temples situated in the village were examined and a report submitted to Government. These temples were declared as "Protected" ancient monuments. The proposals for their renovation were investigated.
10	Kirtinarayana Temple, Heragu.	An estimate for Rs. 375 for repairing this monument was received from the Deputy Commissioner, Hassan, and it was returned with countersignature.
11	Twin Temples, Mosale ...	The inhabitants of this village waited upon His Highness the Maharaja during his tour in the Hassan District in 1928-29 and prayed for the restoration of their beautiful temples. An estimate for Rs. 2,400 was accordingly prepared by the Deputy Commissioner, Hassan, and sent to the office for opinion. The estimate was countersigned and returned.
12	Prasanna Channakesava Temple, Ambuga.	Some years ago, the Sub-Division Officer's inspection report stated that this monument stood in need of urgent repairs. An estimate had been called for from the Executive Engineer, Hassan, and approved. The monument was inspected and as no repairs had yet been effected, the Muzrai Commissioner was requested to expedite the matter.
13	Narasimha and Kesava Temples, Grama.	On the strength of the inspection report of the Sub-Division Officer, proposals for setting the temples right were called for from the Executive Engineer. Two estimates, one for Rs. 870 and the other for Rs. 30 for the Kesava temple and the Narasimha temple respectively were received. They were countersigned and returned.
14	Bhimesvara Temple, Kaivara ...	These temples are very ancient and deserve to be declared as "Protected Monuments." These were visited on 2nd September 1929 and a recommendation has been submitted to Government in the matter.
15	Nagesvara Temple, Basral ...	An estimate for its repairs and for certain improvements in its vicinity having come up for opinion, the monument was visited and the estimate was returned to the Deputy Commissioner, Mysore, for certain modifications considered necessary.
16	Hoysalesvara Temple, Halebid...	Extensive restoration work was undertaken for this monument and commenced systematically. The work carried out during the year consisted in clearing up all vegetation, levelling the ground and cement pointing to the joints of the basement and supplying the missing pieces such as finials, etc., to the small pavilions surrounding the temple.
17	Kesava Temple, Belur ...	The work of restoration begun in 1928-29 was being continued still. Much good work was done and the whole premises was tidied up. The two ugly accretions that were standing on the platform for centuries past were removed and the carved images that had been hidden by these were cleaned. The temple now looks very neat.

## ANNEXURE B—(concl'd.)

Sl. No.	Name of monument	Action taken
	Kesava Temple, Bolur ...	Several isolated images that were lying within the enclosure were repaired and housed in the several pavilions. Door shutters for one of the openings of the temple were prepared and fixed. A design for a new set of doors for the main gateway was furnished to the Executive Engineer.
18	Buchesvara Temple, Koravangala.	A petition from the raiyats of the village having been received regarding the urgent necessity of repairs to the temple, the Executive Engineer of Hassan Division was requested to forward an estimate for necessary repairs.
19	Kesava Temple, Honnavara. ...	An estimate for Rs. 675 for repairing the temple having been received from the Deputy Commissioner, it was returned duly countersigned and with a suggestion that a vigilance committee for the protection of the several temples of the village might be formed. Such vigilance committees are very necessary for the supervision of religious institutions in every village.
20	Kesava Statue, Angadi. ...	There are a few ruined temples in the village in one of which stands a beautiful image of Kesava quite exposed to sun and rain. It was recommended that a roof might be built over it. An estimate for Rs. 1,421 was sanctioned by Government for this work.
21	Yoga Madhava Temple, Settikere.	On a requisition from the Amildar of Chiknayakanhalli, the temple was visited and the items of repairs that require immediate attention were noted down. The Deputy Commissioner, Tumkur District, was addressed to get these attended to early.
22	Saumya Kesava Temple, Nagamangala.	An estimate for fixing <i>kalasas</i> over the gopura of the temple was countersigned and returned. A suitable design for the same was also furnished.
23	Kesava Temple, Somanathapur.	The monument was inspected on 4th February 1930 and its condition noted. The Deputy Commissioner, Mysore District, was requested to take action in the matter. Extensive restoration work was carried out at a cost of Rs. 16,000 during the year 1928-29. But at the time of inspection in October 1929, a portion of the newly constructed portion was leaky. This defect was brought to the notice of the Executive Engineer, Mysore Division.
24	Isvara Temple, Anekonda ...	An estimate for Rs. 600 for its repairs received from the Sub-Division Officer, Davangore, was countersigned and returned.

## APPENDIX B.

## List of photographs taken during the year 1929-30.

Serial No.	Size	Description	View	Village	District
1	6½" x 4½"	Lakshminarayana temple	South-east view	Adagur	Hassan.
2	Do	Do	South-west view	Do	Do
3	Do	Do	Lakshminarayana figure	Do	Do
4	Do	Do	Sarasvati figure	Do	Do
5	Do	Do	Venugopala figure	Do	Do
6	Do	Janardanasvami temple	South-east view	Anekere	Do
7	Do	Kesava temple	Do	Dindagur	Do
8	Do	Chamundesvari temple	View of the temple with front mantapa.	Undiganal	Do
9	Do	Do	Madanakai figure	Do	Do
10	Do	Gayatri devi temple	Gayatri figure	Do	Do
11	Do	Kesava temple	South view	Anekannambadi	Do
12	Do	Do	Kesava figure	Do	Do
13	Do	Do	Lakshminarasimha figure	Do	Do
14	Do	Do	Venugopala figure	Do	Do
15	Do	Narayana temple	North-west view	Marase	Mysore.
16	Do	Do	Narayana figure	Do	Do
17	Do	Kallesvara temple	South-east view	Do	Do
18	Do	Do	Bhairava figure	Do	Do
19	Do	Do	Another figure	Do	Do
20	Do	Jaina figure in the field	...	Do	Do
21	Do	Excavation 26	...	Chandravalli	Chitaldrug.
22	Do	Do	...	Do	Do
23	Do	Do	...	Do	Do
24	Do	Do	...	Do	Do
25	Do	Do	...	Do	Do
26	Do	Isvara temple	Side view	Siddapur	Do
27	Do	Do	Doorway	Do	Do
28	Do	Do	Pillar	Do	Do
29	Do	View of Basti	...	Do	Do
30	Do	A Jaina figure	...	Do	Do
31	Do	View of Isvara temple on Brahmagiri hill.	...	Do	Do
32	Do	Do	Back view	Do	Do
33	Do	Dipastambha near the pond	...	Do	Do
34	Do	View of a cromlech before opening	...	Do	Do
35	Do	Do after opening	...	Do	Do
36	Do	View of another cromlech before opening.	...	Do	Do
37	Do	Do after opening	...	Do	Do
38	Do	Dipastambha on Jatingaramesvara hill	...	Do	Do
39	Do	Surya figure on do	...	Do	Do
40	Do	Bhairava figure on do	...	Do	Do
41	Do	Chamundi figure on do	...	Do	Do
42	Do	Kali figure on do	...	Do	Do
43	Do	View of mantapa do	...	Do	Do
44	Do	Do Brahmagiri from Mahal	...	Do	Do
45	Do	Do Garegundu	...	Do	Do
46	Do	Do Jatinga Ramesvara hill from Brahmagiri.	...	Do	Do
47	Do	Ramadurga fortress	...	Ramadurga	Do
48	Do	Front view of the cave temple	...	Do	Do
49	Do	Interior view of do	...	Do	Do
50	Do	Ceiling do	...	Do	Do
51	12" x 10"	Chandravalli lead coins, etc., obverse	...	Chandravalli	Do
52	Do	Do reverse	...	Do	Do
53	Do	Chandravalli stone inscription	...	Do	Do
54	Do	Do do taken on impression.	...	Do	Do
55	Do	Photo of Jayarekha	...	...	...
56	Do	Do stone inscription taken on impression.	...	...	...
57	Do	Do stone inscription taken on impression.	...	...	...
58	Do	Persian sannads	(From Madhugiri)	...	...
59	Do	Do do	Do	...	...
60	Do	Do the survey map of Chandravalli valley.	...	...	...
61	8½" x 6½"	Nagari copper plate inscription	Of Ramachandrapur mutt	...	...
62	Do	Stone inscription of Udri	...	...	...
63	Do	Do do another (Kannada.)	...	...	...
64	Do	Do do another	...	...	...

## APPENDIX C.

## List of Drawings prepared during the year 1929-30.

1.	Arsikere	...	Isvara temple	...	Detail of a wall.
2.	Do	...	Do	...	Detail of a basement.
3.	Somanathapur	...	Kesava temple	...	Perforated screen.
4.	Do	...	Do	...	Ceiling.
5.	Do	...	Do	...	Section of ceiling.
6.	Basral	...	Mallikarjuna temple	...	Ground plan.
7.	Belavadi	...	Viranarayana temple	...	Do
8.	Do	...	Upparige	...	Do
9.	Doddagaddavalli	...	Lakshmidēvi temple	...	Do
10.	Koravangala	...	Buchesvara temple	...	Do
11.	Chitradurga	...	Hidimbesvara temple	...	Do
12.	Do	...	Phalgunesvara temple	...	Do
13.	Do	...	Karivartisvara temple	...	Do
14.	Ānekannambadi	...	Narayanasvami temple	...	Do

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## ERRATA.

Page	viii	line	13	for	300	read	303
„	7	„	24	„	beatiful	„	beautiful
„	8	„	32	„	Murugamble	„	Murugamale
„	20	„	29	„	forchead	„	forehead
„	22	„	36	„	werealso	„	were also
„	25	„	28	„	(Plate V 4)	„	(Plate VI 4)
„	27	„	31	„	wodden	„	wooden
„	30	„	13	„	one the	„	one of the
„	31	„	11	„	thare	„	there
„	33	„	22	„	note	„	noted
„	37	„	34	„	brackets	„	antique
„	39	„	33	„	Vasudeva	„	Vasudêva
„	61	„	7	„	ncluding	„	including
„	79	„	28	„	Tha	„	The
„	92	„	27	„	Naga	„	Nagar
„	111	„	34	„	nobilitv	„	nobility
„	112	„	18	„	succoring	„	succouring
„	124	„	3	„	'Thls	„	' This '
„	164	„	19	„	Translation	„	Transliteration
„	227	„	33	„	offrings	„	offerings
„	243	„	2	„	sixty a-thousand	„	sixty-thousand
„	279	„	4		(at the end)	„	3'x2'—6"



## INDEX

## A

	PAGE		PAGE
Abaiya-Vallabha-dēva or Abhayavallabha		Ālgôd-Bayirāpura, village	202
dēvar, a form of Vishṇu,	199	Ali Rāja, Pāleyagār of Kaniyanur,	88
Abdul Hakim Khan, warrior,	96	Ali Saheb, Hyder's uncle,	81
Abdul Hussain Khan, do	96	Āliya Rāmarāya, de facto ruler of Vijaya-	
Abdul Nabhi Khan, do	96	nagar,	131
Abdul Russool, employer of Hyder's father,		Allāla-nātha, signature,	144
	81 n. 3	Āliya, a private individual,	233, 234
Abdul Syed Khan, warrior,	96	Ālugôd or Ālgôd, village,	198, 199, 200, 201
Abhayavallabhadēvar, see Abaiya-vallabha		Alund, Hyder's ancestors at,	80 n. 2
dēva		Ālva or Āluva, a dynasty,	224, 225
Abhimanyu, figure of,	45	Ālvār, figure of—at Kurudumale,	16
Abu Mohamad Mirde, officer under Hyder,	100	Ānanda, a private individual,	176, 177
Achyuta, a form of Vishṇu—image of,	63	Āmaṇiya, district,	116, 118, 120, 121
Achyutarāya, king of Vijayanagar,	74, 76,	Āmbaḷe, village,	125, 132, 133
	78, 203; coins of 76—78	America, Central	78
Ādagūr, temple at,	4	Amir Saheb, a general under Hyder,	91
Ādavani, fort of,	94, 100	Ammālike-saruvu, place,	208, 209
Ādhikārigavunḍa, a warrior,	184	Āmuināyaka, Pāleyagār,	83
Ādhōkshaja, a form of Vishṇu—image of,	63	Āmṇṇale-Verggaḍe or Āṇṇale Veggade	
Ādinātha, god—temple of,	55, 58;	a warrior,	206, 207
	image of, 58, 59	Āmṛitamma or Āmrutamma, Queen of	
Ādi-Śankara, setting up of a 'yantra' by,	13	Doḍḍa Dēvarāja Oḍeyar, King of	
Ādisēsha, figure of,	39	Mysore,	164, 165, 166
Ādityas, figures of,	45, 65	Ananda Rao Rasta, a Mahratta general,	
Ādiyapanāyaka, a private individual,	218		92
Āgale, a sthala or division,	270, 271	Ananta, figure of,	60
Āgastyēśvara, god,	201	Anantagiri, taluk	84 n. 2
Āghōrēśvara, god,	213, 214	Anantapadmanābha, god—image of,	60
Āgni, a Dikpāla—figure of,	38	Anantapur, district,	122, 123;
Āibisēṭṭi, a private individual,	224, 225		hobli 226, 230; town 148, 149
Ājitēśvara, god,	113	Anantaśayana, a form of Vishṇu—figure of,	
Ākkatangis, legendary sisters,	31;		42, 44
	temple of, 23, 24, 30, 31	Āndāsara, village,	224, 225
Ākola, district,	71, 73;	Āndhakāsura, figure of,	47
	coins from, 18, 74, 77	Āndhakāsuramardana, figure of,	59
Ākrūra, figure of,	40	Ānegalākere, same as Ānekere,	5
Ālageyara Lakkanayya, warrior,	171	Ānegunḍi, pond,	3;
Ālambāḍi, village,	142		elephant stall, 53
Ālambgiri, monuments at,	8	Ānekal, a taluk,	85 n. 4
Ālasālamma, a private individual,	143	Ānekannambāḍi, Hoysala temple at,	1, 3 ff
Ālatur, or Ālattur, village,	168, 169, 171	Ānekere, temple at,	5, 6
Ālgôd, see Ālugôd		Āniruddha, a form of Vishṇu—image of,	63



	PAGE		PAGE
Āñjanēśvara, <i>god—temple of</i> ,	14	Arhat, <i>figure of</i> ,	56
Āñjanēya, <i>god—temple of</i> ,	17, 25 ;	Arjuna, <i>do</i>	41, 42, 43, 44, 45
	<i>a relieve of</i> , 54	Arkalgud, <i>taluk</i> ,	84 n. 2 ; 85 n. 1
Ankappayya, <i>a priest</i> ,	146, 147	Arkēśvara, <i>god—shrine of</i> ,	29
Ankegaṇḍa, <i>private individual</i> ,	159	Arni, <i>place</i> ,	96 ; <i>battle of</i> , 80, 98-99
Ankuśagiri, <i>conquest of</i> ,	89	Arthasāstra, <i>of Kauṭilya</i> ,	115, 117, 124
Annadānidēvaru, <i>priest</i> ,	208, 209, 210	Aruṇa, <i>figure of—driving the seven horses</i> ,	29
Anniah Sastri, <i>private individual</i> ,	85	Āryavarma or Ayyavarma, <i>a Gaṅga king</i> ,	122, 123, 124, 178, 260, 261, 264
Āntara-Gaṅge, <i>stream</i> ,	18, 19	Asad Ali Khan, <i>Darogha of Bangalore</i> ,	95, 96
Anwaruddin, <i>occupation of Trichinopoly</i>	by, 82	Asaga Gaṅgaya, <i>private individual</i> ,	184
Appaji Balavanta Rao, <i>Mahratta general</i> ,	92	Ashta-grāma, <i>division</i> ,	189, 191
Appaji Ram, <i>Hyder's vakil</i> ,	89	Āśoka, <i>inscription of</i> , 2, 23, 27, 28, 30 ;	
Appaji Rao <i>do</i>	92, 93	<i>Rock Edict of</i> ,	24, 26 ;
Appanārya, <i>a rājaguru</i> ,	141	<i>town of</i> ,	26 ;
Appināyaka, <i>a pūleyagār</i>	83	<i>tree</i> ,	46
Arabia, <i>country</i>	80	Āśvathanāraṇaiyya, <i>munashi, under Krishna-</i>	
Araḷayan, <i>officer</i> ,	224, 225	<i>rājavadēyar III</i>	190, 191
Aramane-hola, <i>site at Halebid</i>	53	Ātma Viṭhala Dāsar, <i>private individual</i> ,	226
Ārandukka Kuripatti Mārisetti. <i>private</i>	<i>individual</i> , 166	Āvaṇi, <i>a place of pilgrimage</i> ,	10 ;
Araṇyaparva, <i>Mahābhārata episode</i> ,	41	<i>inscriptions at</i> 11 ; <i>fortress</i> 11	
Arasikere, Arsikere or Arasiyakere, <i>a town</i> ,	53, 107, 110, 112, 113 ;	Avasarada Demarasayya, <i>officer</i> ,	148, 149
	<i>temple at</i> , 1, 3, 25, 61-67.	Avinita, <i>Gaṅga king</i> ,	121, 122, 123, 124,
Āravīḍu, <i>a dynasty of Vijayanagar</i> ,	131, 132		176, 177, 178, 263
Arcot, <i>district</i> , 82, 84, 89, 100 ;		Ayyavarma <i>see</i> Āryavarma,	
	<i>siege of</i> 96, 97	Ayyanūr, <i>Hyder's capture of</i> ,	87

## B

Bābābudan-giri, <i>hills</i>	53, 130, 131	Bālakrishṇa, <i>god</i> ,	70, 72, 148, 149,
Bacchanalians,	42	<i>figure of, on coins</i> 72, 74 ; <i>type of coins</i> ,	
Bachāyi, <i>lady</i> ,	231	70-74 ; <i>varahas</i> 69 ; <i>half-varahas</i> 73 ;	
Baḍamākalahalli, <i>village</i> ,	133	<i>temple</i> 146, 147	
Badanaguppe, <i>do</i>	152, 153	'Balamuri' trunk of Gaṇapati,	17
Badari, <i>river</i> ,	127, 128, 130, 131	Balaṇa, <i>sculptor</i> ,	41
Bāgilu, <i>village</i> ,	218	Balarāma, <i>figure of</i> ,	39, 40
Bāgiyabbe-gāviti, <i>lady</i> ,	221, 222	Balavanta Rao, Appaji, <i>Mahratta general</i> ,	92
Bahādūr, <i>title of Hyder</i> ,	82	Bāle Ars, father of Queen Amṛitamma,	166
Bahamani, <i>kingdom</i> ,	73	Balelanadu, <i>Hyder's conquest of</i>	93
Bailey, Col. <i>English General</i> ,	97	Bali, <i>demon king—story depicted</i> ,	38, 39 ;
Bairāpura, <i>village</i> ,	199, 201, 203, 220, 223	<i>figure of</i> , 44	
Bāji Rao, <i>Peshva</i> ,	83	Ballāla, Ballālarāya or Ballu, <i>Hoysala king</i> ,	
Bakāsura, <i>demon—figure of</i> ,	39	Ballāla II <i>called also Vallāla and Vira</i>	
Bāladerige, <i>tax</i> ,	101	Ballāla or Vallāla <i>dēva</i> , 53, 54, 109, 110,	
Balaji Panth, <i>Mahratta officer</i> ,	93	111, 203 ; II 55, 61, 112, 198, 199 ; III	
Balaji Rao, <i>Peshva</i> ,	94	11, 13, 52, 185 ; IV 140	

	PAGE		PAGE
Ballālarāyana durga, <i>fortress</i> ,	87	Bayichaya, <i>private person</i> ,	211
Ballāvi, <i>division</i> ,	120	Bayichayanāyaka, <i>do</i>	228, 229
Bamaṇa, <i>private individual</i> ,	224, 225	Bayikunda, <i>division</i> ,	211
Bammaṇa-nāyaka, <i>do</i>	134	Bayiragaḍa or Bayirāḡoḇḍa, <i>private</i>	
Bammāpura, <i>place</i> ,	148, 149	<i>individual</i> ,	274, 275
Bammavve, <i>lady</i> ,	113	Bayirapa, <i>private individual</i> ,	134
Bammayya, <i>private individual</i> ,	256, 257	Bayira rāvuta, <i>do</i>	135, 136
Bāṇa, <i>dynasty—inscriptions</i> ,	10	Bēdagampana, <i>a collection of the Bēdas</i> ,	142
Banadāla, <i>village</i> ,	152	Bēdas, <i>a community</i> ,	142, 143
Bāṇarāsi, <i>sacred place</i> ,	239, 242	Bednore, <i>Hyder's conquest of</i> ,	87 ;
Banaśaṅkari, <i>temple</i> ,	230	<i>kingdom</i>	100
Banavar or Banavara, <i>village</i> ,	34, 83 n. 6	Bcenee Visaji Pandit, <i>Mahratta leader</i> ,	85
Banavase or Banavasi, <i>province</i> ,	110, 112,	Bēgār, <i>figure of</i> ,	25
224, 225, 233, 234, 235, 237, 240, 243,	246, 247	Bēgūr, <i>place</i> ,	178
Bangalore, <i>place</i> ,	1, 22, 69, 78, 81 n. 5,	Bēla, <i>see</i> Beleya	
6; 84, 85, 86, 88 n. 1, 90, 91, 94, 95, 100,	101, 102, 140, 263	Belāda Maḍuvu or Bellada Maḍuvu,	
Bankapura or Bankapur, <i>place</i> ,	7, 55, 88,	<i>village</i> ,	268
94 ;		Belagāmi, <i>village</i> ,	255
<i>conquest of</i> , 95		Belagaḍa, <i>warrior</i> ,	221, 222
Bannahalli, <i>village</i> ,	120	Belagunji, <i>village</i> ,	205
Banniyūr, Bannivūr or Bannūr, <i>village</i> ,	231,	Belandūr, <i>do</i>	226
233, 234, 235, 239, 242, 243		Belavāḍi, <i>do</i>	53 ;
Barakki Srinivasa Rao, <i>general</i> ,	84, 86, 87,	<i>Vēnugōpāla image at</i> , 3	
89, 90, 92, 93		Belekūṭa, <i>agriculturists</i> ,	143
Barakki Venkata Rao, <i>do</i>	82, 85	Beleya, Bēlaya, Bēla or Bēlagaḍa, <i>warrior</i> ,	221, 222, 223
Barnett, Dr.	247	Belgami, <i>village</i> ,	78
Barūr, <i>province</i> ,	208, 209, 210	Bellary, <i>district</i> ,	24, 101 ;
Basalat Jung, <i>Nawab</i> ,	86, 94	<i>siege of</i> , 90, 94	
Basappa, <i>private individual</i> ,	184	Bēlūr, <i>place</i>	1, 3, 4, 7, 34, 35,
Basava (bull), <i>figure of</i> ,	9, 27, 33	36, 44, 47, 49, 50, 51, 52, 53, 54, 83 n.	
Basavalinga Oḍeyar, <i>a donee</i> ,	166	6, 120, 121, 128, 129, 130, 131, 132	
Basavalinga Vāḍer, <i>priest</i> ,	186, 187, 188	Beḷuvāla or Beḷvala, <i>division</i> ,	237, 240, 243
Basavanabhāvi	9	Benares, <i>sacred place</i> ,	145, 194, 210, 250,
Basavanapura, <i>village</i> ,	142, 143	277	
Basavapa-gavunḍeya or Bassavappa		Benḍiganahalli, <i>village</i> ,	121, 122, 123, 178
Voḍeyar, <i>private individual</i> ,	170	Bengal,	98
Basavapa-nāyaka, <i>Kāre chief</i> ,	208, 209, 210	Benggaḷūru, ( <i>Bangalore</i> )	189
Basavāpatna, <i>place—plundered</i> ,	95	Bennegunḍa, <i>hill at Halebid</i> ,	51, 52, 53, 54
Basavāpaṭṭana, <i>place</i> ,	208, 209	Bennūr, <i>village</i> ,	120
Basavēśvara, <i>temple of</i> ,	199	Bēraumbāḍi, <i>do</i>	169, 170, 171
Basavēśvarasvami, <i>priest</i> ,	194	Bēṭagarepura, <i>do</i>	127, 129, 131
Basavi Vīraḡoḇḍa, <i>private individual</i> ,	208,	Beṭṭada Chāmarāja, Vāḍeyar, <i>Mysore</i>	
209		<i>King</i> ,	192
Bassein, <i>coins from</i> ,	71, 73, 77	Bettadapura, <i>village</i> ,	84 n. 2, 85 n. 1, 189,
Bastihalli, <i>near Halebid</i> ,	53, 59	191	
Basti temples, <i>at Halebid</i> ,	55	Beṭṭadūr, <i>do</i>	244
Bayalnāḍ, <i>place</i> ,	171	Bhadra, <i>name</i> ,	143
		Bhadrā, <i>river</i> ,	121

	PAGE		PAGE
Bhadrakālī, goddess,	143	Bijapur, town,	9
Bhadrappa, officer,	160, 161	Bileguṇḍu (Gâre guṇḍu), a place in	
Bhadrappagaṇḍa, patel,	244, 245	<i>Brahmagiri</i>	23
Bhadrarāyisetṭi, private individual,	246, 247	Bilgere, village,	179, 186
Bhadri, name,	143	Billēśvara, god,	216
Bhagadatta, figure of,	42, 45	Binnamangala, village,	69
Bhāgavata, scenes from the,	37, 39, 42	Bīrarasa, Śāntara general,	216, 221, 222, 223,
Bhāgya-Lakshmī, temple,	26	224, 225, 231	
Bhairappa Nāyaka, private individual,		Bīrarasa Bommarasa, warrior,	217
258, 259.		Biṭṭijinālaya, temple,	157
Bhairava, god—figure of,	7, 15, 29, 30, 38	Boar incarnation of Viṣṇu,	74
39, 42, 43, 44, 48; shrine of,	29, 54	Bobbēśvara or Bōchēśvara, temple,	61
Bhairavana guḍḍa, hill,	54	Bojeraj, minister of Basalat Jung,	94 n. 1
Bhairavī, goddess—figure of,	38, 39, 43, 46	Bombay, town,	54 n. 1, 93, 97, 98
Bhānappa vēdānti, private person,	218	Bommanṇa, private individual,	257
Bharatēśvara, god,	13	Bommarasa, general,	206, 207
Bhasmāsura, demon—figure of,	41, 44	Bommarasi, lady,	216
Bhavaśarma, private individual,	261, 262,	Bommayya, scribe,	222
263.		Bommegaṇḍa, private individual,	136
Bhavasvāmi do	116, 118, 120	Bommeyanāyaka, warrior,	206, 207
Bhayirāpura, village,	200, 201	Boppadēva, minister,	55
Bhīma, figure of,	40, 41, 42, 43, 45, 66, 112	Boppavve, Gaṇakumāri,	132
Bhīmanṇa, private person,	231	Bōrekunṭe, site in Brahmagiri,	23
Bhīshma, figure of,	41, 45;	Bowringpet, taluk,	133, 135
title, 234, 240		Brahma, figure of,	7, 38, 39, 42, 43, 44, 46,
Bhishmaparva, Mahābhārata episode,	40, 41	47, 48, 59, 61, 66, 69, 109, 111, 238, 240	
Bhringi, dancing figure of,	60	Brahmagiri,	23, 24, 26, 28, 29, 30
Bhū, goddess,—figure of	16, 61;	Brahmajinālaya-basadi,	246, 247
accompanying Venkatēśa	8;	Brahma-tīrtha, pond,	12
accompanying Viṭhala	17	Brahmēśvara, god,	142
Bhujaga, god	152	Brāhmī, goddess—figure of,	62
Bhujāṅga, god	152	Brihaspati, sage—title	233, 234, 238, 240
Bhūlōka or Bhūlōkamalla, Chālukya king,		British Museum, coins at,	69, 70, 73, 77, 78
246, 247, 249, 250		Buddha,	temple, 17; image 17, 21
Bhuvanēndra-yaksha, figure of	56	Buddhist stūpa,	10
Bhūvikrama, Gaṅga king,	177	Bukka or Bukkarāya, Vijayanagar king,	
Bidarakere, tank,	53	128 n. 2, 130, 155, 156, 174	
Bidie, author,	72	Bukkanōji, Mahratta vakil,	85
Bidirakere, village,	275, 276, 277	Bull type, coins of Vijayanagar,	74, 75, 76
Bijabbe, lady,	249, 250	Bussy, Mons., French general,	82, 98
Bijjala also called Bijanadēvarasa		Buvayya, scribe,	224, 225
Kalachuri king,	224, 225, 226	Byrappa Nāyaka, private individual,	6

## C

Calburga, place,	80 n. 2	Carnatic, province—affairs	82; coins	73;
Calcutta; do	98	invasion		96
Calicut, do	88, 93, 97, 100, 101	Cave shrines,		29, 32

	PAGE		PAGE
Central America, <i>country</i>	78	Chânûra, <i>wrestler—figure of</i> ,	40
Central Provinces,	71, 73	Charamagavunḍa, <i>person</i> ,	184
Chagatûr, <i>village</i> ,	266	Chatchathalli, <i>village</i> ,	53
Chakkiyakka, <i>lady</i> ,	230	Chatrapati, <i>type of Sivdji's coins</i> ,	76
Chakra-tirtha, <i>pond</i> ,	9	Chaudagaḍa or Chaudappa nâyaka, <i>Keladi king</i> ,	219
Chakra-vyûha, <i>Mahābhārata incident</i> ,	45	Chāvunḍabbe, <i>lady</i> ,	145
Chakrêśvara, <i>god—figure of</i> ,	56	Chāvunḍa-perimmānaḍi, <i>ruler</i> ,	171
Chalamakōṭe, <i>another name for Purāṇipeṭ</i> ,	9	Chāvunḍayya, <i>chief</i> ,	171
Chālukya, <i>dynasty</i> , 61, 78, 233, 234, 235, 237, 238, 240, 241, 243, 245, 246, 247, 250, 251, 252; <i>town</i> 26; <i>layer at Siddāpur</i> 2; <i>architecture</i>	24, 25, 31	Chāyanma, <i>maṭha of</i> ,	21
Chāmarāja or Chāmarāja Wodeyar (Voder), <i>Mysore king</i> , 93, 95, 188		Chellukere, <i>place</i> ,	32
Chāmarājanagar, <i>place</i> , 121, 137, 144, 157, 159, 182		Chengalput, <i>do</i> ,	96, 97
Chāmarājiah, <i>of Rāmagiri, officer</i> ,	93	Chengamavu or Chengannavu, <i>do, battle at</i>	89
Chāmunḍā or Chāmunḍêśvari, <i>goddess, shrine</i> 7, 29; <i>images and figures</i> , 7, 13, 20, 28, 29, 62		Chennabasava Nâyaka, <i>person</i> ,	258, 259
Chaudar Rao, <i>officer</i> ,	87	Chennagiri, <i>place—plunder of</i> ,	95
Chanda Saheb, <i>a royal personage in the Carnatic</i> , 82, 89		Chennakêśava, <i>a form of Vishṇu—image of</i> , 5, 6, 16; <i>temple of</i> 15, 16, 131	
Chandapana Dodêrî-sîme, <i>province</i> , 270, 271		Chennarāyadurga, <i>place</i> ,	91, 101
Chand Bibi, <i>Hyder's step-mother</i> ,	22	Chennigarāya, <i>temple of</i> ,	199
Chandêśvara, <i>god</i> ,	249, 250	Chhaya, <i>figure of</i> ,	29, 45
Chandikêśa or Chandikêśvara, <i>god—images of</i> , 9, 18, 20, 29		Chickanayakanahalli or Chikkanāyakana-halli, <i>place</i> 83 n. 6, 165, 259	
Chandra, <i>god—figure of</i> ,	8	Chickappa Gowda, <i>private person</i> ,	91
Chandrârôṇa, <i>hill</i> ,	127, 128, 130, 131	Chief Krishṇaraja Wodeyar, <i>Mysore king, death of</i> , 88	
Chandragiri, <i>local dynasties in</i> ,	73	Chidambara bhaṭṭa, <i>private person</i> ,	229
Chandragutti, <i>place</i> ,	212	Chik-Arasayya, <i>do</i>	229
Chandramaulîśa or Chandramaulîśvara, <i>god—temple of</i> , 2; <i>image of</i> , 29		Chika Viranodeyar, <i>priest</i> ,	196
Chandrâpi-maṭha, <i>a Viraśaiva maṭh</i> , 140, 142		Chikballapur, <i>place</i> ,	86, 88, 91
Chandravalli, <i>ancient site</i> , 1; <i>Dolmen pottery of</i> , 10		Chikerahalli, <i>village</i> ,	30
Channabasapa, <i>private individual</i> ,	256	Chikka Benne-guḍḍa, <i>hill</i> ,	51, 53
Channabasava, <i>do</i>	141	Chikkadêvarāya, Chikkadêvarāja or Chikka (Chikka) Dêvarāja Wodeyar (Oḍeyar), <i>Mysore king</i> , 72, 74, 101, 165	
Channabasavappa Nâyaka, <i>Bednore king</i> , 87		Chikka Hagari, <i>river</i> ,	24
Channabasava svâmi, <i>Lîngāyat guru</i> ,	161	Chikkajambhane or Chickkajambani, <i>village</i> ,	208, 209, 210
Channamallāpura, <i>village</i> ,	168, 169	Chikka Kampanṇa-oḍeyar (Vodeyar), <i>prince</i> ,	155, 156, 157, 173, 174
Channapatna, <i>place—siege of</i> 84; <i>battle near</i> 85		Chikka Kêsimayya, <i>private person</i> ,	249
Channarāyadurga, <i>fortress</i> ,	93, 94	Chikkaṇa-rāvuta, <i>do</i>	135
Channarāyapatna, <i>place</i> , 5, 83 n. 6, 88		Chikkaṇa-Vodeyar, <i>ruler</i> ,	168, 169
Channavitrâdhya, <i>private person</i> ,	137	Chikkāpura, <i>village</i> ,	253, 254
		Chikmagalur (Chickmagalur), <i>place</i> , 3, 120, 125, 131, 132, 140	
		Chiliya Bêgûr, <i>village</i> ,	211
		Chinapagānahalli, <i>do</i> ,	134
		Chintāmaṇi, <i>do</i> ,	8

	PAGE		PAGE
Chitradurga, Chitaldrug or Chitrakal, town,		Chukuttur, place,	121, 122, 123
1, 2, 23, 28, 33, 72, 81, 86, 87, 94, 95,		Chuncheganda, private person,	142
100, 101		Cochin, submission of,	88 n. 5
Chitrasêna, a Gandharva—figure of,	42	Coimbatore, place, 100, 154, 157; <i>Hyder's</i>	
Chittanballi, village,	256	descent on, 86 n. 3	
Chôla, dynasty, 69, 78, 109, 111, 150, 151,		Cooke, Capt., person,	22
238, 241; architecture, 11, 16, 20;		Coorg, invasion of,	93
image, 20; lingas, 11, 18, 21		Coote, Col., English General,	97
Chôlagauda, private person,	175	Copper Age,	78
Chôlattara, do	150, 151	Copper type of Vijayanagar coins,	75
Chôli Annavodeyar or Chôlianna-vodeyar,		Culloor, place,	83, n. 6
private person,	173		

## D

Dadegauda, private person,	154	Dêvarâya or Sridêvarâya, Vijayanagar king,	
Dakanâchâri, a figure shown as,	16	28, 69, 75, 132, 153, 169, 210	
Daksha, a figure pointed out as Janaka,	11	Dêvarâyadurga, fortress,	91
Dakshina-dêsa, country,	141, 180	Dêvayâni, daughter of Sukra,	38
Dakshinâmûrti, figure of, 8, 13, 15, 20, 41,		Dêvi, goddess—image of 18, 52; figures of	
43, 44, 46, 56		the varied forms of, 65	
Dalvoy Dêvarâja or Dêvarâjiah, Dalvoy	81,	Dêviramma, lady,	204
	83	Dhanushkôti, sacred place,	12
Dâmôdara, a form of Vishnu—image of,	63	Dhâra, capital,	108, 111
Dâmôdarabhatta, private person,	227	Dharanîndra, yaksha—figure of,	57
Dandinâtha Pandita, a minister,	5	Dharanî Varâha, a form of Vishnu—figure	
Darga, Moslem monument,	9, 18, 22	of, 43	
Daryadaulat, building,	101	Dhârâpura, place,	276
Dattaka, aphorisms of,	115, 117, 122	Dharwar, district,	55, 87 n. 4
Delhi, place,	102	Dhênukâsura, demon—figure of,	40
Dêmarasayya, Avasarada, officer,	148, 149	Dhêvanagara or Dêvanagara, town,	193, 194
Dêmôja, sculptor,	36, 48	Dhritarâshtra, father of the Kauravas,	
Derga Kooli Khan, general,	80, n. 4	figure of, 45	
Desai Narasinga Rao, do	94	Dikpâlas or Dikpâlakas, figures of, 13, 21, 33,	
Dêsâyi Kari Sivapanâyaka, private person,		38, 39, 40, 42, 44, 47, 48, 57, 58, 59, 60,	
	244	65, 66	
Desikachari, author,	76, 78	Diler Khan, governor of Sira,	80
Dêsingaverggade, warrior,	221, 222, 223	Dilipayya, Nolamba king,	134
Dêvala, Dêvalge or Dêvalige, province,	116,	Dindagur, place—temples at,	5
117, 120, 127, 131		Dindigul, do	82 n. 5, 83
Dêvâmbikâ, lady—builder of a temple,	11	Dinnûr, village,	136
Dêvamma do	11	Divyalîngêsa, a Lingâyat guru,	141
Dêvanahalli, place—siege of 81; insurrection		Dod Byadgeri, village,	131
at 81, n. 1		Doddaballâpur, place, 81, 86, 88, 93, 100,	
Dêvarâjiah, Dalvoy,	81, 83	263	
Dêvarahalli, village,	124, 176, 178	Dodda Singariya, private person,	204, 205
Dêvarâja Odeyar or Dêvarâju Voderu,		Doddayya, do	5
Mysore king,	164, 165, 166	Doddêri, place,	268

	PAGE		PAGE
Dod̥ha (Doda) Dēvarāju Vaḍer or Dod̥da Dēvarāju Voḍeyar, <i>Mysore king</i> , 162, 163		Durgā, <i>goddess—image and figure</i> , 14, 31, 44, 45, 51, 56, 65, 72, 74; <i>temple</i> 14, 23	
Dōhaḷa, <i>figure of</i> ,	46	Durgā or Durgī varahas,	70, 72, 74
Doṇṇekūṭa, <i>village police</i> ,	143	Dūrvāsa, <i>figure of</i> ,	66
Dorasamudra, <i>Hoysala capital</i> 34, 50, 51, 53, 110, 112; <i>tank at</i> , 59; <i>site of</i> , 50-54.		Durvinita, <i>Gaṅga king</i>	121, 176, 177, 178
Double Temple, <i>at Arsikere</i> ,	67	Durvinita Ereappor, <i>Gaṅga prince</i> ,	176, 177
Draupadī, <i>wife of the Paṇḍavas—figure of</i> , 40, 41, 43, 44, 45, 55, 66		Duryōdhana, <i>Kaurava king—depiction of the durbar of</i> ,	41
Draviḍa people,	238, 241	Duśśāsana, <i>do figure of</i> , 43, 45, 66	
Dravidian architecture, 14, 16, 18, 21, 32		Dvārapālas, <i>figures of</i> , 33, 47, 48, 59, 60, 67	
Drōṇa, <i>warrior—figure of</i> ,	41, 45, 66	Dvārasamudra, <i>another name for Dōra- samudra</i> , 35	
Drōṇapārva, <i>Māhābhārata episode</i> ,	41	Dvārāvati, <i>Dvārāvātipura, capital of the Hoysalas</i> ,	110, 112
Dubreuil, <i>author—on the Gaṅgas</i> ,	122	Dyavayya, <i>of Karagalli</i> ,	95
Dugga also called Bhūvikrama, <i>Gaṅga king</i> , 176, 177, 178			
Duggamāra, <i>Gaṅga prince</i> ,	177		

## E

Êchaladēvi, <i>Hoysala queen—wife of Ere- yaṅga</i> 109, 111; <i>wife of Narasimha</i> , 109, 111		England, <i>country</i> ,	98
Edava-Murāri, <i>title</i> ,	219	Êniya Harimayya, <i>private person</i> ,	255
Êḍūrlagavi, <i>large cave</i> ,	9	Eṇ Timmarāja, <i>brother of Rāmarāja of Vijayanagar</i> , 159	
Êkānta-Tīrtha, <i>pool</i> ,	30	Eṇyanga, <i>Hoysala king</i> , 108, 109, 110, 111, 112	
Elephant type of coins,	17	Eṇyanga Nitimārga, <i>Gaṅga king</i> ,	145
Eli, <i>place</i> ,	167	Erode, <i>place</i> ,	90
Elliot, <i>author</i> ,	68 n. 2, 69, 72	Europe, <i>continent</i> ,	73
Êlūrapade, <i>a huge rock</i> ,	26		

## F

Fakir Shāh Wāli, <i>darga of</i> ,	9	Fergusson, <i>author</i> ,	33, 36, 50
Fateh Ali, <i>also called Fattēh Mohammed and Fateh Ali Khan Sāhib, Hyder's father</i> , 21, 80, 81		Fleet, Dr. <i>do</i>	264, 265
		Fyzulla Khan, <i>officer</i> ,	87, 92

## G

'Gajā guṇḍla,' <i>tank</i> ,	21	Gaḷgekere, <i>place</i> ,	3
Gajalakshmi, <i>goddess—figures of</i> , 5, 6, 8, 12, 19, 25, 27, 28, 29, 30, 51, 60, 66		Gaṇas, <i>figures of</i> ,	46
Gajāraṇya Kshētra, <i>same as Talkād</i> 180, 181		Gaṇāchāri, <i>Vīraśaiva priest</i> ,	170
Gajāśuramardana, <i>god—figure of</i> ,	46	Gaṇakumāri Boppavve, <i>priestess</i> ,	132

	PAGE		PAGE
Gaṇapati, Gaṇādhipati or Gaṇéśa, <i>god</i> , 213, 214, 219, 249; <i>images of</i> 7, 9, 15, 18, 19, 21, 25, 28, 30, 35, 61; <i>copper image of</i> , 17; <i>temple of</i> , 27, 30; <i>figures of</i> , 27, 38, 39, 42, 43, 45, 46, 48, 57, 66		Gayā, <i>sacred place</i> ,	252
Gaṇḍabhêruṇḍa, <i>anthropoid figure</i> 8; <i>other figures</i> 32; <i>crest</i> 78, <i>type of Vijayanagar coins</i> , 76, 77, 78		Gêrahalli, <i>village</i> ,	258, 259
Gandhâra, <i>art of</i> ,	42	Ghattadahalli, <i>do</i>	35
Gandharvas, <i>figures of</i> ,	42, 43, 47, 48	Ghulam Hyder Saheb, <i>Hyder's brother</i> ,	81
Gaṅga, <i>dynasty</i> , 1, 16, 19, 112, 113, 119, 121, 122, 123, 124, 137, 145, 177, 178, 182, 184, 197, 259, 260, 261, 262, 263, 264 265; <i>linga</i> , 18		Girijākalyâṇa, <i>marriage of Pârvatî depicted</i> ,	42
Gaṅgâ, Gaṅge or Ganges, <i>river</i> , 158, 181, 182, 227, 239, 242, 261, <i>figure of the goddess</i> , 20		Gollas, <i>a community</i> ,	26
Ganga Râja, <i>Hoysala minister</i> ,	55	Gôpâlakrishṇabhaṭṭa, <i>private person</i> ,	125
Gangavâdi, <i>province</i> ,	110, 112	Gôpâlapura, <i>village</i> ,	173, 174
Gangegonḍapura, <i>place</i> ,	238, 241	Gopal Rao, <i>Mahratta general</i> ,	87 n. 4
Ganges, <i>see under</i> Gaṅgâ		Gopîdêvî, <i>figure of—in the Bhâgavata scene</i> , 39	
Gaṅgôja, <i>private person</i> ,	160, 161	Gôpinâthadêva, <i>god</i> ,	204, 205
Gaṅjagunṭe, <i>a spot in Avani</i> ,	11	Gôsalachannabasava, <i>Virâṣaiva</i> ,	141
Gaṅjâm, <i>village</i> , 124, 177, 178; <i>shahr</i> , 101		Gôsâlârya, <i>Virâṣaiva guru</i> ,	140, 141
Gaṅji Cottah, <i>place—siege of</i> ,	80, n. 4	Gourasamudra, <i>place</i> ,	24
Gâre guṇḍu also called Bîle guṇḍu, <i>site in Brahmagiri</i> , 23		Gôvardhana, <i>hill, depicted</i> ,	39
Garuḍa, <i>vehicle of Vishṇu—figure of</i> , 38, 39, 40, 42, 50; <i>on coins</i> , 74, 75, 76,; <i>type of Vijayanagar coins</i> 75-76; <i>title</i> 221, 222; <i>image</i> 62, 63		Gôvinda, <i>image of god</i> , 62; <i>private person</i> ,	265, 266
Garuḍanahalli, <i>village</i> ,	22	Gôvindarâja, <i>Sâḷuva minister</i> ,	182
Gattahalligudda, <i>hill</i> ,	53	Gryphon, <i>motif</i> ,	78
Gauḍi Âlattûr, <i>village</i> ,	169, 171	Gubbi, <i>taluk</i> ,	256, 259, 262
Gauja, <i>do</i> 224, 225, 228, 229, 230		Gudibande, <i>place</i> ,	91
Gauribhaṭṭar, <i>private person</i> ,	217	Gûḍlêśvara, <i>god—temple of</i>	60
Gauriguṇḍu, <i>boulder</i> ,	26	Guliyapura, <i>village</i> ,	185
Gautamêśvara, <i>god</i> ,	228, 229	Gunmanahalli, <i>village</i> ,	80, 81 n. 1
		Guṇḍagal, <i>do</i>	273, 274
		Guṇḍlu, <i>do</i>	189, 191
		Guṇḍlupet, <i>taluk and town</i> ,	153, 154, 155 156, 157, 158, 159, 166, 174, 182
		Guparina-Kûṭa, <i>hut-building men (?)</i> ,	143
		Guptas, <i>dynasty—coins of</i> ,	76
		Gurappa, <i>private person</i> ,	163
		Gurruṁ-Konda, <i>place</i> ,	90, 91, 94, 100; capture of, 90, 94
		Gutti, <i>do</i>	100, 101;
		<i>plunder of</i> 94, 95; <i>kingdom</i> ,	211, 212
		Guttiga, <i>private person</i> ,	254

## H

Haḍada, <i>warrior</i> ,	254	Hale Bannûr, <i>village</i> ,	285
Hagalvâdi, <i>village</i> ,	258, 259	Halebid, <i>do</i>	4, 7, 33, 34, 35, 52, 53, 59;
Hajârada guṇḍlu, <i>site in Halebid</i> ,	53	<i>site of</i> , 1, 50-61	
Haji Maḥṣai, <i>tomb of</i> ,	18		
Halagevâḍeyar, <i>Lingâyat priest</i> ,	158, 159	Halayamma or Halayama Setṭi, <i>warrior</i> ,	224, 225
Halalahalli, <i>village</i> ,	137		

	PAGE		PAGE
Halim Khan, <i>Nawab of Kadapa</i> ,	90, 96	Herûr, <i>village</i> ,	131, 132
Halkûr, <i>village</i> ,	177	Hiḍimbêśvara, <i>god—temple of</i> ,	263, 264
Hampi, <i>do</i>	74	Himada Kêtarêśvara, <i>do</i>	28
Hamsaraja, <i>Hyder's horse</i> ,	92	Himâlaya, <i>father of Pârvati</i> ,	183
Haneya, <i>village</i> ,	23, 24, 26, 30-32	mountain, 238, 241	42 ;
Hangala or Hangula, <i>village</i> ,	159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 171, 172, 176	Hinḍi Râma, <i>a clan</i> ,	143
Hânnepalî, <i>village</i> ,	127, 129, 131	Hiranyakaśipu, <i>demon—figure of</i> ,	8, 42
Hanumân or Hanumanta, <i>god—image</i> ,	11, 16 ; figures 8, 43, 44 ; relievo 54 ; title, 233, 234, 238	Hire Jaṭiṅga Râmêśa, <i>temple of</i> ,	27
Hanumantarâya, <i>god—temple of</i> ,	197	Hirimadavâla, <i>village</i> ,	142
Hanumantêśvara, <i>do</i>	202	Hiriya Hârîka (Hâraka) <i>do</i>	221, 222, 223
Hanumapur <i>village</i> ,	23	Hole-Narasipur, <i>town</i> .	3
Hânungal, <i>do</i>	110, 112	Hombuchcha, <i>village</i> ,	217, 224, 225 ; see also Humcha and Paṭṭi Pomburcha.
Haradanhalli or Haradanahalli, <i>village</i> ,	137, 140, 141, 143, 189, 191	Honnali, <i>taluk</i> ,	120, 121, 247
Haralakôte, <i>village</i> ,	10	Honnnavalli, <i>do</i>	83 n. 6
Harapanahalli, <i>do</i>	86, 94	Honnênahalli, <i>village</i> ,	131
Haratâlu, <i>a twelve division</i> ,	221, 222, 223	Honnuhole, <i>river</i> ,	121
Hârati, <i>kingdom</i> ,	270, 271, 272	Horakêri Bâchahalli, <i>village</i> ,	162, 163
Hari, <i>a form of god Vishṇu</i> ,	127, 260, 265 ; image of, 63	Hosagunda. <i>do</i>	164, 165, 166 206, 207, 224, 225
Hari, <i>Gaṅga king—see under Harivarma</i>		Hosahalli <i>do</i>	121
Haridâsi, <i>sculptor</i> ,	43	Hoskôte, <i>place</i> ,	84, 86, 88, 93 ; siege of, 94
Haridrâvatî, <i>river</i> ,	121	Hosur, <i>do</i>	264 ; conquest of, 89
Harihar, <i>place</i> ,	121	Hoysala or Hoisala, <i>dynasty</i> ,	16, 32, 33, 34, 35, 37, 48, 53, 55, 61, 78, 112, 140, 141, 166, 176, 182, 183, 185, 207, 266 ; crest 51 ; architecture, 3, 4, 5, 36, 37, 49, 50, 51, 52, 53, 54, 55, 57, 58, 59, 60, 61, 64 ; Early Hoysala type 6 ; Hoysala group, 35
Harihara, <i>called also Vîra Harihararâya, Vijayanagar king, I and II</i> ,	131, 200, 201, 212 ; coins of Harihara I 69 ; coins of Harihara II, 73, 74	Hoysalêśvara, <i>god—temple at Halebid</i> ,	34, 35, 36, 49, 50, 51, 53, 55, 57
Harihara bhaṭṭa, <i>private person</i> ,	227	Hrîshikêśa, <i>a form of god Vishṇu—image of</i> ,	63
Haripa, <i>sculptor</i> ,	46	Hulikere, <i>place</i> ,	54
Hari Singh, <i>Hyder's rival</i> ,	83 n. 4, 84	Hulikunṭe, <i>do</i>	23, 26
Harivarma, <i>also called Hari or Harivarman, Gaṅga king</i> ,	115, 117, 121, 122, 123, 124, 178	Huliyurdurga, <i>fortress</i> ,	83 n. 6
Hariya-gauḍa, <i>private person</i> ,	211, 212	Hultzch, <i>author</i> ,	69, 70, 72
Harnahalli, <i>village</i> ,	83 n. 6	Humcha, <i>village</i> ,	207, 217 : see also Hombuchcha and Paṭṭi Pomburcha.
Hassan, <i>district</i> ,	1, 83, 91, 100, 107, 113	Huṇasinapura, <i>village</i> ,	178
Heggâḍdevankote, <i>taluk</i> ,	2, 189, 191	Hunkunda, <i>do</i>	135
Heggoṭâra or Heggoṭhâra, <i>village</i> ,	144, 146, 147, 148, 149, 152	Huṇsûr or Huṇasûr, <i>do</i>	159, 199, 203
Hemma alias Mayuravarma III, <i>Kadamba king</i> ,	247.		
Heras, Rev. H., <i>author</i> ,	54 n. 1, 72,		



	PAGE		PAGE
Hura, village,	196	on English power, 98; death of, 100;	
Husānasāhu, Persian title,	170	extent of kingdom, 100; revenue, 101;	
Hydari varahas,	101	administration, 101; Military depart-	
Hyder (Ali), Nawab of Mysore, 9, 21, 79,		ment, 101; building activities, 101;	
83, 84, 85, 86, 87, 88, 89, 91, 92, 95,		private life and character, 102; signa-	
192; ancestry of, 80, 81; rise of, 81, ff;		ture, 192.	
First Mysore War, 89; victories of,		Hyderabad,	82, 95
90, ff; suppression of Calicut, 93;		Hyder Bhakshi, officer,	94
treaty with Raghoba, 93; successes, 94;		Hydernagar, another name for Bednore,	87
Carnatic invasion, 96; Second Mysore		Hyder-Nāma, a manuscript,	1, 79-102
War, 97; Battle of Arni, 98-99; views		Hyder Vali, darga or tomb of,	18

## I

Idai-nāṭṭu, district,	203	Indrāṇṭi, goddess, wife of Indra—figure of, 48;	
Īdiga Narasimhē gauda, private person,	167	image, 62	
Iggali or Iggaliyūr, village,	183, 184	Indus valley,	78
Īlaiyālvār or Īlaiyālvāha-bhashtar, private		Ingulavāḍi, village,	175
person, 198, 199		Iraḷu-tappina torige, tax,	101
Īlavaṇji Vāsudēva Rāya or Vāsudēvarāya,		Iran,	98
Noḷamba chief, 12, 13, 18; image of,	13, 14, 16	Iriva Noḷamba, Noḷamba prince,	11
Ikkēri, village,	78	Iron age, prehistoric,	26
Immaḍi Rangāpura, village,	270, 271	Irungola, a chief,	25
Imu Bha, Hyder's elephant,	91	Īśāna, one of the Dikpālas—image of,	38, 40, 65
Inam Commission,	6	Īśila, Aśōkan town,	26
Indra, god,	260, 261;	Ismail Ali, Hyder's brother-in-law,	85 n. 4
figure of, 38, 39, 40, 43, 50		Īśvara, god—image of, 7; temple of,	9, 13,
Indrakṭla, hill—depiction of the story of,	41, 44	61-67, 132	
		Īśvara dēva, Sinda king,	217

## J

Jagadēśvara, god—temple of,	195	Janārdana, a form of god Viṣṇu—image of,	
Jagadēvarasa, Alva king,	224, 225	6, 17, 31, 63; shrine, 5-6, 29	
Jāhnavēya, family of the Gaṅgas,	115,	Jannabbe, lady,	249
117, 260, 261, 264		Jatāyu, eagle—figure of,	28, 30
Jaina, temples and bastis, 31, 53, 55,		Jātinga Rāmēśa, hill and temple,	24, 27
157; images, 52, 57, 59; figures, 57,		Java, temples of,	37
58; scenes 56; ruins, 52		Javahirabandar or Javahirabaṇḍe, place,	96, 97
Jakaṇāchāri, a figure shown as,	16	Jayagonḍa, Chōla king,	238, 241
Jakkagōsi, private person, 239, 242, 243		Jayamangala, river,	263
Jāli Katṭe, a spot in Brahmagiri,	23	Jayangonḍachōlapura, Chōla town,	238, 241
Jambāne or Jambāni, village,	207, 210	Jayangonḍa Śōla Maṇḍalam, Chōla division,	13
Jambukēśvara, god—shrine of,	29	Jayasimha, prince,	248
Jamshed Bhai, officer,	91		
Janaka, figure of Dakṣha pointed out as,	11		

	PAGE		PAGE
Jayasimhadêva or Jaya Singhadêva, Governor of Santalige,	233, 234, 237, 238, 240	Jinachandra, <i>Jaina priest</i> ,	133
Jaya Sri-Simhavarma, <i>Pallava king</i> ,	260, 261	Jital, <i>copper coins of Vijayanagar</i> ,	74-75
Jayita, <i>place</i> ,	173, 174	Jiyar, <i>head of a matt</i> ,	132, 133
Jetties, <i>figures of</i> ,	7	Jôgabbe, <i>courtesan</i> ,	144, 145
Jiddulige, <i>village</i> ,	238, 241, 243	Jôgigauḍa, <i>private person</i> ,	154
Jina, <i>temple</i> , 142; <i>image</i> 31, 142; <i>figures</i> , 56		Jouveau Dubreuil, <i>author—on the Gaṅgas</i> ,	121
		Jubilee Hall, <i>at Mysore</i> ,	2

## K

Kabaka, <i>private person</i> ,	206, 207	Kâlî, <i>goddess—image of</i> ,	43, 59;
Kabir Beg, <i>officer</i> ,	86	<i>figures of the various forms of</i> ,	19
Kabe-Devaru, <i>votive name</i> ,	19	Kâlîdâsi, <i>sculptor</i> ,	36, 47
Kacha, <i>demon</i> ,	38	Kâlîhalli, <i>village</i> ,	180, 181, 182
Kâchâppalli, <i>village</i> ,	116, 117, 121	Kâlikammaṭêśvara or Kâlîka-Kamaṭêśvara,	
Kachihalli, <i>do</i>	121	<i>god</i> ,	154
Kaḍaba, <i>place</i> ,	83 n. 6, 256	Kaḷinga, <i>kingdom</i> ,	109, 111
Kadamba, <i>dynasty</i> , 54 n. 1, 120, 247; <i>tree</i> ,	38, 247	Kâlingamardana, <i>god—temple</i> , 147; <i>figure of</i> ,	
Kadapa, <i>district—conquest of</i> ,	96	19; <i>on coins of Chikkadêvarâya</i> ,	74
Kaḍarainba, <i>tax</i> ,	142	Kaḷimagauḍa, <i>private person</i> ,	254
Kadaravalli, <i>village</i> ,	9	Kalise or Kalasa, <i>village</i> , 213, 214, 215, 216,	
Kaḍavarige, <i>a twelve division</i> ,	221, 222, 223		219
Kaḍavira Tammaḍi, <i>a priest</i> ,	143	Kaliyannuagauda, <i>private person</i> ,	221, 222
Kadim Uddin, <i>private person</i> ,	93	Kaliyûr, <i>village</i> ,	202
Kadire Bâbanna, <i>do</i>	274	Kaliyûr-nâḍ, <i>province</i> ,	274
Kadumanahalli, <i>village</i> ,	121	Kalkunda, <i>village</i> ,	183
Kadur or Kadûr, <i>district</i> , 1, 83 n. 6, 100, 125,	263	Kallêśvara, <i>god—temple of</i> ,	35
Kaḍu-Siddhana Maṭha,	32	Kallîpura, <i>village</i> ,	167
Kagere or Kaggere, <i>tank</i> ,	249, 250, 252,	Kallûr, <i>do</i>	177, 256
	253	Kalusi, Kaluse or Kalase, <i>village</i> ,	208, 209,
Kaggere, <i>village</i> ,	141		210
Kahalli, <i>do</i>	179, 182	Kalyâṇa, <i>Châlukya capital</i> ,	224, 225
Kaidâḷa, <i>do</i>	263	Kâmâkshî, <i>goddess—temple</i> , 16; <i>image</i> , 14, 18	
Kailâsa, <i>mountain</i> ,	39, 46, 216, 238, 240	Kamamma, <i>lady</i> ,	11
Kairuhalli, <i>village</i> ,	202	Kamme, <i>family</i> ,	265, 266
Kaivâra, <i>province</i> ,	122, 123, 124	Kaṇṇavûr or Kaṇṇûr, <i>village</i> ,	227
Kalachuri or Kalachurya, <i>dynasty</i> ,	225;	Kamparâya, <i>governor</i> ,	156
<i>coin of</i> , 76		Kaṁsa, <i>demon king</i> ,	40
Kâla-Kammaṭa, <i>village</i> ,	154	Kaṇacha, <i>village</i> ,	154
Kâlaimâda Tammaḍi, <i>a priest</i> ,	143	Kanara, <i>district</i> ,	219
Kâla mâdhaviya, <i>book</i> ,	128 n. 2	Kanchi, <i>place</i> ,	238, 241
Kâlangeriḍi, <i>village</i> ,	193, 194, 195	Kaṇchi, <i>Telugânyada maṭha</i> ,	140, 142
Kâlasâgara, <i>tank</i> ,	172	Kandahar, <i>place</i> ,	98
Kalasapura, <i>village</i> ,	53	Kandarakâḍu, <i>do</i>	173
Kalenhalli, <i>do</i>	273	Kandikere, <i>do</i>	83 n. 6
		Kangya, <i>do capture of</i> ,	90
		Kaniyanur, <i>do</i>	88, 100

	PAGE		PAGE
Kannāḍa, country,	233, 240 ; people, 157	Kāvahālī (halli), village,	180, 181, 182
Kannappa Nāyanār, figure of,	32	Kāvēri, river,	182
Kannayya, private person,	142	Kaveripatnam, conquest of,	89
Kanniyāla-dēsa, country,	142	Kavicharite, book,	141
Kannūr, village,	226, 227	Kavure, a thousand province,	238, 240
Kāntāramma, goddess—temple of,	11	Kēdāranātha-bhaṭṭa, private person,	200, 201
Kāṇur-gaṇa, a class among Jains,	246, 247	Kēdārēśvara, god—temple of,	49-50, 53, 55, 56
Kapāla-Bhairavi, goddess—image of,	20	Kēdārōja, master architect,	36
Kāpālikā, do figure of,	46	Kelādi, dynasty, 210, 215, 219 ; place, 211,	212, 213, 214, 215
Kapilā, river,	168, 169	Kelādi-Nāraṇappa, private person,	207
Kapilā-Kauṇḍamnya Sangama, same as Nan-jangūd, town,	168	Keḷeyabarasi or Keḷeyabbarasi, Queen of the Hoysala king Vinayāditya,	108, 110
Kappechinnigarāya, temple of,	49	Kemballūmaṭha, matt,	140, 142
Karāchūri Nañjaraj (Urs), general, 81, 82, 84, 85, 86, 88 n. 6, 99	95	Kempamāda Tammaḍi, priest,	143
Karagalli, village,	95	Kenchakōḍi, place,	154
Kāre, dynasty,	208, 209, 210, 229	Kenchangudda, do	90
Kāreya Bayirappa Nāyaka, Kāre chief,	229	Keñchegaḍa, private person,	154
Karighatta, hill,	92	Kendatti Hill,	22
Karikal Rudrēśvara, god—temple of,	51	Kengahalupura, village,	158
Kārīnād or Kārēnād, province,	173, 174	Keraṇe-pālinavarua, profession,	143
Karivarti, temple at,	33	Keregālūr, village, 116, 117, 120, 122, 123, 124, 178	
Kāriya Medeyūr, village,	211	Kere-Koḍagi, a gift,	276, 277
Karṇa, of the Mahābhārata—figure of, 41, 43 ; title, 221, 222, 237, 238, 240	41, 43 ; title, 221, 222, 237, 238, 240	Kerisi Viraiya, private person,	273
Karnatakagada, place,	99	Kerla, Hindu state,	73
Karṇik Lakshminarasiah, private person,	79	Kēśava, a form of god Vishnu, 127, 128, 129, 130, 131 ; temple of, 5, 35, 49, 199 ; images of, 5, 6, 7, 25, 48, 62, 63	
Karuul, district,	90, 100	Kēśavabhāṭṭa, private person,	127, 129
Karumāṇikkālvar Pilli Bhasṭar, private person, 198, 199	89 ; capture of, 90	Kēśavadēva, do	113
Karur, district,	89 ; capture of, 90	Kēśavapura, another name for Ānekere,	5
Kasava or Kēśava, god,	127	Kētalabbe, lady,	267
Kashāya-tīrtha, sacred pond,	11	Kētalapura, village,	54
Kāsi, sacred place,	158, 194, 209	Kētamalla, also called Kētamayya, builder of the Hoysalēśvara temple at Halebidu,	35, 37
Kāṭappa Nāyaka, Kāre chief,	229	Kētaṇa, sculptor,	44
Kāthāri Sāluva, temple of,	14	Kētarēśvara, Himada—temple of,	183
Kattali, kingdom,	142	Khāṇḍava-dahana, episode depicted,	44
Kāṭtemaḷalavāḍi, village, 84, 85 n. 1, 189, 191	52, 54	Khande Rao, Hyder's vakīl,	83, 84, 85, 86
Kāṭṭe Sōmanahalli, do—tank at,	221, 222, 223	Khaṇḍe Rāya, brother of Ilavaṅgi Vāsudēva-rāya—figure of,	13
Kāṭṭigahalli, do	276	Khāja Bibi alias Sakina Bibi, Hyder's grandmother,	22
Kāṭṭu Koḍagi, gift	276	Khāki Shāh wālī, darga of,	9
Kāṭullamālī, village,	116, 117, 119, 121	Khoolsin Bibi, Hyder's first wife,	21
Kaumārti, one of the Seven Mothers—image of, 62	124	Kichaka, figure of, as molesting Draupadī,	40
Kauṇḍanya, river, called Guṇḍlu,	168, 169		
Kauravas, of the Mahābhārata—figures of, 41, 45, 66	167		
Kauṭilya, author of Arthasāstra,	124		
Kāva-Doḍēru, village,	167		

	PAGE		PAGE
Kikkêri, <i>village</i> ,	83 n. 6	Korakonde, <i>place</i> ,	86
Kilugrâma, <i>do</i> ,	162	Kosarupulki, <i>do</i>	176, 177, 178
Kilukôte, <i>spot near Ântaragañge</i> ,	19	Kotas, <i>people</i> ,	154
Kinnari, <i>figure of</i> ,	43	Kôte-sâhala, <i>division</i>	258, 259
Kirtinârâyana, <i>god</i> , 180, 181, 182; <i>temple</i> ,	182, 183	Kovinakere, <i>place</i> ,	140, 141
Kîrtipura, <i>ancient name for Kittûr</i> ,	2	Koyamatur (Coimbatore), <i>place</i> ,	154
Kirugasûr (Kirudâsur), <i>village</i> ,	204, 205	Krishna, <i>a form of god Vishnu</i> , 72, 73, 147,	
Kirugothâra, <i>do</i>	149	180, 182, 260, 261; <i>image</i> , 63; <i>figures</i> , 8,	
Kirugunda, <i>do</i>	184	39, 40, 42, 45, 50, 66; <i>on coins</i> , 72, 74,	
Kiru-kûdalûr, <i>do</i>	121	75	
Kirumundânîru <i>do</i>	116, 117, 120	Krishna, <i>river</i> ,	93, 101, 111
Kishkindhâ-kâñḍa, <i>Râmdayana episode</i>		Krishna, Krishnadêvarâya, Krishnarâja or	
<i>depicted</i> , 43		Krishnarâya—Krishnavarma mahâdhi-	
Kittur, <i>village—diggings at</i> ,	2	râja or Sri Krishnarâya, <i>Vijayanagar</i>	
Kodagi-vṛitti or mânya, <i>gift</i> ,	152, 276, 277	<i>king</i> , 68, 69, 70, 72, 73, 74, 75, 76, 77,	
Kôḍalar, <i>family or village</i> ,	116, 118, 119	148, 149, 152, 153, 180, 181, 182	
Kodanjeruvu, <i>village</i> ,	121	Krishnagiri, <i>fortress</i> ,	91
Kôḍappa, <i>private person</i> ,	268	Krishnânanda-maṭha, <i>matt</i> ,	17
Kôḍatihonnu or Kôḍatiyahonnu, <i>village</i> ,	158, 159	Krishnapur (pura), <i>place</i> ,	74, 75
Kodigênahalli, <i>village</i> ,	272, 273	Krishnarâja, <i>see</i> Krishnadêvarâya	
Kôḍihonnappa or Kôḍi Ponnappa, <i>private</i>		Krishnarâja, Krishnarâja-Vaḍeyar	
<i>person</i> , 173		(Wodeyar), <i>Mysore king</i> , II 192; III	
Kodikonde, <i>place</i> ,	87	79, 186, 187, 188, 189, 191; <i>coins of</i> ,	
Kodiyala, <i>do</i>	89, 90, 101	III, 74	
Koḍlâpura, <i>village</i> ,	263	Krishna Rao, <i>Toshikhane officer</i> ,	100
Kogôḍ, <i>do</i>	52	Krishnarâya, <i>see</i> Krishnadêvarâya,	
Kolar, <i>district</i> , 1, 17, 18, 22, 80, 81 n. 3, 89		Krishnavarma, <i>Gaṅga king</i> , 121, 122, 123,	
n. 1, 100, 121, 122, 123, 133		124, 178	
Kôlâramma, <i>goddess—temple</i> , 19, 20; <i>image</i> ,	20	Krishnavarma mahâdhirâja, <i>see</i> Krishna,	
Kôlar Gold Fields, <i>place</i> ,	17, 21, 22	<i>Vijayanagar king</i> .	
Kolpalli, <i>village</i> ,	263	Kshirasâgara-mathana, <i>figure of</i> ,	38
Kollegal, <i>do</i>	85	Kubêra, <i>a Dikpâla—figure of</i> ,	38, 65
Kommanahalli, <i>do</i>	135, 136	Kûḍali Saṅgamêśvara, <i>god</i> ,	270, 271, 272
Konanur, <i>place</i> ,	84 n. 2, 85, 86	Kûḍli, <i>place</i> ,	121
Kondala Nayak, <i>general</i> ,	91	Kûḍalûr, Kûḍlur, or Kûḍalûr, <i>place</i> , 119;	
Kondavidu, <i>place</i> ,	68, 76	121, 122, 178, 259, 261, 262, 263, 264	
Kônêriya Kambaya, <i>private person</i> ,	13	Kûḍalûru Kammaṭa, <i>place</i> ,	154
Kongas, <i>people</i> ,	143	Kuḍugunâḍ, <i>province</i> ,	156, 168, 169, 175
Kongavve, <i>lady</i> ,	134, 135	Kulachandra or Kulachandrapaṇḍita-dêva,	
Kongoni, Konguni, Kongoni mahâdhirâja or		<i>Jaina guru</i> , 246, 247	
Kongonivarma, <i>Gaṅga king</i> , 115, 117,		Kullappa, <i>private person</i> ,	155
121, 122, 123, 176, 177, 178, 197, 260,		Kulôttunga Sôlapura, <i>place</i> ,	198, 199
261, 263, 264		Kumâra, <i>god—figures of</i> , 15, 18, 21, 32, 38,	
Kongu, <i>country</i> ,	110, 112, 175	42, 46	
Konguni Mâdhava, <i>Gaṅga king</i> ,	176, 177	Kumâra Râma, <i>prince</i> ,	29, 79
Kongur, <i>place</i> ,	170	Kumârârâdhya, <i>private person</i> ,	137
		Kumârasârma, <i>do</i>	261, 262, 263
		Kumbakonam or Kumbhakonum, <i>place</i> ,	96,
			132

	PAGE		PAGE
Kumblêśvara, <i>god—temple of</i> ,	60	Kunti, <i>mother of the Pāṇdavas—figure of</i> ,	44
Kumsi, <i>taluk</i> ,	87	Kuppaṭṭūr, <i>village</i> ,	217
Kundanād, <i>province</i> ,	211, 212	Kurchiguṇḍu, <i>rock</i> ,	12
Kundayya, <i>private person</i> ,	272	Kuruḍunale, <i>place</i> ,	14-17
Kuṇagahalli or Kuṇigihalli, <i>village</i> ,	172,	Kurugod, <i>do</i>	94
	173, 174	Kurukshêtra, <i>sacred place</i> ,	221, 222, 233,
Kuṇigal, <i>taluk</i> ,	86, 141		234, 239, 242
Kunnapa-Nāgar, <i>country of</i> ,	143	Kuśa, <i>Rāma's son</i> ,	11, 12
Kuntala, <i>do</i>	238, 241	Kūshmāṇḍinî, <i>goddess—figure of</i> ,	57

## L

Lahore, <i>place</i> ,	102	Lāḷa, <i>country</i> ,	238, 240
Lakkaṇṇa, <i>prince—figure of</i> ,	52	Lala Miya, <i>general</i> ,	92
Lakkappa, <i>sculptor</i> ,	44	Lala Saheb, <i>do</i>	85
Lakshmâdevî, <i>Queen of the Hoysala king</i>		Lal-Bagh, <i>retreat</i> ,	101
<i>Vishṇuvardhana</i> ,	109, 111	Lally, <i>Mons., general</i> ,	94, 96, 98, 99
Lakshmaṇa, <i>Rāma's brother</i> , 12; <i>figure</i> ,	32,	Latif Sâhib, <i>private person</i> ,	9
	44	Lava, <i>Rāma's son</i> ,	11, 12
Lakshmana Punt, <i>officer</i> ,	94	Lava-Kuśara-baṇḍe, <i>rock</i> ,	10
Lakshmaṇêśvara, <i>god</i> ,	13	Lava-Kuśara toṭlu, <i>do</i>	11
Lakshmi, <i>goddess</i> , 109, 111; <i>temple</i> , 23;		Lava-Kuśa guḍi, <i>temple</i> ,	11
<i>figure</i> , 3, 4, 38, 62, 63, 64, 69, 72		Layada-salige, <i>site at Halebidu</i> ,	53
Lakshmi Gaṇapati, <i>copper image of</i> ,	17	Libharanga pachu-Sâheb ( <i>Levering ?</i> ),	
Lakshmi Mada, <i>type of Vijayanagar coins</i> ,	72, 73	<i>private person</i> , 244, 245	
Lakshminarasiah, <i>Karnik, private person</i> ,	79	Lingana-Odeyar, <i>private person</i> ,	195
Lakshmi Narasimha, <i>god—figure of</i> ,	8	Linganna, <i>do</i>	87, 203
Lakshminârâyaṇa, <i>do—image of</i> , 4, 46,		Liṅgarasa, <i>do</i>	276, 277
59; <i>temple</i> , 4		Lingasâgara, <i>village</i> ,	258, 259
Lakshmiṇpati Nâyaka, <i>Harati chief</i> ,	270,	Lôkabharanapaṇḍita, <i>Śaiva guru</i>	252,
	271, 272		253
Lakshumanadâsa, <i>private person</i> ,	204, 205	Lôka Lôkanâtha or Lôkanâthaiya, <i>general</i> ,	239, 241, 242, 243
Lakshuminâtha, <i>do</i>	204, 205	Lôkavibhâga, <i>Jain work</i> ,	264

## M

Mâba or Mâbala, <i>sculptor</i> ,	40, 46	Madanikâ, <i>figure of</i> ,	7
Mâchagaṇḍa, <i>warrior</i> ,	254	Mādappa, <i>private person</i> ,	155, 166
Machlibandar or Machlibundar, <i>port</i> ,	96, 97	Maddagiri, <i>also called Madhugiri, place</i> ,	81,
Maclease, <i>Col., English general</i> ,	97		87, 88, 91, 93, 94, 101, 263, 268
Maḍakadore, Maḍakedore or Muḍakadore,		Maddur, <i>place—siege of</i> ,	84
<i>place</i> , 238, 241, 243		Maḍehalli, ( <i>also called Rāmanâthapura</i> ),	
Madakasira, <i>place</i> ,	86, 88, 94	<i>village</i> , 155, 156, 157	
Maḍakedore, <i>see Maḍakadore</i> .		Maḍe-kappana, <i>warrior</i> ,	137
Madakeri, <i>place—invasion of</i> ,	93	Mâḍêśvara, <i>hill</i> , 142, 143; <i>temple</i> ,	142
Mâda Lakka, <i>private person</i> ,	172	Mâdhava, <i>a form of god Viṣṇu—image of</i> ,	62

	PAGE		PAGE
Mâdhava, Mâdhavarâja or Mâdhava Varma, <i>Gaṅga king</i> , 113, 115, 117, 119, 121, 122, 123, 124, 176, 177, 178, 259, 260, 261, 262, 263, 264; I, 115, 117, 121, 122, 123, 124; II, 113, 115, 117, 121, 122, 123, 124		Maisûru, <i>see</i> Mysore.	
Mâdhavâchârya, <i>author</i> ,	128 n. 2, 130	Majid Khan, <i>of Kadapa</i> ,	90
Mâdhavarâja, <i>see</i> Mâdhava, <i>Gaṅga king</i> .		Makalidurga, <i>fortress</i> ,	91
Mâdhava Rao, <i>Peshva</i> , 87, 88, 90, 91, 92		Mâkanahalli, <i>village</i> ,	253, 254
Mâdhava Varma, <i>see</i> Mâdhava, <i>Gaṅga king</i> .		Makbara, <i>in Kolar</i> ,	21, 81 n. 3
Madhugiri, <i>see</i> Maddagiri.		Malabar, <i>district</i> , 88, 100, 157; <i>conquest of</i> ,	88
Madbukêśvara, <i>god</i> ,	246	Malapaguru svâmi, <i>priest</i> ,	154
Madhura, <i>place</i> ,	40	Mâlava, <i>kingdom</i> ,	108, 111
Madhusûdana, <i>a form of Vishṇu—temple of</i> ,	267; <i>image of</i> , 62	Malavalli or Malavalli, <i>place</i> ,	95, 189, 191
Madigere, <i>village</i> ,	184	Mâlêkal Tirupati Peak,	53
Madras, <i>place</i> , 89, 90, 93, 97, 98, 99, 101; <i>Treaty of</i> , 90 n. 2; <i>Museum</i> , 70, 72; <i>Oriental Library</i> , 79		Malenâd, <i>province</i> ,	141
Madura, <i>place</i> , 84 n. 1, 96, 97, 100; <i>coins</i> ,	76; <i>Gaṇḍabhêrunḍa type coins</i> , 78	Mâlîgaiyudaiyân Nêtiyâlvan, <i>private person</i> ,	198, 199
Mâgadi, <i>place</i> ,	92	Mâlîngaiya, <i>private person</i> ,	146, 147
Magara Kâragarasa, <i>governor</i> ,	246, 247	Mallabôva, <i>do</i>	175
Mahâbalêśvara, <i>god</i> ,	29	Mallapa-Vodeyar, <i>do</i>	270, 271
Mahaba Setti, <i>private person</i> ,	174	Mallappa, <i>do</i>	231
Mahâbhârata, <i>scenes from the—depicted</i> ,	37, 40, 41, 43, 45	Mallappa, H. K. <i>do</i>	113
Mahadêva or Mahadêvêśvara, <i>a svâmi or</i> <i>guru</i> , 142, 143		Mallâr Rao Rasta, <i>officer</i> ,	84
Mahâ-Gaṇapati, <i>god—temple</i> , 14; <i>image</i> , 15		Mallayya, <i>private person</i> ,	256, 257
Mahal, <i>in Brahmagiri</i> ,	23, 24	Mallêśvara, <i>god—temple of</i> ,	5
Mahalingi-Mâtha, <i>mat</i> ,	140, 142	Mallikârjunapura, <i>another name for</i> <i>Diṇḍagûr</i> , 5	
Mahammarabandar, <i>port</i> ,	96	Mallikârjunêśvara, <i>god—temple of</i> ,	54
Mahâvratî, <i>title</i> ,	233, 234	Mallikarjuniah, <i>of Maddagiri</i> ,	81
Mahêndrântaka, <i>surname of Nitimarga II</i> ,	198	Malnâd, <i>district</i> ,	219
Mahêśa, <i>god—figure of</i> ,	44	Mâlôja, <i>scribe</i> ,	240, 243
Mahêśvara, <i>title</i> ,	237, 240	Malur or Mâlûr, <i>place</i> ,	22, 134, 272, 273
Mahêśvari, <i>one of the Seven Mothers—image</i> <i>of</i> , 62		Mâmallapuram, <i>place—style of architecture</i> ,	13
Mahimaji Sindhia, <i>Mahratta Sirdar</i> , 90, 92, 94		Manavikrama, <i>Raja of Calicut</i> ,	88
Mahishâsuramardini, <i>goddess—figure</i> , 7, 32, 42; <i>image</i> , 4, 59, 66		Mañchâyi, <i>lady</i> ,	172
Mahrattas, <i>people</i> , 82 n. 4, 83, 84, 85, 86, 91, 93, 95, 96, 98; <i>relation between</i> <i>Hyder and the Mahrattas</i> , 90; <i>invasions</i> , 87, 88, 89, 90, 91, <i>victories</i> , 92; <i>affairs</i> , 93		Maṇḍali, <i>a thousand province</i> , 237, 238, 240, 241, 243	
		Mandara, <i>mountain—figure of</i> ,	38
		Mangalore, <i>place</i> , 89, 192; <i>capture of</i> , 89	
		Manigrâma, <i>śrêni</i> ,	116, 118, 120
		Manmatha, <i>God of Love—figure of</i> ,	44, 67
		Manu, <i>king</i> , 116, 118, 239, 242, 261, 262	
		Maplahs, <i>people</i> , 93, 97; <i>rebellion of</i> , 99	
		Maphuz Khan, <i>younger brother of Mohamed</i> <i>Ali</i> , 84 n. 1	
		Marâla Basavalinga-dêvaru, <i>private person</i> ,	164, 165
		Mâramma, <i>village goddess</i> ,	51
		Mârasimha or Mârasinga-dêva, <i>Gaṅga</i> <i>king</i> , 121, 122, 123, 137, 178	
		Mârasinga-Ereyappor, <i>officer</i> ,	177

	PAGE		PAGE
Mâratamma, <i>private person</i> ,	175	Mohammed Issoo, <i>Commandant of the</i>	
Mârâyya, <i>do</i>	167	<i>English sepoy</i> , 84 n. 1	
Mârâyya-Nâyaka, <i>munshi</i> ,	256, 257	Môhini, <i>figure of</i> , 8, 19, 41, 42, 43, 44, 45,	
Mârīgudī, <i>temple of Mâramma</i> ,	210	46, 56, 59; <i>myth of</i> , 41	
Mariyâla, <i>village</i> ,	152	Molakalmuru, <i>place</i> ,	1, 2, 24
Mârôja, <i>private person</i> ,	224, 225	Moræ, <i>author</i> ,	247 n. 1
Marsden, <i>author</i> ,	72	Moslem, <i>troops</i> , 13, 14; <i>grave yard</i> , 21;	
Marugali-nâḍ, <i>province</i> ,	263	<i>dargas</i> , 9; <i>building</i> , 21; <i>iconoclasts</i> ,	
Marugare-nâḍ, <i>do</i>	263	47; <i>governor</i> , 159	
Marugare-râṣṭra, <i>do</i>	263	Mṛityudēvi, <i>goddess—figure of</i> ,	43
Marujaulipura, <i>village</i> ,	158	Mudakadore, <i>see</i> Madakadore.	
Marukara-Vishaya or Marukare-Vishaya,		Mûḍalabâgilu, <i>name of Mulbâgal</i> ,	17
<i>province</i> , 122, 123, 261, 262, 263		Mûḍanâḍ, <i>province</i> ,	221, 222, 223
Marulakkana-hallā, <i>channel</i> ,	172	Mudiappa Nâyaka, <i>private person</i> , 258, 259	
Marulârya, <i>a guru</i> ,	141	Mudduvîra svâmi, <i>private person</i> , 258, 259	
Masahālī or Masahālī, <i>village</i> ,	157, 158	Mughals, <i>army of</i> , 89; <i>see also</i> Moghals	
Mâsti, <i>do</i>	137	Mûgûr, <i>place</i> ,	166
Maurya, <i>dynasty—structures of</i> , 30; <i>layer</i>		Muhammad Ali Sâhib, <i>Hyder's step-brother</i> ,	
<i>at Siddapur</i> , 2		21, 22	
Mauryara-mane, <i>cromlechs</i> ,	23	Muhammad Bhalool, <i>Hyder's step-brother</i> ,	
Mâyidêva, <i>warrior</i> ,	134	21	
Mayûravarmadêva III, <i>Kadamba king</i> , 246,		Muhammad Shahbaz Ali Khan Sâhib,	
247		<i>Hyder's brother</i> , 22	
Mêchigauḍī, <i>lady</i> ,	211, 212	Muhammad Vali Sâhib, <i>Hyder's step-brother</i> ,	
Medakere Nayaka, <i>Poleyagar of Chitrakāl</i> ,		21	
87, 94, 95		Mûkanâyakankôṭe, <i>village</i> ,	257
Mêlêśvara, <i>god</i> ,	256, 257	Mukhadum Saheb, <i>officer under Hyder</i> , 86	
Melkote, <i>place—Hyder's march on</i> ,	92	Muktagiri Maṭha, <i>matt</i> ,	9
Mêru, <i>mountain</i> ,	109, 111, 265	Muktêśvara, <i>god—temple of</i> ,	10
Mêṣapâṣhâṇagachchha, <i>Jain sect</i> , 246, 247		Muktinâthêśvara, <i>god—temple of</i> ,	69
Mesopotamia, <i>country</i> ,	78	Mukunda Rao, <i>officer</i> ,	84
Meṭlu-baṇḍe, <i>rock</i> ,	10	Mulbâgal, <i>place</i> , 10, 14, 17-18, 137; <i>see also</i>	
Middle Ages, <i>plate armour-dress of</i> ,	70	Mûḍalabâgilu.	
Midigêsi, <i>place</i> ,	275	Multan, <i>place</i> ,	102
Mîḍuṇḍavalli, <i>do</i>	116, 117	Munijetṭi, <i>temple-builder</i> ,	7
Mille-Mirangi, <i>do</i>	83	Munro, Col., <i>English General</i> ,	97
Minchukal, <i>hill</i> ,	91	Muppina Dêvarâja Odeyar, <i>Mysore king</i> , 165	
Mîṇḍa-gudli-Palinavarū, <i>spade workers</i> , 143		Muralîdhara, <i>god—figure on coins</i> ,	74
Mir Ali Raja Khan, <i>officer under Hyder</i> , 87,		Murari Rao, <i>officer</i> ,	90
88, 93, 96		Murugamale, <i>place</i> ,	8
Mirchi Gopal Hari, <i>officer</i> ,	84	Muscat, <i>factories at</i> ,	101
Mir Mohamed Sadak, <i>do</i>	100	Museum, <i>at Mysore</i> 2; <i>of Mysore Govern-</i>	
Moghals, <i>people</i> ,	95, 96	<i>ment</i> , 70, 73; <i>at Madras</i> , <i>see</i> Madras.	
Mohamed Ali, <i>Nawab</i> , 82, 84 n. 1, 89, 90,		Mushkara, <i>Ganga king</i> ,	178
97, 98, 99		Mutganni, <i>see</i> Muttuganna	
Mohammad Ali Khan Sâhib, <i>Hyder's grand-</i>		Muttagadaharige,	175
<i>father</i> , 22		Muttuganna or Mutganni, <i>village</i> , 127, 129,	
Mohammadbundar, <i>port</i> ,	97	181	
Mohammed Bhelole, <i>Hyder's ancestor</i> , 80 n. 2		Mutyâlachâri, <i>private person</i> ,	231

	PAGE		PAGE	
Mutyalpet, <i>place—siege of</i> ,	90	<i>of the Government of</i> ,	70, 73; <i>coins</i>	
Mylapur, <i>place</i> ,	101	<i>at</i> ,	17, 70, 71, 73; <i>dynasty</i> ,	70, 72, 78,
Mysore, <i>also called Maisûru, place</i> ,	1, 2, 33,	84, 163, 164, 165; <i>independence of</i> ,	80;	
81, 84, 85, 99, 100, 120, 131, 137, 171,		<i>invasions</i> ,	83, 87, 88, 89, 93, 95; <i>wars</i> ,	
182, 188, 189, 191, 192, 243; <i>Museum</i>		89, 96, 101; <i>revenue</i> ,	101	

## N

Nâḍakalasi or Nâḍkalsi, <i>village</i> ,	212, 215,	Nandisvara, <i>god—image of</i> ,	65
	216, 217, 218	Nandisōma, <i>figure of</i> ,	60
Nâḍavalli, <i>do</i>	221, 222, 223	Nandi-vâhana, <i>image of</i> ,	59
Nâḍayya Bomma, <i>private person</i> ,	233, 234	Nana Fudnavis, <i>Mahratta officer</i> ,	93
Nâḍkalasi, <i>see</i> Nâḍakalasi		Nandyâla, <i>division</i>	116, 118, 120, 121
Nâḍugeri, <i>site in Halebid</i> ,	51		
Nâḍugeri Mâramma, <i>figure of</i> ,	51	Nangali, <i>place</i> ,	110, 112
Nâḡadêva, <i>private person</i> ,	116, 118, 120	Nañjamma, <i>lady</i> ,	257
Nâḡagavuḍa, <i>do</i>	185	Nanjangud, <i>place</i> ,	157, 169, 174, 179, 182, 188, 204, 205
Nâḡappa, <i>do</i>	136	Nañjappa-oḍeyar, ( <i>Voḍeyar</i> ), <i>prince</i> ,	155, 156, 173, 174
Nâḡa-kunṭe, <i>pond</i> ,	22	Nanjappa, <i>private person</i> ,	259, 262
Nâḡamangal or Nâḡamangala, <i>place</i> ,	83 n. 6, 112	Nañjaraj or Nañjaraja Urs, <i>see</i> Kârachûri	Nañjaraj Urs.
Nâḡanna, <i>scribe</i> ,	116, 118, 119	Nañjaraja Voḍeyar or Nañjaraj Voḍeyar,	<i>Mysore king</i> , 88, 93,
Nagar, <i>place</i> , 92, 207, 217; <i>Hyder's conquest</i>	<i>of</i> , 87, 89, 90	Nañjarâja Voḍeyar	192
Nagara, <i>kingdom</i> , 100, 101, <i>see also</i> Nagar		Nañjegauḍa, <i>private person</i> ,	154
Nâḡarakal or Nâḡarkal, <i>stones</i> , 13, 16; <i>see</i>	<i>also</i> Nâḡa stones.	Nañjiab, <i>lover of the queen of Bednore</i> ,	87
Nâḡarakhaṇḍa or Nâḡarkhaṇḍa, <i>division</i> ,	120, 238, 241, 243	Nañjundêśvara, <i>god</i> , 169; <i>temple</i> ,	22, 168
Nâḡarakunṭe or Śesha-tîrtha, <i>pond</i> ,	13	Nâranagatta, <i>village</i> ,	267
Nâḡarasa, <i>private person</i> ,	252, 253	Narakâsura, <i>demon—figure of</i> ,	40
Nagartagada, <i>fortress</i> ,	97, 98	Narasappa Nayak, <i>Hyder's wakil</i> ,	93
Nagarêśvara, <i>god</i> ,	15, 50, 252,	Narasappayya, <i>agent</i> ,	276
	253; <i>temple of</i> ,	Narasâpur, <i>place</i>	22
	51, 53	Narasimha, <i>god—image of</i> ,	59, 63, 65;
Nagarpade-Gunḍu, <i>rock</i> ,	29	<i>figure of</i> ,	3, 8, 32, 43, 48
Nâḡasamudra, <i>place</i> ,	24	Narasimha, <i>Hoysala king</i> , I, 36, 47, 109,	
Nâḡa stones,	4, 28; <i>see also</i> Nâḡarakal		III, 176; II, 61; III, 166, 185;
Nâḡayya, <i>private person</i> ,	132, 133	<i>see also</i> Vira Narasimhadêva and Vira	
Nâḡiya Voḍeyar, <i>do</i>	270, 271,	Nârasinghadêva	
	272	Narasimha, Nrisimha or Narasimha varma-	
Nâkagaunḍa, <i>warrior</i> ,	274	mahâdhirâja, <i>Vijayanagar king</i> ,	125,
Nallâla, <i>place</i> ,	121		127, 128, 129, 130, 131, 132, 180,
Nallappa, <i>private person</i> ,	79		181
Namakallu, <i>place</i> ,	84 n. 2, 85	Narasimbachar, R. <i>Retired Director of</i>	
Namalukôte, <i>do</i>	154	<i>Archæology in Mysore</i> ,	10, 12, 33, 121, 264
Nammâlvar, <i>saint—images of</i> ,	3, 4	Narasimhapura, <i>village</i> ,	53
Nandi, <i>Bull of Śiva—images of</i> ,	9, 14, 16,	Narsipur, <i>do</i>	199
	18, 25, 80, 92, 97, 38, 39, 47, 59, 60, 66		



	PAGE		PAGE
Nārāyaṇa, a form of <i>Vishṇu</i> ,	126, 128;	Nīlagiri, hills,	154, 117
image of,	14, 62; title, 206, 207, 221,	Nīlamayya, composer,	240, 248
	222; temple, 3 ff	Nimbajā Dēvi, deity,	7
Narayana Rao, <i>Peshwā</i> ,	92, 93	Nimbakainahalli, village,	9
Nasir Jung, <i>Nawab</i> ,	82	Nīralgi, do	247
Navanītanṛitta Mūrti, god—figure of, on the		Nīrāramba, tax,	142
coins of <i>Kṛishṇarāja III</i> ,	74	Niruti, a <i>Dikpāla</i> —figure of,	38
Nāyaks,	26, 33, 78	Nītimārga or Nītimārga permmānādi,	
Nāyakanahatti, place,	32	<i>Gaṅga</i> king, 144, 145, 197, 198	
Nayars, of <i>Calicut</i> , 83, 93, 97; rebellion of,	99	Nittūr, village,	257, 259, 265, 266, 267
Nelamālige, site in <i>Halebid</i> ,	51	Nizam, of <i>Hyderabad</i> ,	89
Nellivādi, place,	221, 222, 223, 224, 225	Nizam Ali, <i>Nawab</i> ,	99
Nellore, do	96, 97, 101	Noḷamba, dynasty, 13, 14, 27, 29, 30, 134;	
Nēpāḷa, country,	109, 112	temple, 27	
Nēralckere, village,	143	Noḷamba-dēvar, ruler,	239, 242
Nētiyālvaṇ, see <i>Māligaiyuḍaiyān</i>		Noḷambādhirāja ( <i>Dilipayya</i> ), <i>Noḷamba</i>	
Nijakal, battle of,	91	king, 134	
Nilakanṭharāja, private person,	208, 209,	Noḷamba-Pallava, dynasty,	11, 28;
	210	cave temple, 12	
Nilakanṭhēśvara, god—temple of,	19	Noḷambavādi, province,	110, 112

## O

Obanāyak, private person,	32	Oriental Library, at <i>Mysore</i> ,	2;
Oṇṭe-maraḍi, hill,	58	at <i>Madras</i> , see <i>Madras</i> .	
		Orissa, Conquest of, by <i>Kṛishṇarāja</i> ,	68

## P

Pādagauḍa, private person,	154	Pallava, dynasty, 1, 13, 14, 29, 122, 123,	
Paḍalaiya, governor,	224, 225	124, 237, 240, 260, 261, 264;	
Paḍipatti-dēśa, country,	141	architecture, 16; sculpture, 20	
Padmanābha, god,	117, 180, 181;	Palni, place,	83
image, 42, 63		Pampākshētra, sacred place,	148, 149, 180,
Padmāvati, goddess,	221, 222, 224, 225;		181
figure of, 56,		Pānapura, place,	263
58		Pañchalingēśvara, god—temple,	50, 58
Pagaḍesāluguḍḍa, site in <i>Brahmagiri</i> ,	23,	Pandavaḍiya, person,	141
31		Pāṇḍavas, of the <i>Mahābhārata</i> ,	11, 41;
Paiyivastika, endorsement,	187	figures of, 66	
Palace Library, in <i>Mysore</i> ,	79	Pandēśvara, god—temple,	142, 143
Palace Site, at <i>Halebid</i> ,	54	Pāṇḍugudi, cromlechs,	10
Palakonda, conquest of,	89	Pāṇḍya, dynasty, 110, 112; coins of,	76
Pālegar, ruler,	18, 25, 53, 72	Paradāra Sōdara Rāma, prince	79
Palghat, submission of,	88 n. 5	Paramati, place,	84 n. 2, 85
Palgunēśvara, god,	173, 174	Parāśara Mādhaviya, book,	128 n. 2
Pallakki Chilume, spring,	23	Parāśara Smṛiti, do	128 n. 2

	PAGE		PAGE
Parasurâma, a form of Vishnu,	109, 111	Pondicherry, place,	82, 86
Parasurâmappa, brother of Madakere		Ponkola, village,	137
Nâyaka,	95	Poona, seat of the Peshvas, .	83, 88, 91, 92, 93, 94
Pârijâta, tree and flowers, depicted,	40	Posavalli, village,	116, 121
Pârijâta-harana, depiction of the scene of,	40, 42	Prabhâchandra or Prabhâchandra—	
Pârsvanâtha, prince—figure of,	56	Siddhântadêva, Jaina guru,	246, 247
Pârsvanâtha, Tirthankara—image of,	17, 57, 59	Prabhulingârâdhya, Lingâyat guru,	142
Pârsvanâtha Basti, at Halebid,	55-58, 59	Pradyumna, a form of Vishnu—image of,	63; Krishna as, 40
Paruvi, province, 122, 123, 124; Gaṅgas of,	121, 122, 123, 124	Prablâda, devotee—figure of,	42, 43
Pârvati, goddess—temple of, 16; figures of,	42, 44, 46, 48; utsavamûrti of, 9; images of, 9, 18, 32, 62, 63, 69; as huntress, 41	Prancing Horse, type of coins,	78
Parvvatha-dêvar or Parvata dêvaru,		Pratâpâchyyutarâya, Vijayanagar king—	
priest,	196	legend on coins, 77, 78	
Paṭagâra, (weaver),	143	Prayâg, sacred place,	252
Paṭṭi Pomburcha or Paṭṭi Pomburchcha,		Puligere, a three-hundred division,	238, 240, 243
Humcha—207, 220, 222;		Pulkanâḍ, province,	206, 207
see also Humcha and Hombuchcha.		Punastûr, Puṇiyûr or Puṇiseyûr	
Pedda Appayya, private person,	12	village,	176, 177, 178
Penugonda, Penugonde or Penukonda,		Puṇisaiyûr same as Hunsûr, village,	198, 199, 203
place, 86, 87, 91, 94, 101, 119, 121,		Punjab, province,	80 n. 2
122, 124, 178, 263, 264, 265, 270,	271	Punnâḍ, kingdom,	2
Peramakallu, place,	98	Pura, village,	146, 147, 148, 149, 259, 262
Perdore, river	109	Puranipet, site in Murugamale,	9
Periapatna, place,	84, 85 n. 1, 189, 191	Puranûr, village,	87
Perinmâdigâvuṇḍa, of Sîgendâ,	145	Puravara, do	263
Permmanâḍi, Gaṅga king,	197	Purniah or Pûrṇaiya, minister,	30, 95, 96, 98 n. 1, 100; rise of, 95
Pêrur, place,	261, 262, 263	Purushamrîga, figure of,	32
Pêtê-hola, site west of the Brahmagiri		Purushôttama, a form of Vishnu—image of,	63
hill,	30	Purusôttama-Nâyaka, Kâre chief,	208, 209, 210
Piḷḍuvi Gaṅga or Piḷḍuvipati I, Gaṅga		Purushottam Punt, wakil,	95
king,	184	Pushpagiri, hill near Halebid,	54
Pilliyâlvar, private person,	198	Putangere, place,	89
Pirangi Batêri, site in Halebid,	53	Pûtani, rākshasi—slaying of, figured,	39
Pomkunda, village,	134, 135	Puttanapura, village,	171, 172
Pomme-sunka, tax,	142	Putṭanna, private person,	149

## R

Râcha-haḷi or Râcha-haḷli, province,	270,	Râchamalla, Gaṅga king,	145
	271	Raghoba, Mahratta officer,	83, 93, 94
Râchali, village,	271		

	PAGE		PAGE
Rāja Ali or Rāja Ali Khan, son of Chanda Saheb,	89	Rāmāyadēvaru, god,	156, 157 ; temple, 148, 149
Rāja Oḍeyar, Mysore king,	164, 165	Rāmēśa, god,	13 ; temple, 27
Rāja Rāja, legend on coins,	78	Rāmēśvara, god,	32, 111 ; temple, 11, 13, 144
Rājarājapura, village,	180, 181	Rāmēśvaram, sacred place,	76, 96, 101
Rājēndrachōla or Rājiga, Chōla king,	10, 150, 151, 238, 241, 243	Raṇamanchiga, private person,	175
Rājodēru, see Rāja Oḍeyar		Raṇastambha, pillar,	13
Rakanad-Daula, minister of the Nizam,	89	Raṅga or Śrī Raṅgarāja (rāya), also called simply Śrī Ranga or Rankha, Vijayanagar king,	126, 127, 128, 129, 130, 131, 132, 159, 164, 165
Rakshasa, figure of,	15, 28, 32	Rangachari, author,	76, 78
Rāma, god,	10, 11, 12, 109, 111, 193, 238, 240 ; temple, 13, 30 ; group of images 17 ; figure of, 30, 32, 43, 44 ; see also Rāmachandra and Rāmachandrēśvara	Raṅganātha, god—temple of,	54, 60-61
Rāma, (?) Vijayanagar king,	132	Ranganātha-dēvara-beṭṭa, hill,	265
Rāmabhakta, private person,	200, 201	Rangappa Nāyaka, a chief,	93
Rāmachandra, god,	181, 182 ; see also Rāma and below	Raṅgappa Nāyaka, Harati chief,	270, 271, 272
Rāmachandrēśvara, god—temple of,	27 ; see also Rāma and above	Rāsiguḍḍa, hill near Halebidu,	54
Rāma-dēva, Vijayanagar king,	78	Rati, wife of Manmatha—figure of,	44
Rāmadurga, fortifications and cave temple,	32	Ratnagiri, fortress—conquest of,	89
Rāmagaṇḍa, private person,	216	Rāvaṇa, demon king,	30 ; figure of, 48
Ramagiri, fortress,	93	Ravinīta mistake for Avinīta—see Avinīta	
Rāmākṛṣṇa Rao, author,	165	Rāyadroog, Rāyadurg or Rāyadurga, fortress,	86, 94, 270, 271 ; coins of the chiefs of, 72
Rāmāna baṇḍe, rock,	11	Rāyanahalli or Rāyanhalli, village,	142, 143
Rāmanandi, Jain guru,	247	Rāyanṇā-nāyaka or Rāyappa-Nāyaka, chief,	141, 143
Rāmanātha, god, 157 ; temple,	156	Razia Begum, Hyder's mother,	22
Rāmanāthapura, see Maḍehalli		Recumbent Bull, type of Vijayanagar coins,	76
Rāmānujāchārya, Śrīvaiṣṇava guru,	69 ; image of, 4, 16	Rēvōja, sculptor,	42, 43
Rāmarāja, Rāmarājaya or Rāmarāya, king of Vijayanagar,	131, 158, 159, 170	Rice, author,	137, 165, 184, 197, 263
Rāmarājanāyaka, Keladi chief,	213, 214, 215	Rishi, sage—shrine of,	29 ; bas-relief of, 11 ; figure of, 15
Rāmarāja Tirumalarājadēva or Rāmarājaya-Tirumalarājaya, governor,	159, 160, 161	Rock Edict, of Aśoka,	26
Rāmarājaya, see Rāmarāja		Rome, ambassadors to,	101
Rāmarājaya-Tirumalarājaya, see Rāmarāja Tirumalarājadēva		Roppa, village,	23, 24, 26
Rāmarāja, see Rāmarāja		Rudra, god,	109, 111 ; title, 221, 222, 237, 240
Rāmāyaṇa, Epic—	10 ;	Rudras, eleven in number—figures of,	46, 65
scenes from, depicted,	37, 43, 44, 50, 59	Rudrēśvara, god—temple of,	51, 53, 54
		Rustumji Khan or Rustumji Khāna-Voḍeru, officer,	158, 159

## S

- Saba Saheb, *Hyder's brother*, 92  
 Sadāśiva, *Sadāśivarāya or Sadāśivadēva-rāya, Vijayanagar king*, 78, 158, 159, 273, 274  
 Sāgar, *taluk*, 205, 207, 210, 211, 212, 216  
 Sagara, *king (mythical)*, 116, 118, 261, 262  
 Sāhāpasāhu, *Persian title*, 170  
 Śaiva, 24, 25, 26, 30;  
   *Pūrāṇas*, 32, 37; *images* 15, 18;  
   *bas-relief figures*, 18; *figure on Hyder's varahas* 101; *temple*, 59, 60;  
   *sculptural features*, 69; *practices*, 195, 209  
 Saindhava, *brother-in-law of Duryodhana in the Mahābhārata—episode depicted*, 41  
 Sakalaguṇābhīrāma, *title applied to Hyder*, 102  
 Śakatāsūra, *demon—figure of*, 39  
 Sakina Bibi *alias Khāja Bibi, Hyder's grandmother*, 22  
 Śakti, *goddess, image of*, 7, 65; *shrine of*, 7  
 Śakuni, *a figure in the Mahābhārata*, 40  
 Śaḷa, *progenitor of the Hoysaḷas—figure*, 47, 56, 59, 64  
 Salabat Jung, *Nawab*, 82  
 Salagiri, *fortress—conquest of*, 89  
 Śalanāyaka, *Hāgalvāḍi chief*, 258, 259  
 Salem, *place*, 89, 90, 100; *capture of*, 90  
 Salem Manual, *book*, 184  
 Śālīvūr, Śāliyūr or Śālūr, *village*, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255  
 Śāluva Gōvindarāja, *minister*, 182  
 Śāluva Timma, Śāluva Timmarāja, or Śāluva-Timmarasa, *minister*, 152, 153, 180, 181, 182  
 Śalya Parva, *episode in the Mahābhārata depicted*, 40, 41  
 Sama-Saptakas, *figures of*, 45  
 Sambakipura or Sambhulingapura, *village*, 152, 153  
 Śambhu, *god*, 108, 110, 126, 128, 141, 208, 213, 214, 227, 249, 258  
 Śambhulinga, *god*, 152  
 Śambhulinga Baṣavēśvara, *temple of*, 151  
 Śambhulingapura or Sambakipura, *village*, 153; *see also Sambakipura*  
 Śambhupura, *village*, 151  
 Sambukapura, *do*, 152; *see also Sambakipura*  
 Samudramathana, *mythological episode—depicted*, 66  
 Sangamapura, *village*, 115, 117, 119, 121  
 Sangappa Nāyaka, *Hāgalvāḍi chief*, 258, 259  
 Sankanna, *private person*, 183  
 Śankara, *god*, 132, 133  
 Śankaranārāyaṇa, *a sacred place*, 192  
 Śankaraya, *private person*, 159  
 Sankarēśa, *god*, 141  
 Śaṅkarshaṇa, *a form of god Viṣṇu—image of*, 63  
 Śankara-bhaṭṭa, *private person*, 249  
 Sanku-Basavanna, *image of*, 255  
 Saṇṇa-Hanumānta-Rāya, *god*, 27  
 Saṇṇa Jatiṅga Rāmēśa or Saṇṇa Jatiṅga Rāmēśvara, *god*, 27, 28  
 Saṇṇamma, *well of*, 135  
 Saṇṇa—Mallipura, *village*, 184  
 Śānta Basavalinga Vāḍer, *priest*, 162, 163  
 Śāntalēśvara, *liṅga*, 34  
 Śāntalige, *a thousand province*, 221, 222, 223, 233, 234, 235, 237, 238, 240, 241, 242, 243, 246, 247  
 Śāntara, *dynasty*, 207, 216, 217, 223, 225, 231  
 Santhebidnur, *place—plunder of*, 95  
 Śāntinātha, *Bastī temple*, 55, 58; *image*, 58 n. 1  
 Saptamātrikas, *images*, 7, 9, 20, 47; *shrine*, 29  
 Saptatāla or Sapta-tāla-ḥhēdana, *story depicted*, 43, 50  
 Śarabha, *figure of*, 8, 32  
 Śārādā, *goddess—image of*, 58; *figures of*, 44, 56; *see also Sarasvatī*  
 Sardar Khan, *officer*, 91, 93; *see also Sirdar Khan*  
 Śaraṇa Vṛitti, *land given away for religious devotees*, 233, 234, 235  
 Sarasvatī, *goddess*, 109, 111, 239, 242, 249; *images and figures*, 4, 43, 46, 48, 59, 63; *see also Śārādā*

	PAGE		PAGE
Sarvavali, <i>place</i> ,	96	Siddhalingasvâmi, <i>Lingâyat priest</i> ,	9;
Sâsalarâya, <i>private person</i> ,	141	( <i>Mysore Sculptor</i> ) Silpa Siddhânti,	6
Satagada, <i>fortress</i> ,	99	Sidha-Voḍeyar, <i>priest</i> ,	270, 272
Satyabhâmâ, <i>wife of god Krishna—figure of</i> ,	40	Sidlaghatta, <i>taluk</i> ,	121
Satyamangala, <i>place</i> ,	83	Sige-gudda, <i>hill</i> ,	54
Satyâsraya, <i>title</i> ,	233, 234, 237, 240, 245, 246	Sigenâḍ, <i>province</i> ,	145
Śatrughnêśvara, <i>temple of</i> ,	14	Silaharas, <i>dynasty—coins of</i> ,	76
Savai Madhava Rao, <i>Mahratta Peshva</i> ,	93	Silpa Siddhânti, <i>see under Siddhalinga—svâmi</i> .	
Savanore or Savanur, <i>place</i> ,	87 n. 4, 100	Simbâla, <i>district</i> ,	116, 115, 120, 121
Savshattipalli, <i>village</i> ,	131	Simari, <i>place</i> ,	96
Sâyakka, <i>lady</i> ,	211	Simhavarma, <i>Pallava king</i> ,	124, 264;
Sêndraka, <i>province</i> ,	115, 117, 120, 121	<i>Gaṅga king</i> ,	121, 122, 123, 124
Seringapatam, <i>place</i> ,	80, 81, 82, 83, 85, 86, 88, 89, 91, 92, 93, 94, 95, 97, 100, 101, 102, 159, 165, 177;	Siminadêvachchatur-Vêdimangalam, <i>name of Hunsur village</i> ,	203
	<i>siege of</i> , 92	Śinappa, <i>private person</i> ,	226
Śêshagiri râv or râya, <i>Amila of Tâiyûr</i> ,	186, 187, 188	Sinda, <i>dynasty</i> ,	217
Sêshatîrtha, <i>pond, see Nâgaragunṭe</i> .		Sinda-Gôvinda, <i>title</i> ,	217
Seṭṭipalli, <i>village</i> ,	127, 129, 131	Singadêva or Singidêva, <i>governor of Sâta—lige</i> ,	221, 222, 223, 224, 225
Śêtu, <i>sacred place</i> ,	109	Singana, <i>poet</i> ,	224, 225
Seven Mothers, <i>panel depicting the</i> ,	29;	Singidêva, <i>see Singadêva</i> .	
<i>see also Saptamâtrikas</i> .		Sira, <i>place</i> ,	48, 80, 81, 86, 88, 93, 94;
Sewell, <i>author</i> ,	132	<i>taluk</i> ,	264
Shahi, <i>kingdom</i> ,	73	Siratti, <i>place—conquest of</i> ,	95
Shah Saheb, <i>Hyder's brother</i> ,	81	Sirdarkhan, <i>officer</i> ,	94, 97; <i>see also Sardar Khan</i> .
Shamaji Sindhia, <i>Mahratta general</i> ,	94	Sirdar Ibrahim Khan, <i>officer</i> ,	95
Shama Sastry, Dr., <i>Director of Archaeology in Mysore (retired)</i> ,	121	Siriyama Verggade, <i>warrior</i> ,	221, 222
Shamiah, <i>Añchegurikâr</i> ,	100	Sîtâ, <i>wife of Râma—monuments connected with</i> ,	10, 11, 12; <i>Sîtâhaṇḍe</i> ,
Shanmukha, <i>god—figure of</i> ,	39, 42, 66;	<i>of</i> ,	12; <i>jewel box of</i> ,
<i>title</i> ,	221, 222	<i>image of</i> ,	13,
Shattihalli, <i>village</i> ,	131	<i>32; done of</i> ,	30; <i>feet of</i> ,
Shikarpur, <i>taluk</i> ,	223, 231, 235, 243, 244, 247	<i>figure of</i> ,	44
Shimoga, <i>district and town</i> ,	1, 78, 120, 121, 205, 207, 243; <i>capture of</i> ,	Sîtâ-Pârvatî, <i>temple of</i> ,	12; <i>image of</i> ,
Sholavander, <i>harbour</i> ,	84 n. 1		14
Siddâpur, <i>village</i> ,	1, 2, 24, 27, 32; <i>Aśoka's inscription at</i> ,	Śiva, <i>god</i> ,	108, 110, 152, 181, 201, 208, 209, 213, 214, 219, 221, 222, 238, 240, 247; <i>temples and shrines</i> ,
Siddhalingârya, <i>Tôṇṭada—Lingâyat priest</i> ,	141		8, 13, 60, 153, 174, 183, 250; <i>images and figures</i> ,
Siddappa-dêvaru, <i>figure of</i> ,	25		7, 9, 32, 38, 39, 41, 42, 44, 45, 46, 48, 62, 63, 65, 66, 69, 75; <i>figures of the varied forms of</i> ,
Siddhêśvara, <i>god—temple of</i> ,	142, 159, 220, 223	Śiva, <i>linga</i> ,	216
Siddhêśvara Purâṇa, <i>Kannada poem</i> ,	140	Śivabhata, <i>Kâlachurya—coin of</i> ,	76
		Śiva-Gaṇêśvara Vaḍeyar, <i>priest</i> ,	270, 271, 272
		Śivaji, <i>Chatrapati type of coins of</i> ,	76
		Śivamâra, <i>Gaṅga king</i> ,	124, 176, 177, 178, 184

	PAGE		PAGE
Śivanankārēśvara, <i>god,—temple of</i> , 142; <i>vakkalu or family of</i> , 143		Srinivasapur, <i>plate</i> , 10	
Śivappa Naik, <i>ruler—coins of</i> , 101		Śrī Pratāpāchyuta Rāya, <i>see</i> Pratāpāchyuta- rāya.	
Sivarātredevār, Sivarātresvāmi or Sivarātri Voḍeyar, <i>priest</i> , 186, 195		Śrīpurusha, <i>Gaṅga king</i> , 177, 197	
Śivaya-gavuṇḍa, <i>private person</i> , 184		Śrī-rājya, <i>Gaṅga kingdom</i> , 144, 145, 197	
Śivayajva, <i>do</i> 129		Śrīrāmadēva-chchaturpēdi-mangala, <i>village</i> , 198, 199	
Skandavarma (Varman), <i>Pallava king</i> , 260, 261, 264		Śrī Rāmānujāchārya, <i>see</i> Rāmānujāchārya.	
Smith, V. A., <i>author</i> , 42		Śrīraṅga, <i>see under</i> Raṅga.	
Sōbhanayya, <i>private person</i> , 240, 243		Śrīraṅgam, <i>place</i> , 82 n. 3	
Sōmanāthapur, <i>village</i> , 49		Śrīraṅganātha, <i>god—temple of, on fire, and</i> <i>its rebuilding</i> , 93	
Sōmaṣēṭṭipalli, <i>do</i> 127, 129, 130, 131		Śrīvaishṇava, <i>figure of</i> , 20	
Sōmēśvara, <i>god—temple of</i> , 15, 16, 17, 21; <i>linga</i> , 127, 129		Śrī Venkatēśa, <i>signature</i> , 8	
Sōmēśvara Bhūlōkamalla, <i>Chōlukya king</i> , 247		Śrī-Vikrama, <i>Gaṅga king</i> , 177, 178	
Sōmōja, <i>engraver</i> , 206, 207		Śrī Viśvēśvara, <i>signature</i> , 156	
Sondur, <i>place</i> , 93		Śrīyamma, <i>lady</i> , 16	
South Canara, <i>district</i> , 192		Śrīyantra, <i>at Kolār</i> , 20	
Sovanna Voḍeyar, <i>ruler</i> , 168, 169		Śrōtriya-guttage, <i>gift</i> , 158	
Sōyi Ballahadēva, <i>warrior</i> , 217		Subaiya, <i>munshi</i> , 187	
Sphinx, <i>figure</i> , 78		Subbāchāri, <i>private person</i> , 154	
Śrī, <i>goddess,—figure of</i> , 16, 60; <i>as accompanying Venkatēśa</i> , 8; <i>as accompanying Viṭhala</i> , 17		Subbe gauḍa <i>do</i> 172	
Śrī Chāmarāja Voḍer, <i>see</i> Chāmarāja.		Subhanga, <i>do</i> 273	
Śrī Dēvarāya, <i>see under</i> Dēvarāya.		Sūde, <i>kingdom,—conquest of</i> , 87 n. 4	
Śrīdhara, <i>a form of god Viṣṇu—image of</i> , 63		Sugatur Tammiāh, <i>see under</i> Tammiāh.	
Śrīkanṭha Vājapēya, <i>person</i> , 127, 129, 130		Sugrīva, <i>monkey-king in the Rāmāyaṇa—</i> <i>figure of</i> , 43, 44	
Śrī Kṛishṇa, <i>legend on coins</i> , 70; <i>signature of the Mysore king</i> 187, 190, 191; <i>god—figure of</i> , 39;		Śukra or Śukrāchārya, <i>sage—figure of</i> , 38, 39, 44	
Śrī Kṛishṇarāya, <i>see under</i> Kṛishṇadēva- rāya; <i>legend on coins</i> 71		Śūladavana, <i>site in Halebid</i> , 52, 54	
Śrī Nañjunḍēśvara-dēvaru, <i>signature</i> , 170		Sultan Shah Saidani Bibi, <i>Hyder's step-</i> <i>mother</i> , 21	
Śrī Nārāyaṇa, <i>see under</i> Nārāyaṇa.		Sura Padmāsura, <i>demon—figure of</i> , 42	
Sringeri, <i>place</i> , 263		Sūrya or Sūryanārāyaṇa, <i>Sun-God—shrine</i> <i>of</i> , 29, 34, 36; <i>figures of</i> , 14, 29, 44, 48	
Śrīnivasa Jivaji, <i>officer</i> , 92		Sutta-guttage, <i>a kind of rent</i> , 158	
Srinivasa Raghava Iyengar, <i>author</i> , 72		Suttūr, <i>village</i> , 186, 187, 188, 190, 191, 192, 195	
Srinivasa Rao, Barakki, <i>see under</i> Barakki Srinivasa Rao.		Sword type of Vijayanagar coins, 75	
		Syadamangala, <i>village</i> , 84 n. 2	
		Syādvāda, <i>Jain doctrine</i> , 245, 246	
		Syed Mukhadam, <i>Hyder's brother-in-law</i> , 83	

## T

Taḍaṅgāla Mādhava, <i>Gaṅga king</i> , 122, 123, 124	Tagadūr, <i>village</i> , 148, 149, 185, 204, 205
	Tagare, <i>do</i> 121

	PAGE		PAGE
Tāgarti, <i>village</i> ,	228, 229, 230	Timmarasa or Timmayya, <i>minister</i> ,	150,
Tahir Khan, <i>a general</i> ,	81 n. 3		181; <i>see also</i> Timmarāja.
Tailapa, <i>Kadamba king</i> ,	247	Timmā Voḍeyar, <i>Tirumali—priest</i> ,	276,
Tailarasa, <i>chief</i> ,	221, 222, 223		277
Taittiriya, <i>school</i> ,	261, 262, 263	Tiruma kūḍala-nātha Voḍeyar, <i>officer</i> ,	200,
Talakād, Talakāḍu or Talkad, <i>place</i> ,	110,		201
	112, 121, 123, 124, 178, 180, 181,	Tirumakūḍalu, <i>village</i> ,	201, 202
	182, 183; <i>Gaṅgas of</i> , 121, 123, 124,	Tirumakūḍlu Narsipur or T.-Narasipur,	
	178	<i>town</i> ,	171, 182, 198, 199, 203, 204,
Talālūr, <i>village</i> ,	113		243
Talgunda, <i>hobli</i> ,	255	Timmarāja, <i>Sāluva minister</i> , 152, 153; <i>see</i>	
Talikōṭa or Talikote, <i>village</i> ,	131, 159		<i>also</i> Timmarasa.
Tamba, Tambarasa or Tambarasar, <i>general</i>		Tippoo Sultan or Tippu Sultan or Tippu,	
and <i>governor</i> , 233, 234, 235, 238,		<i>Hyder's son</i> , 9, 79, 92, 94, 95, 97, 98,	
	239, 240, 241 242 243 244		99, 100
Tambasamudra, <i>tank</i> ,	239, 242, 243	Tippūr, <i>village</i> ,	263
Tamil immigrants,	157	Tiptūr, <i>place</i> ,	140
Tamil polegars,	82-83	Tirthaṅkara, <i>Jain—a statue of</i> , 21; <i>images</i> ,	
Tammayyagaṇḍa, <i>chief</i> ,	136, 137		31, 57; <i>fragments referring to the</i>
Tānagundūra Haridāsi, <i>sculptor</i> ,	43		<i>early lives of</i> , 56; <i>foot prints of</i> , 58
Tāṇḍava-Sarasvatī, <i>goddess—figure of</i> ,	46	Tirthamallēśvara, <i>site with a famous well</i> ,	54
Tāṇḍavēśvara, <i>god—figures and images</i> ,	13,	Tirumaladēva, <i>god—temple</i> ,	230, 273, 274
	41, 42, 45, 46, 47, 48, 59, 60, 61, 64,	Tirumaladēvarāya or Tirumalarāya, <i>Vijaya-</i>	
	65, 66	<i>nagar king</i> , 127, 129, 131, 132; <i>coin</i>	
Tanjore, <i>place</i> ,	96, 97		<i>of</i> , 78
Taṅkasālc-hola, <i>site in Halebid</i> ,	53	Tirumalanātha, <i>god—temple of</i> ,	8
Tapōlinga, <i>shrine</i> ,	29	Tirumalapur, <i>village</i> ,	259
Tar, <i>coins—copper</i> ,	75; <i>silver</i> , 76	Tirumalarāya, <i>see</i> Tirumaladēvarāya.	
Tāraka or Tārakāsura, <i>demon</i> ,	221, 222; <i>figure</i> , 42	Tirumalārya, <i>author</i> ,	132
Tārigōḍalu, <i>village</i> ,	132	Tirumala Vāmaṇṇa, <i>private person</i> .	172
Tātabbe, <i>lady</i> ,	167	Tirumale khedi, <i>siege of</i> ,	90
Tāyūr, <i>also called Thāyūr, village</i> , 183, 186,		Tirumali Timmā Voḍeyar, <i>see</i> Timmā	
	187, 188, 190, 191, 195, 197; <i>province</i> ,		Voḍeyar.
	180, 181	Tiru-nārāyaṇa, <i>god</i> ,	166; <i>temple</i> , 167
Tegure, <i>district</i> ,	116, 118, 120, 121	Tirupati, <i>sacred place</i> , 68, 69; <i>image at</i> , 69	
Tēkal, <i>village</i> ,	134	Tiruvannamalai, <i>place</i> ,	96
Tēkavalli, <i>do</i>	255	Tiruvengalanātha, <i>god—temple</i> ,	135, 136
Tellichery, <i>fort—siege of</i> ,	96, 97	Tōlappalāchārya, <i>guru</i> ,	75
Teragāla, <i>place</i> ,	145	Toṇasagonḍanahalli, <i>village</i> ,	268, 270, 271
Terakaṇāmbi, <i>do</i> 168, 169, 170, 182, 189,		Toṇḍa-maṇḍalikas, <i>chief</i> ,	221, 222
	191; <i>kingdom</i> , 182	Toṇṭadārya, <i>a Lingayat guru</i> ,	140
Tērar, <i>person</i> ,	167	Tōṇṭada Siddhalingārya, <i>do</i>	141
Tereyūr, <i>village</i> ,	275	Toshekhane Srinivasa Jivaje, <i>see</i> Srinivasa	
Thāyūr, <i>province, see</i> Tāyur.			Jivaji.
Thomas, <i>author</i> ,	72	Totlā, <i>river</i> ,	261, 262, 263
Timmāṃḍikā, <i>Queen of Raṅga, Vijaya-</i>		Totlugunḍu, <i>rock</i> ,	10
<i>nagar king</i> , 127, 128, 130		Tribhuvana-kartāra-bhaṭar, <i>priest</i> ,	13
Timinapa Nāyaka, <i>person</i> ,	268	Tribhuvanamalla-Vikramāditya VI,	
		<i>see</i> Vikramāditya.	

	PAGE		PAGE
Trichinopoly, <i>district</i> ,	82, 84, 96, 97,	Tuḷuva, <i>country</i> ,	141 ;
	99	coins of the Tuḷuva dynasty of Vijaya-	nagar, 68 n. 1, 75
Trimūrtis, <i>gods</i> ,	69	Tumkur, <i>district and taluk</i> ,	1, 79, 91,
Triparvata, <i>Kadamba capital</i> ,	54 n. 1	92, 100, 120, 122, 123, 256, 259, 263	
Trisāṅkēśvara, <i>god—temple of</i> ,	25, 26, 28	Tungā, <i>river</i> ,	121
	29, 31	Tunga-bhadrā, <i>river</i> ,	91, 121, 143, 148,
Trivikrama, <i>a form of god Viṣṇu—figure of</i> ,	39, 42 ; <i>image</i> , 62		149, 180, 182
Triyambaka Kālavi Maṭha, <i>a Matt</i> ,	196	Tuppūr, <i>village</i> ,	157
Triyambaka Visvanatha Rao, <i>officer</i> ,	91	Turuvekere, <i>place</i> ,	83 n. 6
Triyambakaya Voḍeyar, <i>a donee</i> ,	196	Tuviyal group of merchants, ( <i>śraśṭhi</i> or <i>śrēṣṭhi</i> ),	116, 118, 120

## U

Uchchangi, <i>place</i> ,	112	Ummattūr, <i>province</i> ,	148, 149, 152, 153,
Udayāditya, <i>Hoysala prince</i> ,	109, 111		169
Udayagiri, <i>place</i> ,	74	Undiganāl or Undigeya Hāl, <i>village</i> ,	6-7
Uddūr, <i>village</i> ,	252, 253	Upādri Śrinivāsaiaṅgar, <i>person</i> ,	193
Uduvalagondi, <i>site in Brahmagiri</i> ,	23	Upagola, <i>a division</i> ,	176, 177
Ugra-Narasimha, <i>god—figures of</i> ,	43, 45, 46	Upavāsi-Āchāriya, <i>person</i> ,	181, 182, 183
Umā, <i>goddess</i> ,	233, 241 ; <i>figure of</i> , 38, 44	Upēndra, <i>a form of god Viṣṇu—image of</i> ,	63
Umāmahēśvara, <i>god—figures of</i> ,	13, 38, 41,	Uppaliga-setṭi, <i>private person</i> ,	143
42, 43, 44, 46 ; <i>images</i> , 39, 59 ; <i>type of</i>		Uttamarāya, <i>legend on coins</i> ,	78
coins, 69-70, 74, 75		Uttara-Madhura, <i>kingdom</i> ,	220, 222

## V

Vaḍagalai, <i>caste mark</i> ,	20	Vāmana Mallana, <i>warrior</i> ,	175
Vaiśampāyana Lake,	45	Vāṇijya maṭha or Vāṇijyapuri-matt, <i>a</i>	
Vaiṣṇava— <i>dvaṛapālas</i> 24 ; <i>images</i> 15, 69 ;		<i>matt</i> ,	140, 141, 142, 143, 144
<i>king</i> , 70 ; <i>Purāṇas</i> , 37		Varadarāja or Varadarājasvāmi, <i>god—temple</i> ,	
Vaiṣṇavi, <i>goddess—figure</i>	15, 62	of,	166, 167
Vaiṣṇavi-Śakti, <i>do</i>	13	Varāha, <i>a form of god Viṣṇu—image</i> ,	32, 59
Vaiṣṇavism in Vijayanagar,	70		
Vajramale, <i>place</i> ,	142	Vārāhî, <i>one of the Seven Mothers—image</i> ,	62
Vāli, <i>monkey king in the Rāmāyaṇa—figure</i>			
of,	43, 44	Vāraṇ, <i>a kind of tenure</i> ,	187
Vali, (?) <i>coin with the image of bull</i> ,	120	Vāraṇāsi, <i>called also by mistake Vānarāsi</i> ,	
n. 1		Benares,	221, 222, 233, 234, 249,
			252, 276
Valita, <i>a kind of grant</i> ,	184	Vartana-paṭṭe, <i>list of dues</i> ,	194
Vaḥlāla, <i>Hoysala king</i> , see Ballāla II.		Varuṇa, <i>god—figure of</i> ,	38, 47
Vallarenādu, <i>district—conquest of</i> ,	93	Vasantā, <i>goddess—figure</i> ,	44
Vallāvi, <i>province</i> ,	116, 117, 120, 121	Vāsantikā, <i>do</i>	110, 112
Vālmiki, <i>sage—figure of</i> ,	11	Vasudēva, <i>father of Kṛishṇa—figure of</i> ,	39
Vāmana, <i>a form of god Viṣṇu</i> ,	226 ;	Vāsudēva, <i>a form of Viṣṇu—image of</i> ,	63
<i>figures</i> , 33, 39, 42 ; <i>image</i> , 63			



	PAGE		PAGE
Vāsudēvarāya, Ṽavañji, <i>see</i> Ṽavañji Vāsu-		Vijaya Pārśvanātha, <i>god</i> ,	55
dēvarāya.		Vijayapura or Vijeyāpur (pura), <i>place</i> ,	
Vāsuki, <i>serpent—figure of</i> ,	38	154, 156, 158; <i>province</i> ,	170
Vāyu, <i>a Dikpāla—figure of</i> ,	38	Vijaya-Śiva-Kṛishṇavarma, <i>Kadamba king</i> ,	120
Vēdānti Bhānappa, <i>private person</i> ,	218	Vijaya Skandavarma, <i>Pallava king</i> ,	
Veeranna Setty, <i>a banker</i> ,	85	260, 261, 264	
Veerapatchy ( <i>Corruption of Virūpāksha-</i>		Vikrama (? Śrīvikrama), <i>Gaṅga king</i> ,	
<i>pura</i> ), <i>place</i> , 83 n. 2		176, 177	
Vēlāpura, ( <i>Belur</i> ) <i>do</i>	127, 128, 129,	Vikramāditya Tribhuvanamalla, <i>Chālukya</i>	
	130, 131	<i>king</i> , VI, 61, 233, 234, 235, 237,	
Vellore, <i>place</i> , 96, 97, 99; <i>Bālakṛishṇa type</i>		240, 243, 252	
<i>of varahas from</i> , 73		Vinayāditya, <i>Hoysala king</i> ,	108, 110,
Venkapaiya, <i>minister</i> ,	192	112, 266	
Venkappiah, <i>Pradhana</i> , <i>do</i>	92, 93,	Vināyaka, <i>god—figure of</i> , 20; <i>see also</i>	
	94	Gaṇādhipati, Gaṇapati, Gaṇēsa, and	
Venkaṭa or Venkatādri Nāyaka, <i>chief</i> , <i>second</i>		Vighnēśvara.	
<i>of the name</i> , 132; <i>agent of the name</i> ,	273, 274, 275	Vindhya, <i>mountain</i> ,	27
Venkaṭagiriappa, <i>private person</i> ,	226	Vīraballāla, <i>called also Ballāḷadēva</i> , <i>Hoysala</i>	
Venkaṭapatiaya, <i>Pradhana</i> ,	85, 86, 91	<i>king</i> , 5, 17, 23, 31, 140, 141; <i>see also</i> Ballāḷa.	
Venkaṭapati or Venkaṭapatirāya, <i>Vijaya-</i>		Vīrabhadra, <i>god</i> , 268; <i>temple</i> , 28, 59, 60,	
<i>nagar king</i> , 131, 132, 159, 164, 272; <i>coins of</i> , 68, 76		205, 206, 212, 215, 216, 217; <i>images</i>	
Venkaṭapura, <i>village</i> ,	127, 129, 131	<i>and figures</i> , 11, 21, 26, 28, 39, 45, 47,	
Venkaṭaramaṇa, <i>god—temple</i> ,	9, 22	51, 60	
Venkaṭaramaniah, <i>mutsaddi or clerk</i> ,	95	Vīra-chōla, <i>title</i> ,	206, 207
Venkata Rao Barakki,	82, 85	Vīrachikka Kampanṇa Vodeyar, <i>chief</i> ,	173
Venkata Rao, <i>Dewan</i> ,	83	Vīradēvarāya, <i>governor</i> ,	152, 153
Venkaṭēsa, <i>god—images</i> , 8, 16, 19, 28; <i>cha-</i>		Vīraṅgaṇḍa, <i>person</i> ,	208, 209
<i>racter</i> , 69; <i>of Tirupati</i> , 68, 69; <i>type of</i>		Vīra Harihararāya, <i>Vijayanagar king</i> , 200,	
<i>coins</i> , 68-69		201, 211; <i>see also</i> Harihara.	
Venkaṭēśiah, <i>officer</i> ,	91	Vīraiya, <i>private person</i> ,	173
Venkaṭēśvara <i>type of coins</i> ,	68	Vīra Kampaya, <i>do</i>	273
Vēṇugōpāla, <i>god—temple</i> , 9; <i>images and</i>		Vīrakta maṭha, <i>a matt</i> ,	59
<i>figures of</i> , 3, 4, 5, 9, 17, 21, 59		Vīra Mahēndra Nolambādhirāja, <i>see</i> Nolam-	
Vibhūtipura, <i>village</i> ,	19	mbādhirāja.	
Vidyādhara, <i>heavenly musicians—figures</i>		Vīramma, <i>Queen of Bednore</i> ,	87
<i>of</i> , 32, 66; <i>title</i> , 233, 234, 240		Vīra Nara (Nāra) simha dēva or Vīra	
Vighnēśvara, <i>god—image</i> ,	4;	Nārasinga (Singa) dēva, <i>Hoysala king</i> ,	
<i>see also</i> Gaṇapati, Gaṇēsa, Gaṇādhipati		<i>see also</i> Narasimha, <i>Hoysala king</i> 153,	
<i>and Vināyaka</i> .		166, 175, 185.	
Vijayanagar, <i>Vijayanagari</i> , <i>Empire</i> , 17,		Vīra Narasimha dēvarāya, <i>Vijayanagar</i>	
27, 29, 30, 32, 60, 72, 73, 74; <i>city</i> , 180,		<i>king</i> ,	153
181, 182, 183; <i>dynasty</i> , 78, 125, 131,		Vīra Nāyaka, <i>private person</i> ,	183
132, 153, 159, 165, 169, 170, 174, 182,		Vīraṇṇa, <i>prince—figure</i> ,	52
210, 212, 270, 271, 272, 274; <i>coins</i> , 17,		Vīraṇṇa, <i>private person</i> ,	108
68-78; <i>architecture and sculpture</i> , 14,		Vīrapagaṇḍa or Vīrappagaṇḍa <i>do</i>	152, 153
13, 17, 18, 19, 21, 29, 52, 55, 58, 59, 66;		Vīrapaiya, <i>do</i>	219
<i>figure of a ruler</i> , 19		Vīraṭṭai haṇas, <i>coins</i> ,	16, 27

	PAGE		PAGE
Viraśaiva, sect,	33, 140, 141, 166 ;	<i>figures of the varied forms of,</i>	19, 45, 46,
mathas,	140, 142, 143, 144, 172, 186,	48, 65 ; coin with the image of,	120
195 ; gurus or priests,	144, 165, 188,	n. 1	
192 ; priestess,	132	Vishṇu, Vishṇu Vardhana, Vishṇu Var-	
Vira-Sântara dēva or Vira Śyântara dēva,		dhana- Hoysana dēva, Hoysala king,	
Sântara king,	221, 222, 223, 224, 225,	7, 35, 55, 58, 109, 111, 112, 183	
226		Vishṇu, private person,	116, 118, 120
Vira Sôvanna Vodeyar, see Sôvanna Odeyar.		Vishṇugôpa or Vishṇugôtama, Gaṅga king,	
Vira Vallâla dēvar, i.e., Vira Ballâla,		115, 117, 119, 121, 122, 123, 124, 176,	
Hoysala king,	198, 199, 203 ;	177, 178	
see also Ballala II.		Vishṇuvardhana Hoysalêśvara, see under	
Vira Varma, Gaṅga king,	122, 123	Hoysalêśvara.	
Vira Venkaṭapati dēvamahârâya or		Visvanâtha Rao, Triyambaka, Mahratta	
Venkaṭapatirâya, Vijayanagar king,	270,	officer,	91
271, 272 ; see also under Venkaṭapati.		Viśvêśvara, god—temple,	18
Virûpaksha, lînga,	180, 182	Viṭhala, do do	17 ; image 17
Virûpaksha, place,	83	Vitarâga, Jaina god—signature,	185, 186
Virûpakshapura, do	14	Vobala Rao, officer,	94
Virûpakshayya, private person,	141	Vôbalâpura, village,	267
Virûpakshêśvara, god,	148, 149	Vuchchangi, do	110 ; see Uchchangi.
Vishṇu, god,	7, 75, 128, 199,	Vudugûru, do	4 ; see Aḍagûr.
247, 261 ; temple, 13, 266 ; figures and		Vuttaya dēvar, god,	231
images, 38, 39, 41, 42, 44, 45, 47, 61,		Vyâsa, sage—figure of,	66
62, 65, 66, 69, 70, 74, 75, 116, 117, 120 ;		Vyâsarâya, a guru—figure of,	72

## W

Walis Mêdis, invader,	14	Wilks, author, 1, 80 n., 81 n., 82 n., 83 n.,	
Wandiwash, siege of, 86 n. 2 ; battle of,	97	85 n., 86 n., 87 n., 88 n., 89 n., 90 n.,	
Western Châlukya, dynasty, 243, 247, 252 ;		92 n., 93 n., 94 n., 95 n., 98 n., 99 n.,	
see also under Châlukya.		100 n.	
Watters, Col., English general,	90		

## Y

Yâdava, race, 110, 111, 112 ; family, 108,		Yantra,	13
109, 110 ; dynasty 180, 181 ; crest, 76		Yededore, fort,	94
Yagachi, river,	54, 130, 131	Yindasôr, (Indasor)—Battle at,	206, 207
Yaksha, figures of, 32, 39, 49, 56, 57, 59,		Yingulavâdi, village,	173
62, 64, 65, 66		Yôgânarasimha, god—temple of, 53 ; figure,	42
Yalis, figure of,	13	Yôgi, figure of,	57
Yama, a Dikpâla—figure of, 38, 40 ; God of		Yudhishtira, of the Mahâbhârata—figure of,	40
Death,	214, 215, 238, 241		
Yanagala, private person,	244, 245		



